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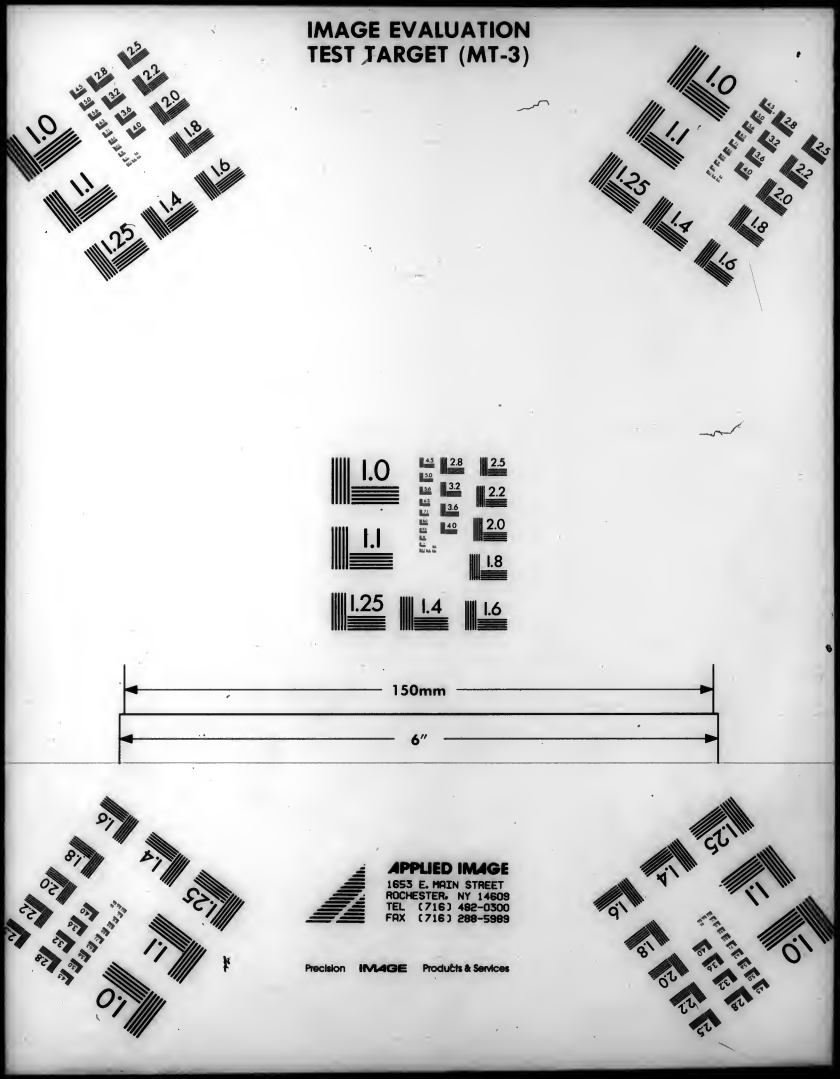
VOL. 32, NO. 1 - VOL. 35, NO. 51

JAN. 4, 1917 - DEC. 30, 1920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VOL. 32, NO. 1-50

JAN. 4 - DEC. 20, 1917

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, JANUARY 4, 1917. No. 1.

IN MENNONITE CIRCLES

The (Old) Mennonite General conference is announced to be held at the Weaver church, near Harrisonburg, Va., beginning on Wednesday, Aug. 29, 1917.

The First church, Philadelphia, will, in connection with five neighboring churches, hold a series of evangelistic services, beginning Sunday, January 28.

East Swamp, Pa., has installed a new organ to take the place of the antiquated pipe organ that served to provide music for the congregation for so long a time.

The Second church, Philadelphia, has remodeled its chancel. A new railing and some changes in the platform make quite an improvement in the appearance of the church.

Bro. Ed G. Kaufman, a graduate of Bethel college, and at present a student in Bluffton college, has been called by the Mission board to the work in China. He is expected to sail for his field sometime next year.

Bethel college announces a very interesting Short Bible course, to be given in the college from January 30 to Feb. 9. The program, as announced in the College Monthly, gives promise of a feast of good things.

The Zion Mennonite C. E. society of Souderton set an example that might well be followed by other young people's organizations. It took up a collection for Bluffton college library. The amount secured was $7.98.

One of the local church bulletins reminds its readers that New-year is the best time to renew subscriptions for the Mennonite and announces that the pastor is ready to receive subscriptions and forward the money. If pastors only would realize the importance of their taking a lively interest in the church papers it would strengthen both the local church and the conference publication work.

M. C. Gottshall, deacon of the Schwenksville congregation, undertook a little journey several months ago to the Middle West, in the course of which he visited Bluffton college. In a report of his visit to "Church and Home" he writes: "When I visited the college I had the privilege to make the acquaintance of nearly every teacher, who, I was told, are all earnest Christians, and especially the president of the college is a deeply spiritual-minded man. One of our young boys from this state, who is a student, told me he could not see how anybody could get bad at Bluffton college. Another reason why we should send our boys and girls to Bluffton is because there they are taught Mennonite doctrine. How many of our young people in our churches know why they are called Mennonites more than being called after the author of the church, Menno Simon? At least four of our Pennsylvania young men are preparing for the ministry and are taking a special Bible course. The future of our churches depends largely on Bluffton college, because there our young men get their training — those who will fill the place in the future where they are needed."

NOTES AND COMMENTS

Before the time of the Layman's Missionary movement in 1905 the churches of the United States and Canada were giving about eight millions for foreign missions. In 1915, ten years later, the amount was $18,793,000, a cumulative gain of a million dollars a year.

The Federal Council of Churches of Christ in America held its quadrennial session in St. Louis, Dec. 6-11. The sessions were taken up largely in discussing the reports of the various commissions. These reports are to be published in ten volumes and will give the results of four years of study of the subjects given to the men of extensive experience and observation who composed the commissions. Shailer Matthew of Chicago is succeeded as president by Frank Mason North of the M. E. church.

An effort is about to be launched to have congress make liquor advertising unlawful and to prohibit the use of the mails in soliciting liquor business. If there is such a terrible use of liquors in the dry territories, as the publicity department of the liquor interests assert, they will then have the chance to prove how terribly the law is violated when they themselves find the means for violating or avoiding it closed to them.

The American Tract society is publishing the gospel message in many languages and dialects. The total languages now number one hundred and seventy-eight, and the grand total of all publications is 794,639,700. Nearly one and a half million tracts have been published in a single year. The society is publishing four periodicals for missionary work, two in English, one in German and one in Spanish for work in Latin America. The total number of periodicals distributed during each year is over two million copies. Its colporteurs annually make between two and three thousand family visits,—a house-to-house and heart-to-heart service. The total number of family visits is over eighteen million, and the number of volumes of Christian reading distributed by colporteurs reaches more than seventeen million. Its annual free distribution is equivalent to 33,368,000 pages of tract literature, and its total free distribution reaches 5,269,010,000 pages of leaflets.

Christian women have their indispensable part in establishing lasting peace among the nations. A Woman's Auxiliary is, accordingly, being formed of the American Council of the World Alliance for Promoting International Friendship through the churches. The membership is drawn from all the principal Protestant denominations. Many of the women are leaders and officers in Home and Foreign Missionary boards of the churches, the Woman's Christian Temperance union, the Young Women's Christian association, the Federation of Women's Clubs, and other national organizations of women.

The first national conference will be held January 13 and 14, 1917, at Garden City, New York. The closing session will be a women's mass meeting on Sunday afternoon, January 14, 1917, at 4 o'clock in the Broadway Tabernacle, New York City. Women of national renown will speak on "The Responsibility of Christian Women for International Justice and Good Will".

A daring attempt of one of the clergy in New Mexico to prove to his people the punishment for disobeying the authority of the clergy is told in the **new book**, "Old Spain in New **America**", by a **missionary**.

A mother of three grown sons was dying. She had come to doubt the sanctity and genuineness of the priesthood, and **especially** of the priest in this **particular** village, and her **last request** was that they would not allow him to bury her. This request they honored, laying her away without the religious ceremony. Soon the husband was called upon by the priest to explain why he did not request him to say mass at the burial. He told his wife's wishes in the matter. The priest told him his wife was in hell, and would remain there until he had mass for her deliverance. The man was rather bold and dared to dispute the belief that his wife was in torment. "For," said he, "my wife was a good woman." "I will prove to you next Sabbath," said the priest, "that your wife is burning in hell." It became known that the demonstration was to take place, so there was a great crowd gathered to see the work. The priest led the way to the cemetery, armed with his vessel of holy water and his crucifix, with a long staff. When he reached the grave, he pressed the staff down into the grave some two feet or more, and worked it about until the hole was left open. He then poured holy water into the hole. It was only a little while until a crackling like fire was heard and something like smoke began to escape. The priest had made good, and told the wicked man that the

smoke was from hell, where his wife was in torment. The demonstration was a success and the man was convinced, and began negotiations with the priest for terms to get her out. He was told that, owing to the aggravation of his crime, it would take $500. This he could not pay, so he was in a great state. You see, he was especially guilty, because he had tried to evade the established forms of the holy church. His wife's sister came to the rescue. She told the man to make no contract, but to go home with her and she would show him what to do. He did so. After all had gone from the cemetery she told her brother-in-law to get a shovel and go with her. They went to the grave and opened it, and found there a pile of quick lime, which, of course, began to slack when the water was poured on it. This happened a few years ago; but, thanks to Him who will lead all who care to follow, the day of such things is fast passing, and the little weak churches and the mission schools are bringing about the change, slowly, it seems at times, but truly, truly.

Last year the awarding of the annual Nobel prize, for the greatest work of idealistic literature, was held in reserve, but now it has definitely been bestowed upon Romain Rolland, the French author. Since the beginning of the war he has been living in Switzerland, for his own countrymen have bitterly resented his endeavor to preserve a fair and unprejudiced attitude towards all participants in the war. This is clearly shown in the following appeal to the various nations engaged in the bitter contest: "Do not break down all the bridges, since it will ever be necessary to cross the river. Do not destroy the future. A good, open, clear wound will heal; but do not poison it! Let us be on our guard against hatred. If we did prepare for war in a time of peace, according to the wisdom of the nations, why not now prepare for peace in this time of war?" Surely, these words may well be heeded.—Gospel Messenger.

If all the blind people in the world were brought together, says the World Outlook for September, they could form a city as large as Chicago, or, possibly, Paris. Our census bureau, on the basis of ascertained figures, covering about half the world's population, estimates the total number as over two million four hundred thousand. Egypt, Cyprus, Formosa, Uganda, the Philippine Islands, and India, in the order named, suffer most among the countries for which there are reports. The United States ranks relatively lower for the number of blind than all other countries, save Belgium, Germany, the Netherlands, Canada and New Zealand; yet we have a round hundred thousand cases, reports the National Committee for the Prevention of Blindness. The worst of it is that fully half those cases were once entirely preventable. They tell us that the most frequent causes of blindness in this country are "baby sore eyes", trachoma, industrial accident, improper lighting, and wood alcohol poisoning. Only a few days ago they discovered several hundred bottles of Italian cordial over in Brooklyn which was about 40 per cent. wood alcohol. There was enough blindness in those bottles for a thousand people. So terrible is the menace of blindness and impaired sight from trachoma that immigrants, who have it, are absolutely prohibited from landing in this country. Within the ten years, ending June 30, 1914, nearly twelve million aliens were examined at our immigration stations. Almost twenty three thousand of them had trachoma, and were consequently ordered deported. At the same time, in a single year, over twenty-nine thousand cases of the disease were prevented from embarking at foreign ports.

AN INTERESTING PHASE OF OUR WORK IN INDIA

Champa, C. P., India, Nov. 3, '16.
Dear Friends:

"There shall be showers of blessings, this is the promise of love; there shall be seasons refreshing, sent from the Savior above." Thus we have sung very often. Well, we have had these "seasons refreshing" in Champa lately in an abundant measure. Listen, while I tell you all about them and then get down on your knees and thank the Lord with us.

It may not be generally known that our mission in India has an annual summer school for all of its male and female workers. This summer school meets in Champa for a period of two to two and a half weeks. In this school we give instruction in such subjects as will be of most benefit to the workers in their respective occupations, viz., Bible woman's work, preaching and teaching. Remember, too, that we try to make the summer school evangelistic, i. e., we have meetings for the deepening of the spiritual life. We have ample proof that the meetings have been greatly used by the Lord to this end.

The compound is alive with Indian Christians. Those from the other stations live with the Christians of Champa or in tents provided by the mission. Some of them are obliged to live in temporary sheds built of bamboo, but we have not heard any complaints as long as it did not rain.

In order to give the women, who have children, a chance to attend the classes, we have engaged two Christian women who play with the children during instruction hours. Each woman gets two Annas, i. e., 4 cents per day. Cheap nurse.

We believe that the fellowship of the Christians of the various stations is very helpful to them. They assemble every morning and evening in the church for the devotions. On last Thursday afternoon the preachers and teachers and the missionaries, Steiner, Suekau, Cobble and Penner, marched to the Champa Bazaar singing: "Raja Yishyu aya; Raja Yishyu aya." This means: "King Jesus has come; King Jesus has come." It was inspiring to hear the Indians sing. As we marched along the streets of Champa, alive with people, they stood still to listen. Those in the houses rushed out to see what was going on. At the bazaar, the place of preaching, four brethren gave rousing addresses to the people holding up Jesus as the Savior of men. Bro. Cobble made the close. It was gratifying to notice not only people of lower caste among the listeners, but a number of Brahmins. Praise God for this blessed opportunity to testify for Jesus! But listen, still greater blessings were in store for us.

Bro. Sonsai, who works in the village of Bamnidi, came to us and said that there was a man in Bamnidi who wanted to become a Christian. He brought him into our office and after a long talk with him we came to the conclusion that the man was sincere and really in earnest about having peace of mind and soul. I asked whether his wife would not be willing to become a Christian with him. He replied that he did not know, but that he doubted it. I then told him to go back to his village, talk to his wife and if she, too, were willing to become a Christian, to return with her; if not, to come alone. What do you think happened? On Saturday afternoon up came Dhanau with his wife, his son, his son's wife and the three-year-old granddaughter. We hardly trusted our eyes. Yes, they all wanted to become Christians at once. In the evening we took them into the bungalow and all the missionaries, except Miss Braun, had an opportunity to test these seekers. They were firm in their desire to become Christians the day following, Sunday, and went so far as to remove all signs of heathenism. After prayer, we separated for the night.

The news must have traveled by that very ingenious wireless telegraph of which the natives have the sole patent throughout the village that four persons were to be baptized on Sunday morning, for on Sunday morning our little church had nearly 200 people within its walls. Bro. Suekau preached an inspiring sermon, after which I made a few remarks as to the meaning of baptism. With genuine pleasure we baptized and took these four people into the church. The little girl was consecrated at the same time. Blessings? Judge ye. It was a glorious day, one of the happiest Champa has ever seen. Will you please rejoice with us and pray for these new converts.

Listen to No. Last. Sonsai tells us that there are a number of other people that are willing to become Christians but that the only reason that they are still holding back is because these individuals would like to see their families come with them. Pray for these also. Aside from those that are in the village Bamnidi, we hope to baptize some people from Champa before Christmas. It is also very probable that the Brahmin for whom I asked you to pray, will be baptized in Janjgir soon. He will be under instruction in a few weeks. Do you think that we can sing, "Showers of Blessings"?

With hearty greetings we are your happy, hopeful, grateful

P. A. and Martha Penner.

SOME CALIFORNIA ACTIVITIES

In the "Mennonite" of Dec. 14 I was delighted to find a number of correspondences from different churches and read them with great interest. Then it occurred to me that it would be well to send in a report from Reedley lest some people think that Reedley had vanished from the map and it would be impossible to hold the General conference there next year. No, we have not disappeared or left Reedley, but we are simply too busy to write. On September 30 and a few days following we had several heavy rains, which came one month too early, while nearly all the nonseed raisins were still in the fields to dry. To save this crop or part of it cost five times the work it would have taken had the rain not come and as our corresponden ts are ranchers (farmers in

eastern parlance) I do not wonder that they found no time to write. The correspondent for the Bundesbote told me the other day that he is waiting to send the balance of his raisins to Fresno to the drier, but can get no car on account of the car-shortage. On our new church, which is abundantly large to accommodate the session of the General conference, we have a debt of $2300. On November 10 we had a congregational meeting and a banquet for the purpose of liquidating this debt. The sisters had prepared an excellent chicken dinner, the attendance was good and had not the premature rain caused so great a loss, I am sure we would have cancelled the whole debt. As it was, we subscribed $1500.

On Thanksgiving day Brother Neufeld preached in our church in the morning, as I was to speak at the union Thanksgiving service at the Baptist church in the evening. Both services were well attended and at both offerings were taken for the suffering in Europe. The Sunday school is preparing a Christmas program which we expected to give Monday evening, December 25. When we were told that our German school would give a program that evening in the Mennonite Brethren church, which some would like to attend and in which some of their children were to take part, we changed ours to Sunday evening.

When Missionary P. J. Wiens and family arrived at Reedley from India on furlough, they told me that they were very much disappointed that there was no one to meet them at San Francisco when they came off the ship. Perhaps no one knew the exact time of their arrival. A week ago, when I read in the Herold of Newton, Kans., the time they intended to leave San Francisco, I made up my mind that there should be at least one Mennonite to bid them farewell and "bon" voyage. That good intension was almost thwarted in Reedley and now, even having come to San Francisco that pleasure is denied me. I was quite busy Monday, assisting in the home, writing letters, attending a ministerial meeting, so it was evening when I went to tell my mother, confined to her bed for many months, good-bye. From there I went to town to get a box, for I wanted to give Bro. Wiens and family a sample of California fruit. It was dark, I was in a hurry, and to hasten matters I ran with my bicycle diagonally through the Grammar school yard, as I have often done. Unfortunately they had left a volly-ball not up which caught me just below the chin and unhorsed, or rather unbicycled, me. I picked myself up and went on, but my cheek smarted and when I got to the store I found that the net had torn a gash into my left cheek and my face looked as though I had come from the European trenches. I did not like to go to San Francisco looking that way, but said to myself: "After I leave Reedley nobody will know me until I meet Bro. Wiens and I can explain to him,"—and I did want them to have that fruit and the satisfaction of a Mennonite bidding them farewell as the ship would leave. So I resolved, first, never again to go through the Grammar school yard in the dark; and, second, to go to San Francisco anyhow. I am here now and when I went to Thomas Cook & Son this morning I was told that they had a telegram from Rev. Wiens, stating that on account of sickness he could not sail today, so I'll have to leave the fruit and the farewell greetings with Cook & Son and I am sure that Bro. Wiens will appreciate the fruit and also my good intension. Your brother.

H. J. Krehbiel.

ESKIMO REFORM

My memory, if it serves me aright, tells me it was in 1906 that we came seriously into conflict with the drink evil, says Dr. S. K. Hutton, in Moravian Missions for April, 1910.

Somehow the Eskimos — from time immemorial a teetotal nation —had learned to brew an awful concoction of treacle and mouldy biscuits, vile and nauseous, but powerfully intoxicating. They soon learned the effects of this dreadful stuff, and quite a number of the men made and used it.

One evening a man came to the hospital with his hands cut and bleeding; and I realized that here was the first "accident due to drink" to be entered on the books of Okak hospital. "Strong drink is raging," says the proverb; and the word is literally true among the Eskimos. In his drunken frenzy the man had gone and smashed the windows of a hut with his bare hands, and all because his own grandfather had quarreled years ago with the worthy old man who lived in the hut, over the ownership of an axe!

Not long afterwards, on a stormy autumn night, we thought we heard a knocking at the door. We listened, and it came again, a shuffling, pushing sort of knocking; and there, on the doorstep, was the huddled figure of a woman.

We helped her in, and she sat on a chair, moaning and pointing to her arm. Her shoulder was out of joint. How did it happen? Her husband had been drinking and had knocked her about. Poor thing, she was hardly fit to go home, but she dared not stay in the hospital. We put her shoulder right, and home she went, dreading lest her husband should have missed her.

These are just two out of several cases that stand upon the hospital books; a series which saddened us and woke us to the danger of the drink to this our people. We met upon our knees before God: we consulted with the native helpers, but God solved the problem in His own way. We had seen the danger: so had the Eskimos. They held mass meeting among themselves; they talked the matter over. When winter came, and sledges began to run upon the frozen sea, the discussion was carried from station to station. Men from Okak traveled to Nain, and talked things over at mass meeting there; men from Nain came to Okak, and aired their views among the Okak people. Hebron joined in the consultations. Sledges, driven by hardy Eskimos with serious faces might have been seen upon the mountain passes, crossing the ranges which divide the long fiords, taking the straightest track from one village to the next; all bent upon the same errand — the discussion of the drink question

After much palavering and much earnest thought, the mind of the people was made up: the drink must cease!

The news came to Okak. "We have fully decided," said the messengers, "the people at all the stations are of one mind: this new habit is bad; it will ruin the Eskimos; it must be cast out." They called a meeting of the men, in one of the biggest of the Eskimo houses, and there they put the question to all who were known to brew or drink: "Will you give it up?" And the men said "Yes," all but one. They went home from the men's meeting with their promise hot within them; their blood was stirred: there was a new enthusiasm within them. They smashed their beer barrels and turned the frightful liquor on the snow. All but one! One young fellow said, "No, I do not drink to excess. I will not give it up; it gives me pleasure." "It is a danger to the Eskimos," said the men's meeting: "you must give it up." "No," said he; "I will not."

They gave him till the morrow to think it over; and on the morrow two stern-faced Eskimos, middle-aged men with care upon their shoulders, went to that young man's house and asked him once more: "Will you give it up?"

But no, he did not see it as they did; he preferred to keep his brewing—he thought, poor man, to nurse this pleasant pet, little dreaming of the day when it would turn again and rend him, and play havoc among his friends.

So these two stolid men went to work with deliberation and method. They fetched his little keg of black and reeking liquor; they stood it on the refuse heap outside the door, and they smashed it with an axe. Then they went their quiet way to their daily work. The drink evil was abolished.

One or two of the wilder of the young men tried to begin again, but have failed. Away at the summer fishing place, removed from the direct influence of the mission, one man brewed for himself a keg, and thought to hearten himself for the day's work by a morning drink. He got into his little canoe, and set off to look for seals. He became drowsy. An overpowering sleepiness possessed him; he could hardly keep upright where he sat. Half stupefied, he paddled alongside a floating pan of ice, and leaned his head upon it. The sun was getting low when he awoke; he had slept throughout the day balancing between a tiny skin canoe and a floating mass of slowly melting ice. The horror of the thing came home to him. His Eskimo mind, trained by long usage to know the ways of wind and ice, saw in a flash how perilous had been his plight. While I was sleeping my drunken sleep — he said—one little puff of wind could have moved my canoe; one little eddy in the water could have twisted that block of ice, and I should have been drowned. God has spared me: He has taught me a lesson: I will brew no more.

The thing is dead, and the Eskimos are once more a teetotal nation.

At a diplomatic conference with Turkish leaders concerning the cruel treatment of the Armenians, Mr. Morgenthau was confronted with this question: "Why do you, a Hebrew, so strenously interest yourself in the protection of the Christians?" His reply was, "It is true, I am a Hebrew, but the United States is ninety-seven per cent. Christian, and three per cent. Hebrew, and I represent that country. Therefore, in my official capacity, I am ninety-seven per cent. Christian and three per cent. Hebrew." — Chr. Workers' Mag.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail matter.

EDITORIAL

Another year has come. Some have met it with prayer. Others have greeted it with revelry. Others, again, awaited its coming with fear and trembling. Some wished for it. Others hoped it would never come. But come it did. We now are just over the threshold of the year of our Lord 1917. What it will be depends largely upon us. Conditions in life, circumstances, the state of our health and our companionships create an atmosphere for us, but if we are to grow or fade away, go into decline or prosper, we will do so because that was the trend we set for ourselves. The hand of time has new material upon which to work, we think when we come to the artificial division we call the new year. Had we not better think that it is our own hand that is shaping the material that Providence lays in our way?

To many of us this is an occasion when we think more or less seriously about correcting defects in our lives and setting out with a clean sheet, resolved not to allow them to get the better of us again. We have nothing to say about good resolutions. Without a good resolution to start it on the way there would not be a good deed recorded of any of us. But we do complain about the lack of determination which is needed to put resolutions into force and keep them in force. Good intentions are all right in themselves but "the way to hell is paved with good intentions." The way to glory, on the other hand, is hard and trying, but the one who goes that way does so with a grim determination to stick by every good resolution he has made. It is comforting to the Christian to know that there is a help ready for him which gives him strength and victory. In this beginning of a new year we can say: "Hitherto" we have been led and helped. Of our present position we may say: "By the grace of God I am what I am," and then with the assurances that faith brings us we may look into the hard untried future and exclaim: "I can do all things through Christ who strengtheneth me."

While we think seriously about beginning anew and all that sort of thing that goes with the new year why not give some consideration to our relation to the church of which we are a part? Why not ask: Have I been as active as I know I should have been? Have I contributed sufficient of my means to the work of the church so that it could take up its part in the responsibility for the salvation of the lost and the comfort of the miserable? Have I been in my place regularly? Have I prayed with sufficient faith? Have I seasoned my conduct with sweet charity? Will it be gloom or sunshine that I will scatter abroad by word and act?

In many respects there is enough in the world to make the season of gladness one of sadness. The great world-wide war still goes on, bringing its fire and pain, its tears and broken hearts, its death and its hell to millions of the world's inhabitants. A great portion of the world is without Christ. The rum power has been maddened to desperation, but not yet successfully destroyed. Crime and immorality are prevalent. Surely, here is enough gloom to make a world weep. Yet, with it all, there is a note of triumph. The Christ still lives to hear and forgive. The door to his heart is open. His kingdom is coming, day by day, nearer to its realization. Its full realization follows the realization of every Christian that on his or her part rests the great part of the obligation to bring the world to Christ.

A very healthy indication of both the orthodoxy and the sincerity of the faith of the brethren of the various branches of the Mennonite church is the number of Bible conferences held in various places. Bethel, Bluffton and Freeman colleges have featured the Short Bible course for several years past with very satisfactory success both as to interest and the number of persons attending. The number of conferences announced through the papers of the (Old) Mennonites indicate that the brethren of that connection are alive to the great possibilities of this kind of work. On several occasions we have given our readers reports of Bible conferences as conducted by a group of our churches in central Pennsylvania. And so we might multiply examples from other quarters. The encouraging feature about these conferences is that it indicates that the Mennonites as a people are distinguishing themselves as Bible students. An educated ministry, trained in Bible study, is an absolute necessity for any people who profess to be defenders of God's truth, but whole as a people, trained in the study of the Word, is an ideal far above one that sets for its standard only a trained leadership.

The Mormon church is one of those powers for evil that seems never to be asleep to an opportunity and infinite in its resourcefulness. Already it is making great plans to win proselytes from the millions of distressed and unfortunate victims of this terrible war. With the wealth it commands it is enabled to hold out glittering material prospects in its kingdom to those ruined by war's misfortune. Human nature is such that many will fall for any kind of teaching that has the charm of novelty or the arrogance to offer bribes in exchange for surrender, and the Morman missionaries know how to use both skillfully. It was to the uninformed foreigner, the woman in particular, and the ignorant backwoodsman that Mormonism first appealed. After it had them in Utah the rest was easy. Under the heading, "A Bit of Satire", the Christian Statesman describes what is really a scandal to the Christian world. That which should be a sacred spot in the affections of the American people, has been polluted by the faith of the false prophet:

"The Pilgrim church used for a Mormon meeting place! Does not that seem incongruous?

"When the Pilgrim Fathers started for America they sailed from the little port of Delftshaven, Holland. They were about to brave the stormy sea in the Speedwell, a tiny bark of sixty tons. They came down from Leydon to Delftshaven, which is now a suburb of Rotterdam, on canal boats, accompanied by many friends, who wept at parting from those whom they expected to see on earth no more.

"A farewell service was held in the Delftshaven church. Consequently it has attraction for many travelers, who wish to visit a place so intimately connected with early American history.

"Rev. Adolphus Brett, D.D., pastor of the Bergen Reformed church, one of the leading congregations of Jersey City, New Jersey, when visiting Holland recently, went to the old Delftshaven church. He was told by the caretaker that a service was being held. Upon inquiry, he learned that it was being conducted by the Mormons. Dr. Brett entered the edifice in time to hear the closing part of this service. Some of the Mormons were about to depart for America. They, doubtless, did not know that the leaders of the Mormon church of Utah are plotting to overthrow the government in the history of which the Pilgrim Fathers had so large a part."

This is the year for our General conference. The meeting will be held in California. More than fifty years ago when the conference was organized, there was little prospect of an organization that would reach from ocean to ocean and extend from the southern borders, then still known as The Great American Desert, to the plains of Canada beyond our border, at that time only thought of as an icy country given over to Indians and trappers. Father Oberholtzer or Father Showalter would probably at that time have supposed the suggestion of such a thing beyond the wildest dreams of the imagination. A General conference marks an important epoch in church life and very often determines matters of vital importance. For that reason every congregation should arrange for its proper representation in that body. This year, because of the distance from many churches and the cost of sending delegates, it will be necessary for many of the churches to make special efforts and to begin them early if they are to have a part in the deliberations of the conference. Those who will go will, no doubt, find many reasons for surprise. They will see a display of the spirit that drew the brethren together years ago out there when going to the coast was a mark of great distinction. The vast distances will impress, especially the great distances between the Mennonite churches scattered up and down along the coast. A conference in their midst will mean as much, if not more, to them, as it does to the rest of us. Should it be necessary to remind the brethren and sisters of our churches that it is important that they pray for the coming conference and for "the unity of the faith"?

"Find a great subject and you will be able to preach a great sermon," said a lecturer, who happened to be a preacher as well, and some say, a better lecturer than a preacher. We agree that great things can only come from the little things that have the great things in them, as the oak is hidden in the acorn. But when we come to apply this principle

to sermons we loose sight of the fact that the sermon is only a sermon when it is a great one developed from the seeds of truth which God has placed in His Word waiting for to be found. The idea of wanting to preach great sermons is bad. A sermon, we take it, is the presentation of some great truth from God's Word. This truth is developed so that it may be better understood and that it will move men to action along the line suggested by the truth.

One of the sad mistakes made by ministers is the attention they give for securing appreciation for their remarks. It leads them into trying to be orators, social reformers, faddists—and what not? If their sermons were the outgrowth of a life with its burdens and prayers they would all be great without the interjection of so much of the artificial stuff that the world readily recognizes as catch-penny devices for drawing attention and getting appreciation.

Paul's advice to his disciple was, "Preach the Word." That was all-sufficient. He needed nothing about great sermons and great crowds and oratorical ability. Perhaps any third-rate-product of the Grecian schools of the time could outshine Timothy as a public speaker. But what of that? He had the Word, he was to preach it and in the Word was the only cure for the world's evils. Were our preachers to devote their prayer and attention to the Word and keep it, all their sermons would be great, for have we not the assurance from God that His Word will not return unto Him void? What we need in this day to save the world is not so much the fancy article in the pulpit which the world calls the orator, as the sincere, earnest student of the Word who gets from it the message which he knows God wants him to bring to men.

WANTED—A FRIEND

Some years ago, a young woman, a Swede, left Sweden for the United States of America, for the purpose of joining a young man to whom she had been engaged for a number of years, that they might be united in marriage. On her way to America she decided that she would stop first in London and spend three months and endeavor to pick up as much as she could of the English tongue. So she did. After the three months had passed she got aboard a great ocean liner and went across the sea to the new and strange land. When she got to New York she expected to meet him immediately after she passed through the inspection office. But she did not find him. Instead she found a note, and that read like this: I am unable to meet you in New York to my sorrow, but I will meet you in a certain inland town, named—the town where he expected that they would live for the future. He gave her directions how to get there, and she followed those directions and finally got off the cars two days later away out West at this little inland town. When she got there, of course she expected to meet him, but he was not there. There in the very heart of that great country stretching out for two thousand miles all about her, hardly able to speak English intelligently, this beautiful Swedish girl found herself, with no one that she could go to as a friend. She went to the best hotel in the town. She waited, thinking, perhaps, that he would come, but he did not come. She heard two months afterwards that he had died suddenly; that was the reason he did not meet her at this town. While she waited in the hotel for him she was observed as a foreign girl and a beautiful girl, but nobody spoke to her. Finally she went to the office and talked to the young man behind the desk, told him her situation, that her money was gone, and she did not know what to do; and he told it around the hotel. Finally a man came who looked old enough to be her father, and he was so courteous and nice; he talked to her in very tender and friendly and fatherly words. He told her that he would be only too glad to take her to a good Christian home in the city where she should stay until some arrangement could be made. She got with him into a carriage, and he took her to a beautiful house on the outside. But the moment that that girl entered the door of that place she saw what kind of a trap she had dropped in. Then she began to weep and to beg that she might be put in touch with the police. And the head of the house said: "No police for this place. Once here, always here." Finally, through another in that place she managed to slip to the telephone and informed the police. And the police came. They took her out and carried her to the police station. There, by the help of a police matron, she got to the telephone and called up a minister. That minister came down to see her, and there, in the reception-room at the police station, she told him her sad story. He doubted very much if it was true, but nevertheless he was forced to take it; and after he had finished in agony and sorrow, the tears raining down, her chest heaving and sighing, he said, "Little woman, let us pray"; and he got down on his knees. But she did not. Instead of getting down she got on her feet, and lifted her hand and said: "Oh, minister, I don't want your prayers now, I want a friend!" It was a rebuke that cut to his heart because it was right. Oh, in such agony of soul she wanted a hand that she could put hers in. That hand would have been God's answer to a thousand prayers that she had made already. — Sel.

Efficiency in India Sunday Schools.

The India Sunday School union conducts an annual All-India Scripture examination, covering both oral and written work in the different departments. The statistics for 1915 show that this examination was taken by 20,495 students in twenty-eight different dialects, and that 17,492 passed the test satisfactorily.

The first Sunday school in India was established in Serampore, Bengal, in 1803, when three boys were the founders and teachers. There are now 16,936 Sunday schools in India, with 636,614 teachers and scholars, speaking forty-five dialects.

A pathetic appeal has come from Bishop John W. Robinson of Bombay to the World's Sunday school association for the equipment by the association of teacher-training departments in four educational institutions in India, in order to prepare the teaching leadership which at this time is of such tremendous importance because of the mass movement which is in progress. These training departments would be in schools of the four chief languages. One teacher-training department, established in connection with the seminary at Bareilly, has been equipped by the Board of Sunday Schools of the Methodist Episcopal church.

THE C E. PRAYER MEETING

Jan. 14

Ought: Ps. 50:1-15.

(A Pledge Meeting)

Someone has pointed out that the laws of London and of Constantinople were very much alike but in the former city life was safe, ruffians did not threaten injury to your person or property while in the latter city there was disorder, danger and crime everywhere. The reason being that in the first instance everybody was law-abiding because everybody believed they ought to be law-abiding while in the latter instance the people were only good because they must be good. It is so everywhere righteousness, the performance of duty or the making of sacrifices that are compelled by force have not the ring of sincerity behind them and therefore they fail.

When Christianity became a state religion, men and women were baptized and made a profession of Christ because their rulers said they must. Conversion, regeneration and a devoted loyalty to Christ for Christ's sake were lacking in these mass movements and this accounts for the terrible degeneracy that immediately set in the church. No one can be driven to Christ. No one can be forced into the true life that is in Christ. These things are only possible as men accept them because they are under moral obligation to do so. That is, because they believe they ought to do so.

The one who came to his Lord with his talent wrapped in a napkin, was severely condemned and punished. There were things the Master presumed he ought to have done with what was entrusted to him. Here we are having the gift of speech, of sight, of locomotion. Some of us have conspicuous talents, as for example the talent for public speaking, leadership, song or the like. We dare not, if we understand the ways of God, allow them to spoil by disuse. There is something within us which in no uncertain tone tells us we ought to consecrate them to the Master's use.

In considering that we ought to do, let us first remember that we are men and women with healthy bodies, clear minds and spirits that may be as cheerful as a summer's day. As men and women "let us improve each shining hour"; let us do our part toward leaving something in the world a little better than we found it. Let us have high ideals for our manhood and womanhood. Indeed we may have the best of all patterns in the Christ. But why appeal to men and women for these things? The very mention of them tells us that we ought.

We are here as citizens. As such we may say whether good men shall rule and lead us, whether liquor shall be sold to damn our manhood and our womanhood, or whether it shall be abolished to save them; whether shere shall or shall not be corruption in high and low places; whether immorality shall be tolerated or suppressed; whether education and enlightenment

shall guide the masses or ignorance and superstition ruin them. What ought we to do in such cases? What ought to be our attitude as parents to children, or children to parents? What should occupy our chief attention, the serious things of life or its silly, foolish, absurd, senseless, idiotic pleasures? How should we clothe ourselves? as silly clowns or as brazen harlots?

As Christians other matters are added to our consideration. Christ is the world's only Savior. With Him is salvation. Without Him is damnation. The world will only know Him as Christians obey Him and preach and live Him. It is about as cruel as one can imagine to allow an innocent person to perish without lifting a finger to save him. Is there an "ought" telling us what should be our attitude and actions toward the perishing world?

As church members we are members of one body whose duty it is to work together in harmony. Does the harmony of the church suggest an "ought" to you? The church needs some of the means which God has graciously bestowed upon you. The church needs prayer. It needs men and women consecrated to its ministry on the mission field and in the pulpit. What does the voice within say you "ought" to do in the matter?

As Christian Endeavorers we have many "oughts" when we take into consideration item after item of the pledge and all that is needed to keep the society going for Christ and the church.

There is another kind of "ought" which we have not space to consider here but is so important that it requires the serious consideration of everyone. It is the test of "this ye ought not do" applied to the many things we are inclined to do.

THE S. S. LESSON

Jan 14.

John the Baptist and Jesus.
John 1:19-34.

Golden Text—John 1:29.

John is the only man in the Bible of whom it was predicted of God before his birth that he should be "great". It is important, then, if we want to understand true greatness — the kind that God blesses—that we study the life of John. For several centuries Israel had no longer heard the voice of a prophet. It seemed as though they had gone beyond the need of such a thing or as though they were even too helpless for a prophet to address. Little wonder, then, that there was excitement when the fresh young message and the burning zeal of the hermit son of a priest indicated to the nation that the prophetic voice was again to be heard in the land. Naturally there were some upon whom he made no impression. It is idle to speculate what might have happened had the whole nation, particularly its leaders, given heed to his message, yet we have no doubt that the whole course of history would have been changed for good. Many, however, were impressed with the preaching of John. There were the common people. Time and again the world has had to realize that if there is to be any salvation for the nation the common people must be the channel through which it comes. Leaders in their well established positions are too jealous of their places and love themselves and their errors too much to be willing to exchange them for the better and purer places that rise out of humility and unselfish service.

The Jews were expecting three manifestations: (1) of that prophet, meaning the prophet like unto Moses; (2) Elija; (3) The Messiah. It was to enquire whether John was any of these that the representatives of the leaders came to him. They should have all come themselves. They needed his fiery preaching and they needed the cleansing baptism that began a new life for God. When someone is ready to let others attend to his religion or religious duties for him there is little chance that that one seriously realizes what religion means.

John denied being the Messiah as the prophet. Neither was he the re-incarnation of Elijah. He was Elijah in that he was possessed of the same fiery zeal, but he and Elijah were not identical in person. Imposters have often been tempted to claim themselves to be the reincarnation of Elijah, but God sends men into the world with personalities of their own. Such claims are absurd.

"Who art thou?" asked the committee. It was in John's place to give an account of himself. He had a ministry and a message. He must be true to them. Note the humility. "I am a voice", nothing more than a sound, but how mighty was that sound and what a mighty import there was behind it when it spoke for God. "In the wilderness," in the most hopeless and obscure place. The Jewish people might at that time have been compared to a wilderness without fruit or life and only the bare outline of formality existing. The message was to prepare by making straight. The Messiah must have a free road. In our own lives the Messiah cannot enter until we have straightened out the crooked places.

"Why baptizest thou?" was another question. Its cleansing was symbolical of a desire to be clean and pure in God's sight. It evidenced the desire for a better and a truer life. Christ, when He was baptized, had no need of this, but since He came to take the sinner's place by dying also submitted to the rite. Christian baptism has another meaning, it is the sign by which the one receiving it renounces everything for Christ and becomes Christ's alone.

"He that cometh after me." It was to point out Christ, to prepare men for Him and to decrease that the Christ might increase that John was sent. Here we find a sign of his greatness. It was great humility. If we want to be great with God like John, we must be humble.

John's testimony to Jesus. It indicated Jesus, the Lamb, whose sacrificial death was to pay the penalty of man's sins. He had the witness of God in the form of a dove. The dove is the emblem of peace. Here was the Prince of Peace who was to make peace with God for the sinner. "The Son of God". The dove was the testimony of His divinity. The Christ, being God, while John was man, was to receive from him the testimony and service he had to give.

The Mennonite and the Christian Herald to one address for $2.75.

DEATH

Schumacher. — Marian, wife of David P. Schumacher, closed her earthly career at her late home, three miles south of Pandora, O., early Friday morning, Dec. 8, 1916, at the age of 60 years, 7 months and 29 days. In the year 1876 she was married to David P. Schumacher. Nine children were born to them, six of whom still survive. She possessed that great price of a meek and quiet spirit that often came to her good stead in her intense suffering which lasted for many months. Funeral services were held at the Grace Mennonite church, her church home, on Sunday afternoon, Dec. 10, her pastor officiating.

Amstutz. — Wilhelmine, daughter of Mr. and Mrs. Adam Amstutz, died at her late home one miles east of Pandora, Ohio, on Saturday afternoon, Dec. 9, 1916 at the age of 19 years, 2 months and 2 days. She became suddenly ill with typhoid fever just two weeks before her death and during her fourteen days of sickness she regained consciousness only a few times. Her early and unexpected death made many hearts sad, especially among her high school friends; she being a member of the Junior class. Funeral services were held at the Grace Mennonite church, where she was a member, on Tuesday forenoon, Dec. 12, 1916, her pastor officiating.

CONTRIBUTIONS

Relief Commission.

D. Stobbe, Altona, Man., for where needed, per D. W. Friesen $2; a friend, ditto, $1; Apostolic Menn. congr., Trenton, Ohio, for Armenian sufferers per C. I. Kennel, $15.67; Englewood Gospel Mission S. S., Chicago, for Armenian sufferers per C. A. Lehman, $8.73; Zion congr., Dallas, Oreg., for Armenian and Syrian Relief per J. P. Neufeldt, $60; Gnadenberg congr., Whitewater, Kans., for Armenian sufferers, per Arthur Schmidt; $30; First Menn. congr., Newton, Kans., for Armenian relief per J. H. Richert, $31.50; anonymous from Garden, Kans., for sufferers in Europe, $10; Hereford Menn. congr., Bally, Pa., for Armenian relief, per D. J. Brand, $13.49; Hereford Menn. S. S., Bally, Pa., for Armenian relief, per D. J. Brand, $7.06; Mrs. Justina Bergmann, Whitewater, Kans., for war sufferers in Germany, per J. G. Regier, $50; Salem Menn. S. S., Wisner, Nebr., for Germans interned in Siberia, $13; Alexanderwohl congr., Goessel, Kans., for war sufferers in Russia and in Poland, per B. H. Friesen, $107.50; Salem congr., Butterfield, Minn., for relief of the poor in Germany, per J. J. Balzer, $15; Young Ladies' Aid of the Bethany congr., for relief of the poor in Germany, per Miss Helena Penner, $10; Salem congr., Freeman, S. Dak., for sufferers in Europe, per C. B. Lehman, Hurley, S. Dak., $82.20; anonymous from Beatrice, Neb., for Rev. Henri Ummel's orphanage, Switzerland, $10; West Zion congr., Moundridge, Kans., for members of the Mennonite faith in Galicia and in Poland per P. C. Schowalter, $90; Hoffnungsfeld and Hoffnungsfeld Eden congregations, Moundridge, Kans., for war sufferers in Europe per P. J. Kauffman, $424.50. Blessed is he that considereth the poor; Jehovah will deliver him in the day of evil.

Gratefully acknowledged,
P. P. Hilty,
Treasurer of the Emergency Relief Commission.

For the Sanitarium.

During November the following contributions were received:

J. E. Ensley, $10; Ed. Rubin, $10; J. J. Schrag, $30; S. R. Aeschliman, $40; F. Aeschliman, $100; C. H. Warkentin, $10; E. A. Steiner, $2.50; Christian Schrag, $25; B. Nightingale, $10; total, $237.50.

With thanks to the donors,
J. L. Schowalter, Treas.

For the Chicago Mission.

Mission Soc., Mt. Lake, Minn., $10; Interm. C. E. society, Berne, Ind., $10; S. S. Johns' S. S. children, Bluffton, O., $38.35; C. E. society, Beatrice, Neb., $5; O. C. Krehill, Donnellson, Ia., $5; D. C. Sutton, Pulaski, Ia., $5; S. S. class No. 10, Noble, Ia., a box with chicken etc., Aid society, Geary, Okla., $3; Lester Bixel, Bluffton, O., $2; Waldo Hostetler, Bluffton, Ohio, $1. Gratefully acknowledged,

W. W. Miller.

1467 W. 71 Place.

NEWS OF THE WEEK

PENNSYLVANIA SYSTEM HAS ENVIABLE ACCIDENT RECORD

In 1916 the Pennsylvania railroad system carried in its trains more people than in any previous year of its history, and did so without losing the life of a single passenger in a train accident of any kind.

Statistics which have just been compiled show that during the year there were transported safely, on the lines east and west of Pittsburg, 196,294,146 passengers. Figures for the last few weeks of the year are necessarily partly estimated. The heaviest freight traffic ever handled by the Pennsylvania railroad system, was moved over its lines at the same time that these passengers were being carried without loss of life.

The entire Pennsylvania railroad system, taking into account every affiliated company either east or west of Pittsburg, now has to its credits three full calendar years in which no passenger has been killed as a result of a train accident on any portion of the lines. During this period 553,890,063 passengers—equal to five and one-half times the population of the United states—have been safely transported a total distance of approximately fifteen billions of miles, or 150 times as far as the sun is from the earth. Upward of 9,000,000 trains, carrying both passengers and freight, were operated by day and night, through sleet and storm, and fog and sunshine, over 12,000 miles of railroad line and 27,000 miles of track, while these passengers were being taken on their journeys without loss of life.

CHURCHMEN OPPOSED TO PREMATURE PEACE

Philadelphia, Dec. 31. — Leading churchmen of the United States, led, it is said, by church authorities of this city, have started a movement in opposition to the acceptance of a premature peace movement by the warring nations of Europe.

Details of the movement, according to an announcement by George Wharton Pepper of this city, a prominent Episcopalian layman, will be made public in a statement to be given out in Washington. The movement is said to be in the nature of a counter-drive against the pacifist propaganda conducted by the Church Peace union, organized by Andrew Carnegie. The statement will be signed by churchmen of various faiths, including several bishops.

A majority of leading churchmen all over the country were communicated with by telegraph and telephone and their signatures of the document were obtained. It will be sent broadcast over the country, and it is the expectation of the originators that it will gain strength daily.

MORGAN & CO. DEPOSIT $33,000,000 IN GOLD

New York, Dec. 28. — The largest single day's importation of gold into this country was recorded today with the deposit of $33,000,000 by J. P. Morgan & Co., in the New York and Philadelphia assay offices. Of this amount, $25,000,000 deposited here, was in the form of American eagles, being the identical gold which was shipped to Paris in April, 1904, during the Roosevelt administration, by this government, as part of the payment of $40,000,000 made to the old French Panama Canal company, for its equities in the canal. It was brought back to this country in the same boxes in which it was sent abroad and in which it has been kept for nearly thirteen years. This gold represented the first importation in the form of American gold eagles since the present movement began, the bulk of previous receipts was in bar gold and other forms.

MINT WORKING OVERTIME

Philadelphia, Dec. 31.—Breaking all of its coinage records, the Philadelphia mint during 1916 produced 238,469,769 domestic coins in denominations ranging from one cent up to half dollars and valued at $9,344,206. An unprecedented demand dor dimes, nickels and pennies has kept the plant running day and night since early summer.

Gold, silver and nickel coins totalling 31,376,328 pieces were minted for Central and South American governments.

JAPAN WILL ARM HER SHIPS FOR DEFENSE

Washington, Jan. 2.—Japan through the embassy here notified the state department of her intension to arm her merchant ships defensively, and requested information as to whether any special rules had been made by this government for passage of ships so armed through the Panama canal.

This was the first official information that Japan intended such action and was interpreted in some quarters as indicative of fear of German submarine operations on a wider scale than so far attempted. Japan has a large tonnage passing through the canal, and has suffered seriously from German undersea activities, particularly in the Mediterranean. While no submarines have appeared in the Pacific so far, British Naval experts have said that information in the hands of the admiralty and the exploit of the U-53 in its raid off the New England coast indicate that it is quite possible that they will operate there later.

There are no canal regulations imposing special restrictions upon vessels armed purely for defensive purposes, as the United States hold that such armament does not deprive a ship of her character as a peaceful merchantman.

CARRANZA PROPOSES TO CONTINUE NEGOTIATIONS

Washington, Dec. 28 — General Carranza's answer to the request that he either sign or repudiate the pending protocol, to be delivered to Secretary Lane by Luis Cabrera, chairman of the Mexican commissioners, is understood to contain suggestions or modifications which have been carefully worded to avoid ending the negotiations.

"The door has not been closed," was the comment of one Mexican official who had read the reply.

Further than that no intimation was obtainable as to what were its terms.

While Carranza was informed flatly that the United States expected a final reply last Tuesday, it seemed possible that the American commissioners would not force an end of the negotiations if his reply, even late, was not of such a character as to preclude further consideration.

Eliseo Arredondo, Carranza's ambassador designate, today unqualifiedly denied published reports that he had been recalled. "It is absolutely untrue that I have been recalled by my government," said he, 'nor do I know if the government is contemplating summoning me. If it should occur as it did a few weeks ago, it would not be in the nature of my withdrawal from my post."

HEAVIEST BLOWS AGAINST RUSSIANS AND ROUMANIANS

In the Roumania war theater the current reports indicate that some of the heaviest blows of the war are being struck by Field Marshal von Mackensen's armies.

The Teutonic attack is being pressed in strong force all along the curving front from northern Moldavia to the Danube.

Details of the latest progress by the Teutonic armies in Roumania, contained in the German official statement, show a close approach of Von Mackensen's forces to Fokshani, on the main line railway about twenty miles north of Rimnik-Sarat.

Thirty miles northwest of Fokshani the town of Soveya, on the Susita river, has been captured by the Austro-German invaders. The occupation of this town reveals a penetration of some eight miles into Moldavian territory from the western border at this important point.

Further north the Russo-Roumanian forces have been pushed back on both sides of the Oituz valley. The Germans also have taken a sharply contested ridge in the Trotus valley region.

Danger of the western Moldavian line being rolled up and a retreat forced is being pointed out as the result of the continuing thrust at the Russo-Roumanian front as it curves southeastward from the Moldavian mountains and continues toward the Danube.

The Russian resistance is evidently a determined one, however, and the fighting ground has not yet touched the line of the Sereth, which has been picked as the probable position to be taken up by the Russians for the protection of their southern front and of their Bessarabian territory.

On the Franco-Belgian front the Paris statement mentions only skirmishes near the Lorraine border.

London, January 2. — New-year's day was eventful in the lives of many Britishers. Thousands of men of military age who had made temporary or other arrangements for the carrying on of their business were called to the colors, while others who had been doing work of national import and whose places now have been taken by women or by men beyond the military age, donned khaki for the first time.

There was a rush at all the recruiting offices and all day long columns of men, after having complied with the formalities, were marched off to the depots to begin training.

The new railway time tables and fares also came into effect. Numerous trains were canceled, stations were closed and travelers were called upon to pay a 50 per cent. increase in fares.

Except in Scotland, where there is another week's supply of white flour, bakers, under the new order of things, started to bake exclusively whole wheat or standard bread.

ENTENTE ALLIES REFUSE GERMAN PEACE OFFER

Paris, Dec. 31. — In reply to the proffer of Germany and her allies for a peace conference, the entente allies, in a collective note, declare that they "refuse to consider a proposal which is empty and insincere."

The note was handed to the American minister, William Graves Sharp, last evening by Premier Briand and was made public simultaneously in London and Paris.

No peace is possible, the entente nations declare, until they obtain reparation for violated rights and liberties, until the free existence of small states is guaranteed and the allies have brought about a settlement for the future security of the world.

The note declares that the proposal of the central powers is not an offer of peace, but a "war measure". It is declared to be founded on "calculated misinterpretation of the character of the struggle in the past, the present and the future."

The note, which is the joint act of Belgium, France, Great Britain, Italy, Japan, Montenegro, Portugal, Roumania, Russia and Serbia, declares that the present strife was desired, provoked and declared by Germany and Austria-Hungary, and that Germany made no effort to bring about a pacific solution of the trouble between Serbia and Austria-Hungary, as did Great Britain, France and Russia.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, JANUARY 11, 1917. No. 2.

NOTES AND COMMENTS

The Napier (Blair Co., Pa.) church reports having had a very successful Bible conference, Dec. 23 and 24. Among those participating were Revs. Jacob and Herman Snyder of Roaring Spring, Rev. Blyler of the Amish church of Belleville and the brethren Amick and Blackburn.

A letter from Missionary P. A. Penner, dated Nov. 15, states: "All are well. Our daughter arrived in Colombo today. Mrs. Penner and I will go as far as Calcutta to meet her. The work is progressing, though difficulties are not wanting. A recent convert has to suffer much persecution at present. Pray for him."

Recently the Mennonite people of Holland sent a communication, through Rev. F. C. Fleischer, to the Mennonites of Germany offering to receive as guests into their families German children of Mennonite parentage, under 16 years of age, so that they might enjoy for a time the advantage of better living conditions in a country not at war. To this communication the German Mennonites through the "Mennonitische Blätter" expressed their appreciation for the thoughtfulness of their Dutch brethren but declared they were not in a position to need such assistance.

P. A. Claassen, Ph. D.

The following sad intelligence appears in "The Florida Flambean" the paper of the College for Women, Tallahassee, Fla., and is of peculiar interest to many of the readers of the Mennonite because of their friendship and great respect for Dr. Claassen:

Dr. Peter A. Claassen, head of the Department of Modern Languages here and a noted educator, died at his home in College Park at 3 o'clock Tuesday afternoon. He had been unwell for a week or two and a few weeks ago his physicians decided that an operation for appendicitis was absolutely imperative.

He had suffered from several attacks from this trouble but kept hoping that an operation might be avoided. After the operation he seemed doing well and up to Tuesday morning he seemed cheerful and gave promise of recovering. Last Tuesday, however, alarming conditions developed and his faithful physicians could not save him.

Dr. Claassen came to Tallahassee nearly three years ago from the chair of modern languages in the Central university of Kentucky. Previously he had been a professor in the University of Ohio at Athens. He was a graduate of the Kansas State university and held his doctor's degree from the University of Chicago.

The truest valuation of Dr. Claassen's character we find in the Daily Democrat.

"Quiet, gentle in manner, somewhat retiring in disposition, not inclined to seek notoriety, he yet had those manly qualities of mind and heart which attract and hold kindred spirits."

Dr. Conradi said of him:

"He was respected and honored by his colleagues for his mature scholarship and his rare ability as a teacher. He was loved by teachers and students because of his genial and warm-hearted disposition. He will live long in the memory of all who knew him here at the Florida State College for Women."

Peter A. Claassen is the son of Mr. Peter Claassen, Beatrice, Neb. He was born on July 9, 1865, near Gr. Lichtenau, Germany. His early education he received in that country. He lost his beloved mother at the age of twelve. With fourteen years he was prepared to enter the mission school at Barmen had he been received. But according to a ruling of that institution students were not accepted before the age of twenty. He was received upon his confession of faith through baptism into the Mennonite church at the age of fourteen. The next year he accompanied his uncle to this country making his home with relatives near Beatrice, Neb. Soon after his arrival to this country he entered the Mennonite Preparatory school of Halstead, Kansas, where he graduated in 1885. He spent a few years teaching country school in different Mennonite settlements of Kansas. Thereupon he returned to Germany where he continued for three years. In 1890 he returned to this country, entered the State Normal of Emporia, Kans., graduated 1894, pursued his studies at Lawrence, Kansas, and Chicago University during the summer months and taught in different colleges the rest of the time. He made two more voyages to Europe in the interest of his vocation. In 1909 he received his doctor's degree from the University of Chicago. He married Miss Helen Steward of Evanston, Ill., in 1907 who mourns his early departure with his old father, four brothers and many relatives and friends.

He was true to his church and held himself in faith to his Savior Jesus Christ. May He, who is the resurrection and the life, grant unto us a happy reunion with him before His throne.

A SUGGESTED PROGRAM TOWARD MENNONITE UNITY

Although writing for a small circle of readers I am well aware that the following paper may be of considerable interest to others beyond the direct influence of this magazine. In fact, it is intended to go beyond these limits, and it is hoped that this may be a not undesirable stimulation toward the solution of the problem which is the thesis of this paper.

It would be beyond the scope of this paper to go into the historical facts regarding the many divisions among the Mennonites in America. Whatever the reason, real or fancied, it behooves us at the present time in the light of modern conditions to take a comprehensive inventory of existing conditions and from them draw our conclusions as to our duty for the future. It is also hoped that the program of action suggested will not be misunderstood to embody or imply anything that is not borne out by present social conditions. No doubt, whether the course of future events be such as I shall point out, or something very different, the process will be a very slow one, and will therefore allow a full, calm, sober, sympathetic discussion among the leaders of our people. With these observations I shall proceed to the main discussion.

The incidents of history have been such that the Mennonites of America are scattered over wide areas of the country and are subject to different social conditions. In such communities as were settled several centuries ago the process of Americanization has gone on very slowly because of almost complete isolation. Such isolation is no longer possible in the presence of modern means of communication. The railroad, the telegraph, the telephone, the newspaper, the magazine, and lately the automobile have become the strongest agents in this process. One of the certain results will be the substitution of the English language for the German where the latter still maintains itself. I have met a considerable number of German speaking Mennonites within the last few years to whom the above statement seemed untrue and impossible, but a mere glance at the fate of other German centers in the United States, those of the eastern Mennonites included, will bear out my contention. True it is that it will be a generation or more before this will be accomplished in the more compact recent settlements, but the process is going on nevertheless. The number of English words taken into the German language in the different communities is strong evidence for this. The length of the English school term in the elementary schools is such that with the unwillingness of our people in many communities to add extra school months, German is reduced to a minimum. In the smaller and more isolated settlements the English language is coming in very fast.

A further result of this process of Americanization will be a considerable change in some of our social customs. The beginnings of this are noticeable on every hand. Nor need we fear this change if it goes on within reasonable limits, but it is important

that we keep our eyes open to some of the dangers in American social life. Above all a wholesome regard for the sanctity of the family should be inculcated into our youth, nor should they be permitted to drift into the non-religiousness that is so noticeable in so many American communities.

Another very important change, one that might be called the key to the whole situation, is the cultural one that is taking place everywhere. Our young people are no longer content with merely enough general knowledge to be tillers of the soil, but they are crowded into higher institutions of learning in ever increasing numbers. In fact, social conditions have changed so that they are forced to go into other occupations and only a few care to remain in father's and grandfather's occupation. In response to this new demand, and in an effort to keep these young people in our own circles, a number of academies and preparatory schools have sprung up, a few of which have developed into colleges. As such they have performed and are performing a very valuable function and are fast putting our young people in the front ranks in education, but the conditions obtaining in the field of higher education are such that we should halt and inquire into the future of this movement. Several tendencies must be considered in this respect. There is, first, with the greatly increased economic prosperity in Mennonite circles, a tendency among our young people to go to the best equipped institutions. This is a movement in the right direction in which our educational development ought to proceed. The other factor is the keen competition between the colleges of this country for a mere existence. Through the changes in our social conditions the educational standards of the universities, to which our colleges must, and try to, relate themselves, are constantly raised, and thus the financial question becomes one of great difficulty to our colleges. Thus far the leading academies of the Mennonites have tended to expand into colleges, even though the field served as a somewhat limited one, but in few of the conditions as stated above, is it not time that we begin to look seriously at the future and take steps of constructive action toward solving this question? I am not pleading for the benefit of any particular community or group of communities but rather for the future of all our people. It seems to me the time has come that we take active steps toward a closer relation of our Mennonite colleges. Ultimately we have to choose between losing many of our most promising young men and young women to other schools, and therefore to other fields of action, and a closer co-operation, perhaps modification, of the existing Mennonite colleges. By such co-operation, in whatever way it be brought about, we would be able to develop such strong schools as would command respect and serious consideration of any prospective student. Moreover, it would help to solve the difficult financial question referred to above. In respect to this larger movement the efforts toward the founding of a Mennonite Seminary are steps in the right direction and deserve the support of all thinking leaders.

A far greater result of such a unity in the field of higher education would be a fuller development of the sympathetic understanding that has grown up between the different denominations during the last generation. In this respect we should all put our shoulders to the wheel and bring about not only a sympathetic understanding, valuable as it is, but eventually an organic union of the different Mennonite conferences for closer co-operation. In the light of such developments the future of the American Mennonites seems a great one, worthy of the best efforts of all the leaders and members of the different denominations. The result would be a stronger effort in the various fields of missionary endeavor, home and foreign, and would call for many of the young men who now enter other fields of work. The religious life at home would be strengthened as well, especially in the isolated and outlying settlements.

In conclusion I may say that the suggested program is open to criticism, but from a study of the Mennonite situation during the last four years I am convinced that our future course should be in the direction indicated. And it is also hoped that these few remarks may call forth further discussion from the different Mennonite circles. — C. C. Janzen, Chicago, Ill., in the Tabor College Herold.

CORRESPONDENCE

Pulaski, Iowa, Dec. 30, 1916. On Sunday, October 8, our congregation was visited by the Rev. John Hager from Pandora, Ohio, who preached both in the morning and in the evening. He also visited for some time in the community.

During the forepart of November our pastor was absent, having been called to Fortuna, Mo., to assist Rev. D. D. King in a series of gospel meetings. Bro Niswander reports a very profitable meeting at that place.

Almost immediately upon his return he was called on to officiate at the funeral of one of our number. Phillip Roulet, Jr., son of Phillip Roulet, Sr., who was the pastor of this church for so many years, was called to his reward, Nov. 15. He had been living with his brother in Oklahoma the past year, when typhoid claimed him as one of its victims. The body was brought here for burial and services were held at the church on Saturday, Nov. 18.

On November 18 Bro. and Sister J. B. Stutzman, whose home is in California, arrived for a visit with relatives. Bro. Stutzman filled the pulpit the following Sunday morning, also spoke one evening at the Young People's meeting on "The Sin of Ingratitude". Our hearts could not help but be cheered by the wholehearted cheerfulness and optimism of an old man who has grown young in the service of the Lord.

Some of the people who were former residents of this place visited here the past few months. Mr. and Mrs. Edward Reinhard of Washington are making an extended visit with the latter's parents, Mr. and Mrs. J. W. Conrad. Also Mr. and Mrs. Chr. Nafziger and daughter from the same state visited for some time with Mrs. Nafziger's people. These people also came to attend the fiftieth wedding anniversary of Mr. and Mrs. John Conrad, which occurred on November 11. A large number of the immediate family were present to make this an enjoyable event for Mr. and Mrs. Conrad.

On Thanksgiving day an all-day-meeting was held at the church. In the morning a sermon by the pastor and in the afternoon a program under the supervision of the Ladies' Missionary society was given. The Thanksgiving dinner was an important feature of the day's program.

Representatives of the Iowa Children's home of Des Moines, and the Orphans' home of Ottumwa visited us on the Sundays, Dec. 10 and 17 respectively. Rev. Thorn, who represents the home at Ottumwa, preached a very able sermon during the morning worship hour.

That cupid has not been entirely idle in this community was attested on Dec. 22, when Mr. Forest Hartzler and Miss Ruth Widmer were united in marriage. These young people have the good wishes of all their friends for a happy life.

Our Christmas program was given on Christmas evening. It consisted mostly of music. A Christmas tree was part of the decorative scheme. The offering taken on this evening was given to the Children's Orphan homes in which this church has always been principally interested.

The annual business meeting is to be held on New-year's day. More interest in this meeting is manifest each year. This church extends the season's greetings to the editor and all the sister churches. Sincerely,

J. A. Baughman,
Cor. Sec'y.

Berne, Indiana, Jan. 3, 1917. Greetings to the dear readers of 1917. The holidays brought joy to many families. Nearly all the students who are attending different institutions of learning and others came home to spend Christmas at their parental homes.

On Christmas morning, from 9 to 10:30 o'clock, a very appropriate program was rendered in the German and English language. The weather was ideal and the attendance quite large. In the evening again a large congregation assembled to hear the oratorio "Messiah".

At present we are having Union meetings, lasting from Dec. 31 to January 7. Daily three meetings are held. Dr. M. B. Williams, Winona Lake, Ind., is the English speaker; Prof. H. D. Penner, Newton, Kans., the German speaker, and Mr. E. O. Sellers, Chicago, Ill., the leader in song.

The Berne congregation will observe, on account of the Union meetings, the Week of Prayer later than usual, from January 8 to January 14. At the close on Sunday, January 14, we will have communion services and the celebration of the Lord's Supper.

The dear Lord is bestowing many precious blessings in the new year. Who can count them all? **I. A. Sommer.**

Altoona, Pa. Following is a report of the activities of the Altoona mission for December which I thought might interest the readers of the Mennonite. These reports were made at a get-together of the workers, following Sunday school yesterday:

Brother H. S. Pearle reports that twelve cottage prayer meetings were held in six different homes, and four confessions. Rev. E. C. Miller reports that twenty-

one services were held at the mission hall, twenty-three confessions, two renewals, one child dedicated to the Lord, and five received into church fellowship. Sixteen visits were made in the interest of the mission. It was also reported that the attendance at the Sunday school during the month averaged about thirty-five. Saturday was a very busy day distributing relief.

Yours in His name,

A. A. Snyder, Sec'y.

Man's Choice, Pa. — We have organized a Sunday school at Man's Choice. Bro. Herman Snyder of Roaring Spring, Pa., is our pastor. He is very much loved as such and is out for God. Bro. David Smith is superintendent, I am secretary, Sister Bee Bortz is assistant secretary, Bro. Grant Lybarger, treasurer, and Sister Edith Hershizer, organist. I think we will have a splendid Sunday school. We are trusting in the Lord for His help.

(Mrs.) Emma Turner.

THE BLOOD OF JESUS

Ex. 12:7.

Rev. H. G. Snyder.

We want to show a cure for sin. Brethren and sisters, we are redeemed by Jesus Christ's blood and it makes us joint heirs with Him. Jesus Christ says He is the first-born of many brethren. The blood is a sacred thing that was spilled an Calvary to save this old world. It is the only thing that will deliver us from the snares of the wicked and sin. I pray God that every one who names the name of Jesus has had that blood applied to his or her heart and that they will let God use them to point sinners to Christ. Christian friend, if you are not right with God, the only thing to do for you is to kneel and pray to God to wash your heart with that blood. God saw us down here in this old world nineteen hundred years ago and worked out this plan for our redemption and we all know without the blood there is no remission of sin. It meant lots to the Israelites to have the blood sprinkled on the door posts. If it was there it meant death and it means the same today to the sinner who has not had the blood applied. The prodigal son did not enjoy being out in the world, neither does the child of God that has wandered away, they did not have a happy hour. There was no question about security in any home in Israel that night which had the blood on the door post. So it is with you, Christian friends, that had the blood applied to your hearts. There is only one thing that could appease the wrath of a living God nineteen hundred years ago and that was Jesus Christ. The blood will cleanse everybody from sin. We have not the slightest idea of what Jesus suffered for the sins of this old world. We can picture Him in the judgment hall with a crown of thorns on his brow and carrying his cross up the hill to Calvary, bearing not only His cross but the sins of the whole world. Sinner friend, only by applying the blood onto your heart can you pass form death unto life. After a man has once had the blood of Jesus applied to his heart it will change him to just the opposite to what he had been. If you are not sure that you have had the blood applied to your hearts, come in humility and confession before Christ and have it applied. Do you realize that we are the representatives of Jesus Christ down here in this old world, and this work we are doing is not even entrusted to the angels? So let then us all let the Holy Spirit do the guiding; then will men and women have the blood applied to their hearts.

THE DAY OF OUR LORD

Rev. Byler of the A. M. church, Belleville, Pa.

We are always glad and thankful for the privilege of being among brethren. The only way, however, that we can be benefitted there, is to let the Holy Spirit have its way in our hearts. There is a certain day coming and as that day is sure to come we should exhort one another to love. It is called the day of our Lord. It is not a day of twenty-four hours, but as that day approaches, Paul says, 'the more we are to assemble ourselves together". God is not taking much time in this world's work as he did when Jesus was here; man is doing wonderful things — making inventions, etc., things that were never done before and never thought of. Man is having his day now, but God's day is coming and it is the day of our Lord, not the Lord's day. Many things are coming to pass to show us that it is approaching. Paul says we are not of the day but of the night and this is divided into four watches of the night — first, six to nine, which is the early day of Christianity; second, nine to twelve, the darkest time of ages when we were in Popery; third, twelve to three, the Reformation period, a sad period when only a few had the faith. Now from three to six is our period and you can readily see that we are in the fourth watch. We are living in the last age of the church. Christ says, it is the lukewarm church. We should examine ourselves and see where we stand. Do we understand what the new birth means? Another thing is, we are too slow in giving our experience with God to others. Take a good sociable and successful farmer in any community, and if he makes a success of any special crop he is always glad to tell his neighbor all about it, so with the older persons, they should tell the younger people what the Lord has done for them. If you have a doctor in your community or the surrounding country that can cure almost any incurable disease, if you see anyone afflicted, how ready will you tell them about him? So, Christian friends Jesus is our doctor, tell others about Him. We are here to get ready to live and not to get ready to die. There are some people in the church who are lacking very much in faith who will walk back and forth and try to lift the weaker ones up. Go into a flower garden and then come back into the house, the people of the house can tell you that you have been among the flowers by the perfume on your person and take it the same in a filthy place, so it the case with the man or woman who has been with Christ or tasted of sin. If you do not understand anything in the Bible make a study of it. There is a great joy in reading a book that you understand, the Bible is the book you should read. How willing are we to take up the work of the Master. He says, "Ye are my witnesses." Two reasons why we should examine ourselves are: First, life is very uncertain. Men leave home in the morning and never come back. Second, because the coming of the Lord or that day is approaching. That should concern everybody. Don't only work on Sunday at church but work at home as well. This is the day of grace, harden not your hearts.

PIT DIGGING

In the 7th Psalm the psalmist declares, "He made a pit and digged it and is fallen into the ditch which he made."

Let us look at this digger of the pit as he is outlined for us in this psalm. We see him as he plans his nefarious enterprise. "Behold, he travaileth with iniquity." The dark scheme is deliberate. He broods over it like a bird sitting on its eggs. And it is progressive. "And had conceived mischief." It begins in mere vanity, a trifling suggestion, a passing desire, but by diligent contemplation it developes into mischief, a worrying thing, a thing with teeth. But more terrible still does it become. "And brought forth falsehood." He takes the ugly thing which he has conceived, and dresses it up in winsome attire, and sends it forth among men in the unsuspected garb of innocence. The horrible thing goes abroad like the wolf in "Red Riding Hood", dressed up to deceive.

Let us pause to consider the degradation of life which is surrendered to such a mean and unholy end. Here is a man with fine mental powers prostituting them to the work of the gutter. He takes his will and his reason and his imagination priceless instruments for roaming among the very secrets of God, and he degrades them to mere sewer rats, working away in uncleanness. It is as though a man were to take the sacramental cups from the altar and employ them in the pot room of a low public house. With his plans thus matured he persecutes his victim. He follows him like a hound with secret, horrible purpose. He pursues with the stealthiness of a cat watching a bird. And when he seizes upon him he tears him "like a lion". He craunches him, and leaves him broken and bruised, good for nothing! And this tipe of man must not be relegated to a far-off day as though he were an obsolete type of the race. He is with us now. We see him in the person of a man who nurses a spirit of revenge for years and who leaves nothing undone to work his fellow's destruction. We see him in the man who hisses out the sentence. "Wait, till I.....!" For in that word there is the sound of murder and destruction."

"I am Thine, O Lord; I have heard
Thy voice,
And it told Thy love to me.
But I long to rise in the arms of faith,
And be closer drawn to Thee."

"O, what a happy soul am I!
Although I cannot see,
I am resolved that in this world
Contented I will be.
How many blessings I enjoy
That other people don't;
To weep and sigh because I'm blind,
I cannot and I won't."

The Mennonite and the Christian Herald to one address for $2.75.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail matter.

EDITORIAL

The Gospel Banner, the organ of the Mennonite Brethren in Christ, comes out in a new form and is now printed from Berne, Ind. Also, the price is reduced from $1.50 to $1.25 per year. This, in the light of the fact that papers and periodicals generally, either have or are thinking about raising their prices. We wish the Gospel Banner a prosperous future and a career of greater usefulness, even than it has been in the past, to the people of the Mennonite Brethren in Christ.

The latest census estimate places forty per cent. of the population in cities of 8,000 or over. The largest cities in their order are: New York, Chicago, Philadelphia. Next to them come St. Louis and Boston with less than half of the population of Philadelphia. This rapid drift of our population to the cities has created a rapid change in the manners, morals and religion of our people which we cannot say is for the best. Cities contain very many good clean-living people, but they give opportunity for sin in a way and with an openness that rural communities cannot hope to rival. Unless a way is found by which open vice is made impossible in our large centers of population, the outlook for the future decent development of our nation is apt to be gloomy. The fact that with the growth of the cities goes their growing political power, is a serious menace to the liberty of the nation. Political bosses can manipulate majorities in cities according to their good pleasure. It is only when they fall out among themselves that a decent element gets into power for a little while. Were it not for the power of the big cities to swing the states in which they are located, we would be sure of a nation-wide prohibition immediately. We are not in a position to suggest remedies for political evils or the suppression of vice except that we may say, the salvation of the nation is in the hands of the professed Christians who live in cities. If they assert themselves for righteousness and actively identify themselves with efforts to make clean and keep clean the communities in which they live, they will be the salt of the earth. If they do not, the doom of the man who had the talent and didn't use it, is theirs.

In noting the movement now afoot for the establishment of a larger army, military training in schools and about everything else that is designed to plunge our country into the same kind of utter madness to which the nations of Europe are now given, Jacob Hygema gives expression to a sentiment which deserves a wider publicity than the columns of the Gospel Banner in which the article appears, give to it. We trust that the readers of the Mennonite will give the matter careful thought. He says in part:

"The world would like to train our sons to slaughter their fellowmen, feed the war spirit among Christians and end their souls in perdition, although the latter is not considered by worldly wisdom. Who knows where such a step will end? It may mean martyrdom to refuse to take up arms. The nations are becoming war-mad in proportion as they drift from God. They may even forget that some of the most industrious, peace-loving, God-fearing citizens of this country emigrated from countries where military training was compulsory; that they sacrificed practically their all to obey the Word of "loving their enemies" in preference to shooting them. Have they escaped one net to be caught in another? Fled from one pit to fall into another? Is this the time that the true, spiritual worshippers shall be "hated of all men"? Is this a part of the introduction to the time when there shall be a universal martyrdom? Rev. 6:9-11. The church will feel the "beginning of sorrows". Matt. 24:8.

Shall the church cast the ballot to elect men who shall force our sons to kill or be killed or imprisoned? Are we not partakers with their deeds if we do so? The princes of this world crucified the Lord of glory. I Cor. 2:8. The world-rulers are typified by these. We should honor them because of their office; pray for them as directed; pay tribute because of the favors we receive, but we are to live as strangers and pilgrims here, having our citizenship in heaven. Phil. 3:20.

But, as Paul "appealed to Caesar", every non-resistant church has a right to petition the rulers of our land to desist from such a course by the government. Why not every conference or its presiding elder do so at their earliest convenience?

WORLD-WIDE SUNDAY SCHOOL NEWS

A Week of Evangelism in China.

The first week of the Chinese New-year, February 4-11, 1917, has been suggested by the China Continuation committee as a special work of evangelism, in which every member of the churches of China may take part with a view to reaching all classes of people. Paid workers and teachers will be used only in part, as the idea is to train lay workers to carry the entire evangelistic movement in the extension of Bible study and evangelism growing out of Bible study to unreached villages in China.

In making the above plans the aim has been to make this week the climax of a whole year's preparation and the beginning of another year's persistent follow-up. The objective is to enlist every church member in some form of direct evangelistic work without necessarily holding public meetings.

Beginning with October 11, there was held at Chuchow a two-weeks' conference "retreat", one of a series of Adult Bible Class conferences which have been held under the auspices of the China Sunday School union, and which have been made possible through the gift of Mr. R. A. Doan, an adult Bible class leader in this country. This particular conference was to lead up to the special week of evangelism, and was intended only for such leaders, Chinese and foreign, as were planning to hold district institutes on their return. The delegates to these district institutes, in turn, will go back to their several stations to put into practice such methods as are practicable for their local work.

The aim of this special week of evangelism is the enlistment and training of every church member to take some active part in evangelistic work. First, it is necessary to find out the capabilities of each worker. Possible leaders of Bible classes will need training. Personal workers will have special classes for them to help them to learn how to approach people, what to teach and how. Some may be taught to tell Bible stories and others to sing special hymns. A message for the week may be prepared which all the workers can give in their personal conversations and in public meetings.

A similar plan was carried out in South India during the autumn of 1915. Some of the results of that week of evangelism may serve as a forecast of the possible results in China.

1. 8,288 men and women engaged in work during that week, and of this number at least 5,000 were laymen and women.

2. 3,800 villages were visited of which 835 were absolutely new villages where no Christians resided. 8,400 meetings were held, and it is estimated that over 200,000 men and 100,000 women heard the gospel in these meetings.

3. 6,433 persons are known to have decided for Christ, 1,600 being women.

Some striking incidents were reported. "In Madras City alone 300 women went out to work and reached 3,400 Hindo women." "The campaign has brought a new vision to our church. For the first time, the higher classes in the church went and preached the gospel to the poor and depressed." "Every Sunday afternoon, immediately after the service, the whole church goes out to preach the gospel."

If such results as these were obtained in India, we may reasonably hope that the week of evangelism in China will have an equally successful outcome. The question naturally follows — if such a plan can be carried out in India and China, why not in our own United States and in other parts of the world? The World's Sunday School association has passed this suggestion on to its secretaries in South America, North Africa, the Philippines, Korea and Japan. What better plan could be found for the rebuilding of world ideals than to have the whole world belted with a universal week of evangelism?

THE C. E. TOPIC

January 21.

Seeing Good in Others.
Phil. 2:1-11.

It is now conceded that the greatest mind, the greatest personality and the greatest power men may know is centered in Jesus Christ. Great nations call themselves after His name. His birth marks the point from which we date all our events. His words are the greatest gems in literature. His life and His death are the most potent of all influences. Yet, the prophet spoke of Him—and truly so—as being despised and rejected of men; and Paul, in our Scripture lesson, gives a wonderful description of His humiliation. From such a life went out the best that men may know and from it we want to get the inspiration to see good in men and places where it is seldom if ever recognized. The example of Je-

sus is helpful in this particular. When He wanted apostles he found them among poor fishermen and publicans; when He wanted to reveal deep truths concerning Himself he sought out a woman of the street as the best possible one to whom he might bring this revelation. When He wanted a master-mind to formulate His truths into a doctrine for the Gentiles to accept, He sought it among the most bitter of all the persecutors of His cause and His people.

There were some, indeed a great class of men, who, inspite of all that He said and did, saw only a man in Him. As a man they hated and killed Him. Today there are plenty of that type—they miss the divine in Him. They are as ready to deny and condemn Him. Those of His time who saw in Him a divine manifestation realized their greatest blessing. In our day, if we see in Him the God and the Savior, our present and eternal future is assured.

Jesus taught us to look for good. Even the woman taken in sin was not as severely condemned by Him as men would do, and His murderers were prayed for from the cross. It was because Jesus saw that which was worth the Son of God's dying. The spark of divinity in men and their capacity for eternal life are the strongest reasons we may know for hoping for better things in even the worst of our fellow beings.

It was because Jesus loved men that He recognized a capacity to love in them. He sent them from Him with tasks of love laid before them. He commanded and demanded love as a condition of His favor. When God's Son can see the possibility to love in the worst of beings, it poorly becomes us to despair of any person's reformation, conversion and salvation.

One of the easiest things in the world is to find fault. Persons of the least ability and of the meanest character are given to fault-finding and others, whom we do not regard as meanly, share this unlovely characteristic with them. How different this world would be without fault-finders! It would lighten the troubles of a multitude. It would encourage the struggles of the weak and it would take the sting of bitterness out of the erring ones and help them on the right paths.

We are slaves to habit. Some people get themselves into the habit of looking on the dark side of things and seeing only the bad in others. Why not turn the thing around and look on the bright side and see the good? The person who looks for bad signs comes to the state where he or she will believe in no man's honesty and suspect every woman's virtue. What can that one think will be the attitude of the world toward him or her? True, we shall not be tolerant with sin. But to hate sin is something quite different from bringing one's self to believe that everyone is as bad as possible. No one, surely, would want to be like the man who said to his wife, "Everybody is queer, but you and I, and sometimes I think you are a little queer." People who live in glass houses must not throw stones.

Granted, that a person is about as bad as he can be, there still is a possibility of seeing something hopeful in that one. He has a soul to be saved and when we regard his soul, our whole attitude toward him changes. We will love him, we will pray for him, we will work to bring about a realization of his salvation. Seeing good around us turns us toward God, the source of good. Says Charles Kingsley: "When we see, as it were, countless drops and countless rays of goodness scattered about the world, a little good in this man and a little good in that, shall we not say that there must be one great sea, one central sun of goodness, whence all human goodness comes?

THE S. S. LESSON

January 21.

First Desciples of the Lord Jesus.
John 1:35-44.

Golden Text—John 1:43.

It is a good thing to be in intimate relation with one who is close to God. That one is in a position to point the way to the Savior. Many men and women are evil and stay evil simply because they choose to remain in the association of evil-minded persons. The two disciples of John were by him pointed to a Master who could be infinitely more to them than John. It was the loss of two disciples to John to point out Jesus, but it was Christ's gain, yet, it was to the great glory of John that he could bring two such persons to see and know Jesus. The disciples were graduated from the school of John to the school of Christ. In the service of Christ there is a constant advance to higher and better things.

John and the two disciples looked upon Jesus. Looking upon Jesus is always the source of blessing. We should look to Him (1) as our teacher; (2) as our example; (3) as our friend; (4) as our helper and comforter, and (5) above all, as our Savior, the one who makes things right between us and God. John pointed out Jesus as the "Lamb of God". He was innocent and pure. He was the realization of all that the passover lamb and the lamb laid upon the altar of sacrifice indicated. It was to be His blood that would "save the people from their sins".

In looking upon Jesus they "heard him (John) speak. "The more we center our minds upon Jesus, the more will we learn about Him. We learn about Jesus (1) by what the Bible has to say concerning Him; (2) by what those who know Him have to say about Him; (3) by what we ourselves get to know by intimate contact with Him; (4) by the way prayer in His name is answered; (5) by the revelation that the Holy Spirit makes to us.

Knowing about Jesus is a step in the right direction. Many people know all about Him, and do nothing—and are lost. The next step of the disciples was to follow Jesus. All our knowledge will not help if we do not follow Him. We follow (1) His example; (2) His commands; (3) Him into trial and trouble; (4) to triumph; (5) to eternal life. What the world needs most today is not rich men, wise men, powerful men or able and gifted men. It needs men and women who follow Jesus. It is through those who follow Jesus that the world gets its greatest blessing.

The attitude of Jesus toward these two disciples of John is worthy of careful study: (1) Jesus turned to them; (2) Jesus saw them; (3) Jesus spoke to them. The attitude of Jesus is always toward the world. He not only turns toward those who are His friends to help them; He turns to all men. He calls them to come to Him; He wants to help them; He wants to be their Savior. "Come unto Me", "Behold, I stand and knock", "The Son of Man is come to seek and to save," are His own words, indicating how ready He is not only to turn toward, but to come to all those who sincerely want Him.

When Jesus turned He saw not only two men, He saw in them a pure spirit, the best material for future disciples, His future apostles to the world and the great saints whom the world would ever afterward honor as those who were closest to its Savior. What does Jesus see in us? He certainly looks upon us. Does he see selfish, mean, sinful spirits, or does He see in us useful material for the upbuilding of His eternal kingdom?

Jesus always speaks to those who are His. No dearer words can ever be uttered than those He gave men. Like Peter, To whom else can we go? He has the words of eternal life. In following Him the disciples stepped in a career which, as the world regards it, was one of constant hardships and cross-bearing, but in following Him, they become the instruments by which, through Him, God becomes reconciled with His erring children. Surely, it was the noblest of all careers men might know.

They called Him Rabbi, that is, they gave Him the title which indicated that they regarded Him a superior person. Indeed, of all men He is the superior. The next steps were: (1) Jesus took them with Him; (2) they abode with Him. Note what Jesus has to say afterwards about abiding: John 15.

Andrew finds Simon and brings him to Jesus, and Philip finds Nathaniel and likewise introduces him to the Master. This is the true way of the kingdom. It is like leaven, each particle influences the one next to it. The true test of one's conversion is demonstrated by the earnestness one displays in bringing others to the Master. Nathaniel had some doubts concerning Nazareth. It had not much to boast of and was proverbially wicked, yet, from this unexpected quarter came the Savior of the world. It is a great mistake to be always looking for bad. Good is often found in the most unexpected quarters.

MARRIAGES

Sprunger—Lehman. — On Dec. 24, 1916, at the Mennonite church, Berne, Indiana, Otto Sprunger and Lila Lehman, by Rev. P. R. Schroeder.

Haenni—Sprunger. — On Dec. 25, 1916, at the home of the parents of the bride at Berne, Indiana, Homer Haenni and Della N. Sprunger, by Rev. P. R. Schroeder.

Keely—Appleby. — On Dec. 21, 1916, by Rev. N. B. Grubb, William H. Keely to Miss Cicely E. Appleby, both of Philadelphia, Pa.

Simmons—Stauffer. — On January 3, 1917, by Rev. N. B. Grubb, George Benjamin Simmons to Miss Blanche Hoffman Stauffer, both of Philadelphia, Pa.

DEATH

Rohrer. — On Nov. 30, 1916, at Berne, Indiana, Paul Rohrer, son of Fred and Emma Rohrer, aged 19 years, 4 months and 26 days. He made a flight with his airplane on Thanksgiving day and when he tried to land near the town of Berne dashed in a mysterious way to the ground and died instantly. His parents, one brother and three sisters mourn his unexpected departure. The funeral service was held in the Mennonite church, where the deceased was a member, on Dec. 3. Rev. P. R.

Schroeder spoke in the German and Rev. H. H. Kattmann of the Reformed church in the English language.

Sprunger. — On Christmas night in Berne, Ind., David Sprunger, aged 80 years, 5 months and 20 days. He was born in Canton Bern, Switzerland, and came with his parents, brothers and sisters to Wayne county, Ohio, in the spring of 1852. On January 1857 he was united in matrimony with Barbara Lehman of that place, and moved to Adams county, Indiana. This union was blessed with 11 children. His wife preceded him in death on August 3, 1874. David Sprunger remarried, on Aug. 3, 1876, his bride being Regina Moser. This union was blessed with 8 children. Also his second wife and four children preceded the deceased husband and father. He was the last member of a large family. 15 children, 70 grandchildren and 19 great-grandchildren are his near relatives who survive him. Brother Sprunger was a cheerful and faithful member of the Mennonite church. He greatly enjoyed the program on Christmas morning and shortly before midnight, after severe suffering, he passed away in peace to meet his Redeemer. The funeral service was conducted by Rev. S. F. Sprunger in the German and Rev. P. R. Schroeder in the English language.

CONTRIBUTIONS

For Tuba, Arizona.

Ladies' Aid society, Geary, Okla., $5; Mt. Lake, Minn., Sewing society, $10. Gratefully acknowledged,

J. B. Frey.

For Champa, C. P. India.

From Mr. and Mrs. G. A. Lehman, Geary, Okla., for lepers, $20.

Gratefully, yours,

P. A. Penner.

Chicago Mission.

Christ Badertscher, Dalton, O., $10; Herm. A. Wiebe, Whitewater Kans., $20. Gratefully acknowledged,

W. W. Miller.

1467 W. 71 Pl.

Los Angeles, Cal.

Contributions received during October, November and December:

A. Claassen, C. E., $8; friend, Galva, Kansas, $20; Mrs. Dan. Ruth, $5; Henry Heer for Paso Robles church, $10; Helena Penner for Mt. Lake mission society, $10; friend, Paso Robles, $10; Marie Detweiler for circle girls, Upland, $5; Mrs. A. S. Shelly for Upland mission sewing society, $10; Rev. and Mrs. J. B. Epp, $5; Mrs. Fred Ringelman for Geary Aid society, $3.25; friend, $8; boy from Mt. Washington Presbyterian church, 12 Cts., H. D. Voth, 50 Cts., John J. Kopper, $3; Helena Isaac for "Mission Workers", Moundridge, $2; G. A. Haury, Treas., for Christmas in Los Angeles, $9.50; offerings, $4.49.

Mrs. S. S. Haury, 1 bag clothing and two men's hats; P. A. Langenwalter, 1 bag dried fruit; W. N. and H. Claassen, 1 box apples; "Mission Workers", 1 box of Xmas goods and toys; Pawnee Rock Aid Soc., 1 box goods for sewing; Primary S. S. class, Moundridge, 1 box toys; J. J. Kopper, 2 boxes new garments and blankets; Naomi Kliewer, 1 box of clothing; John Hamm, 2 boxes apples; "Sunshine class", Aberdeen, 1 box children's clothing; friend, cookies and clothing; Reedley Jr. C. E., toys and old papers; Ladies' Aid, Reedley, 1 box clothing; A. J. Wiebe, 1 package clothing and dried fruit; Mt. Washington Presbyterian S. S., quantity groceries, soap and wash cloths.

We are glad to have helped to distribute these things and are thankful to the givers for the opportunity.

E. F. Grubb.

4900 Aldama Street.

HOME MISSION

Receipts for December.

Zion congr., Souderton, Pa., by H. D. Detwiler, $8.61; Bethesda congr., Henderson, Nebr., for city missions, by D. A. Janzen, $192.88; Salem congregation, Freeman, S. Dak., by C. B. Lehman, $60; Second Mennonite church, Phila., by Elmer C. Reichart, $8; Paso Robles (Calif.) congr., by Henry Heer, $2; West Zion congr., Moundridge, Kans., by P. C. Schowalter, $35; Sewing Soc., Bethel congregation, Hydro, Okla., by Mrs. Anna Nachtigall, $50; J. S. Dester, Deer Creek, Okla., city missions, $12, general fund, $12.80; birthday gift, anonymous, Hillsboro, Kans., $25; Upper Milford (Pa.) congr., by Wm. M. Gehman, $40; Bethesda congr., Marion, S. Dak., city missions, by D. P. Tieszen, $50; Rosenort congr., Lard, Sask., by C. F. Sawatzky, $30; birthday gifts, Bergtal S. S., Korn, Okla., for Christmas at Los Angeles, by P. L. Heidebrecht, $9.50; S. S., Avon, S. Dak., by T. A. Schultz, $31.36; Herbert, Sask., by I. I. Doel, $56.90; Bloomfield (Mont.) congr., by John M. Franz, $97.65; C. J. Basinger, Pandora, O., for chapel in Chicago, by W. W. Miller, $10; Zoar and Bethesda congr., Langham, Sask., by David Toevs, $31.63; Burrton (Kans.) congregation, by J. A. Richert, $8.45; Pawnee Rock (Kans.) Sewing society, by Sarah A. R. Unruh, $102.95; Hoffnungsau congr., Buhler, Kans., by J. C. Dyck, $50.45; anonymous, Beatrice, Nebr., city missions, $5; Berne (Ind.) congr., by S. F. Sprunger, Thanksgiving collection, $280, mission box, $13.10; proceeds of meals furnished at C. E. convention, for chapel in Chicago, $47.96; Deep Run (Pa.) congr., by A. M. Fretz, $10; Bergtal congr., Korn, Okla., for children in Chicago, by J. H. Ediger, $25.25; Bethel congr., Inman, Kans., for poor in Chicago, by Klaas Kroeker, $30.82; Salem Zion congr., Marion, S. Dak., by Alfred P. Waltner, $30.67; Peter M. Krehbiel, Moundridge, Kansas, city mission, $25; Mrs. August Leisy mission fund, Wisner, Neb., by Harry E. Leisy, $50; J. A. Baer, Summerfield, Ill., chapel in Chicago, by W. W. Miller, $26; Mr. and Mrs. F. L. Wenger, Aberdeen, Idaho, chapel, $5; E. F. Grubb, for painting mission building in Los Angeles, $10; Peter and Lena Waltner, Pretty Prairie, Kansas, for Chicago, $10, for Los Angeles, $10; Lehigh, Kansas, congregation, by John W. Ewert, $14.37; Gnadenberg congr., Whitewater, by Arthur Schmidt, $20.53; Hoffnungsfeld Eden S. S., Moundridge, Kans., mission in Los Angeles, by D. J. Zerger, $110.15; Hoffnungsau congr., Buhler, Kansas, by J. C. Dyck, $34; Swiss Menn. congregation, Bluffton and Pandora, Ohio, by W. S. Gottshall, $200. Doreas Soc., Wayland, Iowa, by Lena Schlatter, $36; Bethel congregation, Duhois, Idaho, by A. J. Brandt., $22.50; Zion S. S., Dallas, Oreg., Christmas collection, by G. G. Rempel, $27.55.

G. A. Haury, Treas.

FOREIGN MISSION

Receipts for December.

Alexanderwohl church, Goessel, Kans., B. H. Friesen, $1,365.86; ditto, children's collection, $257.22; Tabor church, Goessel, Kans., J. S. Schmidt, $289.09; ditto, children's collection, $147.32; Benj. Schmidt, Hillsboro, Kans., $15; family of P. P. Jansen, Goessel, Kans., $100; Hoffnungsau church, Buhler, Kans., J. C. Dyck, $259.17; Immanuel church, Aberdeen, Idaho, S. Runsinger, $110.30; Friedenstal church, Gotebo, Okla., J. H. Schmidt, $62.87; Second church, Philadelphia, Pa., E. Reichart, $7; M. G. Oberholtzer, Quakertown, Pa., $3; Christian church, Moundridge, Kans., D. A. Kauffman, $16.35; First church, Halstead, Kans., F. W. Showalter, $38.55; Bethany, Quakertown, Wm. G. Moyer, $22; Brudertal church, Hillsboro, Kans., H. Riesen, $307.60; birthday offering, ditto, $50; Menn. church, Hillsboro, Kans., A. J. Kohfeld, $85.08; Young People's society, Hoffnungsfeld-Eden church, Moundridge, Kans., J. Kaufman, $23.25; Menn. church, Deer Creek, Okla., J. S. Decker, $18.65; Hoffnungsfeld and Hoffnungsfeld-Eden church, Moundridge, Kansas, J. D. Schrag, $269.60; Johannestal church, Hillsboro, Kanss, H. H. Schraean, $68; Bethel college church, Newton, Kan., Chr. Wirkler, $41.50; Women's Bible class, Congr., church, Ontario, Cal., Mrs. Williams, $3.25; Friedensberg church, Avon, S. D., D. Schultz, $46.30; Sewing society, Bethel church, Hydro, Okla., Anna Nachtigal, $50; Neufriedensberg church, Vona, Colo., John J. Boese, $12.73; missionary friends, Trenton, Ohio, $5; Bethesda church, Marion, S. Dak., D. P. Thiessen, $115; Menn. church, Dalton, O., J. G. Gerber, $78.82; Menn. church, Medford, Okla., P. H. Richert, $23.25; Tabor church, Goessel, Kans., J. S. Schmidt, $17; Menn. church, Arlington, Kans. J. H. Linscheid $7.59; Rosenort church, Laird, Sask., C. F. Sawatzky, $74; Menn. church, Hydro, Mont., H. W. Fransen, $9.30; farewell service for Bro. and Sister Wiens, Newton, Kans., J. H. Richert, $1,266.08; Swiss church, Whitewater, Kans., P. Zuercher, $101.45; mission friend, Springfield, S. Dak., $25; Berne church, Berne, Ind., Thanksgiving collection, $1430.10; ditto, children's collection, $292.72; ditto, Peter Hasbegger, $100; ditto church song service, $33; Peter Liechty, Berne, Ind., $2; Berne church, $4.10; birthday offering, $1.46—all by S. F. Sprunger; S. S., Brudertal church, Hillsboro, Kans., P. F. Suderman, $40.03; Bergtal church, Pawnee Rock, Kans., J. Rudiger, $10; mission friend, Hillsboro, Kans., J. H. Epp, $10; Stucky's Housemite, Moundridge, Kans., J. C. Goering, $21; Grace church, Pandora, Ohio, P. P. Steiner, $344.82; Menn. church, Escondido, Cal., H. H. Adrian, $31.58; First church, Philadelphia, N. B. Grubb, $50.08; Bethlehem church, Bloomfield, Mont., I. M. Franz, $196.06; Emaus church, Whitewater, Kans., Gustav Harder, $625; mission friend, ditto, $10; Menn church, Herbert, Sask., I. A. Doell, $114.37; Salem church, Freeman, S. D., C. B. Lehman, $20; Bethel church, Fortuna, Mo., D. A. Garber, $50; Menn. church, Bowmansville, Pa., S. L. Bowman, $6 West Swamp church, Quakertown, Pa., A. E. Bleam, $4.96; ditto, S. S., $2.06; ditto, Y. P. S., $7.94; Menn. church, Bowmansville, Pa., G. W. Wehmiller, $11.73; farewell gift, Newton, Kans., J. H. Richert, $36; Zion church, Dallas, Ore., J. P. Neufeld, $35; S. S., Menn. church, Hillsboro, Kans., H. Pauls, $61.86; Zion church, Elbing, Kans., J. L. Regier, $230.23; First church, Aberdeen, Idaho, G. A. Bartel, $87; B. F. Welty, Tacoma, Wash., $50; San Marcos church, Paso Robles, Cal., J. J. Dueck, $18.64; Sewing society, Rosthern, Sask., Mrs. A. G. Hamm, $58; First church, Reedley, Cal., J. J. Krehbiel, $32.65; P. J. Epp, Neville, Sask., $2; friend of missions, Goessel, Kans., $200; mission friends, Emmaus church, Whitewater, Kans., $50; mission friends, Alexanderwohl church, Goessel, Kans., $50; Menn. church, Tiefengrund, Sask., P. Regier, $140; Menn. church, Watova, Okla., J. S. Heidebrecht, $60; First Menn. church, Newton, Kans., S. Unruh, $26.61; Alexanderwohl church, Goessel, Kansas, H. B. Friesen, $164.84; Tabor church, Goessel, Kans., J. J. Schmidt, $25; Zion church, Donellson, Iowa, D. F. Koller, $63.66; Neuhoffnungstal church, Menno, Okla., B. B. Becker, $65.91; Bethany church, Freeman church, S. Dak., J. M. Wallman, $119.26; Tabor church, Goessel, Kan., J. S. Schmidt, $72.84; S. S., Hillegonda's class, Newton, Kans., $5; H. S., New-Donnellson, Ia., H. Loewenberg, $22,- ton, Kans., $5.00; Zions church, S. S. 24; P. Liechty, Berne, Ind., S. F. Sprunger, $10.00; mission friends, ditto, $22.00; missionsbuechse, ditto, $3.45; Menn. church, Paso, Robles, Cal., H. Heer, $11.95; Salems-Zion church, Marion, S. Dak., A. P. Waltner,. $31; Menn. church, Ransom, Kans., Abr. Ummel, $60; mission friends, Halstead, Kans., $50; Deep Run church, Perkasie, Pa., A. M. Fretz, $32; mission friends, Dallas, Ore., $25; Eden church, Schwenksville, Pa., N. S. Gottshall, $88.75; Peter M. Krehbiel, Moundridge, Kans., $200; S. S., Hoffnungsfeld church, Moundridge, Kans., R. T. Stucky, $51.62; Sewing society, Grace church, Pandora, Ohio, Barbara Steiner, $25; Gnadenberg church, Whitewater, Kans., A. Schmidt, $47.50; Salem church, Wisner, Neb., H. E. Leisy, $65; Mrs. August Leisy, mission fund, Wisner, Neb., H. E. Leisy, $50; Wilhelm P. Peters, Herbert, Sask., $100; Sewing society, Bethel college church, Mrs. G. A. Haury, $40; S. S., Johannestal church, Hillsboro, Kans., J. S. Bartel, $101.03; Bergtal church, Pawnee Rock, Kans., J. Ruediger, $26.51; ditto, S. S., $20.

Special Gifts.

S. S., Wipf church, Freeman, S. D., J. P. Maendel, for P. A. Penner mission, $143.35; Friedenstal church, Gotebo, Okla., J. H. Schmidt, for orphans in India, $20; family of J. E. Entz, Newton, Kans., P. J. Wiens, for mission auto in India, $15; Abr. B. Boese, Goessel, Kans., ditto, $10; five S. S. scholars, Hillsboro, Kans., P. W. Penner, for Martha Jangis, $25; Peter Funk, Aberdeen, Idaho, P. W. Penner, for mission auto in India, $10; Bethel college, Newton, Kans., C. Wirkler, for mission schools, $18; C. F. Sawatzky, Laird, Sask., for H. J. Brown's Boys' school, $10; P. P. Klaassen, Goessel, Kans., for mission auto in India, $3; A. Entz, Newton, Kans., P. J. Wiens, ditto, $10; Elsie Wiebe, Whitewater, Kans., Gust. Har-

der, orphans in India, $25; J. M. Wiens & Sons, Herbert, Sask., J. J. Doell, for leper home, $698; Menn. church, Herbert, Sask., J. J. Doell, for conference treasury, $5; mission friend Hurley, S. D., C. G. Lehman, for H. J. Brown mission, $25; Brudertal church, Hillsboro, Kans., H. Riessen, for boys' school in India, $886.25; Y. P. society, First church, Newton, Kans., B. E. Regier, for Sondersong, $25; E. F. Grubb, Los Angeles, Cal., for Pension fund, $5; Wm. Rutschman, Whitewater, Kans., P. Zuercher for Kusamanda school, $50; mission friend, Hillsboro, Kans., P. W. Penner, for boys' home, $4; John D. Fund, Hillsboro, Kans., ditto, $25; mission friend, ditto, $200.

Christmas Fund.

Hoffnungsfeld church, Moundridge, Kans., J. D. Schrag, for R. Petter, $53; mission friend, Hurley, S. Dak., C. B. Lehman, ditto, $25.

Fund for Lepers in India.

Sewing society, Neuhoffnungstal church, Meno, Okla., Mrs. D. B. Unruh, $25; mission friend, Moundridge, Kans., P. J. Wiens, $15; Barbara Naffziger, Delavan, Ill., J. F, Lehman, $9; Peter M. Krehbill, Moundridge, Kans., $100.

Sincere thanks to the dear givers.

Gustav Harder, Treas.,
Whitewater, Kans.
John G. Regier, Asst. Treas.
Newton, Kans.

NEWS OF THE WEEK

U. S. TO HAVE ZEPPELIN AND MOBILE HOWITZERS

Washington, January 9. — Ordinance and aircraft innovations designed from lines developed by European belligerents have been authorized by both war and navy departments. They include Zeppelin type airships, large caliber mobile rifles and howitzers, to be mounted on railroad trucks for the coast defense or hauled by tractor engines over country roads.

Secretary Daniels announced today that one "Zeppelin" would be constructed at once. Determination to build the craft was reached after an exhaustive study of the question of rigid airships by a joint committee of officers representing the airnautical branches of both services, the general staff of the army and the general board of the navy, which recommend that construction be undertaken at once.

The recommendations have been approved by Secretaries Daniels and Baker and the cost will be devided equally between the army and navy.

Army ordinance plants are already building at the Watervliet (N. Y.) arsenal, pilot guns of the sixteen and twelve-inch howitzer. Plans are practically completed also for a fourteen-inch high power rifle with carriage for mounting on railroad trucks.

MEXICANS DELAY ANSWER

Washington, Jan. 9. — Another delay in the dissolution of the Mexican-American joint commission resulted today through the failure of the Mexicans to deliver an unequivocal answer to the American commissioners' refusal to accede to Carranza's appeal for further negotiations in spite of his rejection of the protocol.

Alberto J. Pani, one of the Mexican commissioners, personally delivered to Secretary Lane, chairman of the American commissioners, a letter acknowledging receipt of the American note and expressing the opinion that much had been done to effect an understanding of the points of view of the two countries and that much more might be accomplished. Mr. Pani and Secretary Lane agreed that one more meeting of the joint commission should be held Saturday or Monday, perhaps in Washington.

LAWSON TO GIVE NAMES IN PROBE

Washington, January 9.—The peace note leak investigation seemed to make its first progress toward some definite point today when Thomas Lawson, after much questioning and urging, promised that, should the house order an inquiry, he would disclose the names of the cabinet officer, the senator and the New York broker who, he said, a congressman had told him, were engaged in a stock gambling partnership and had profited through advance information of President Wilson's peace note.

At today's hearing Lawson frankly acknowledged he was more interested in a congressional investigation of the New York Stock Exchange which would result in remedial legislation than he was in investigating the "leak" on Pesident Wilson's peace note.

In the course of the discussion of the unnamed trio of whom the congressman is said to have spoken, Lawson declared he not only would give a special committee their names, but also the amounts of money they were supposed to have made from stock transactions. Lawson promised to "furnish competent testimony."

"Will you give their names?" Chairman Henry asked.

"I will go farther," said Lawson. "I will name amounts of money, great amounts of money. More than $1,-000,000."

STOCK PRICES CRUMBLE ON WASHINGTON REPORT

New York, Jan. 4. — The stock market today after two days of advancing prices, based on a belief that prospects for peace were waning, crumbled on reports that further negotiations would be taken at Washington to bring the belligerent powers into accord.

United States steel was the central feature in the selling movement, declining more than 4 points from its high prices of the first hour. Others of the same group were similarly affected.

Apprehension was hightened by the heaviness of Mexicans, oils and American smelting, which fell 3 to 7 points. Shipping shares also yielded sharply, and rails, particularly transcontinental and grangers, were off 1 to 2 points, with 5½ for Canadian Pacific.

Rallies of 1 to 2 points were scored in the later dealings, when the market became relatively dull.

The greatest weakness was shown in the last hour of trading. United States steel, Utah copper and other market leaders reached lowest levels in the last dealings. Losses in prominent shares ranged from 2 to 6 points. Sales totaled more than 1,-000,000 shares.

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TRAVEL SEVEN HUNDRED MILES IN MOTOR BOAT

New York, Jan. 7. — A voyage of 700 miles in a motorboat from a spot on the Atlantic ocean where they had abandoned their sinking ship to the coast of Morocco, was the unusual experience related by five of the crew of the American schooner, Rob Roy, on their arrival from Havana today aboard the steamship Mexico.

According to the sailors, the Rob Roy sailed from Alcante, Spain, for Havana, and on November 18, the vessel ran into a heavy gale. She sprang a leak, became waterlogged and for two days, drifted in this condition. The vessel was abandoned on November 20 and the captain and crew took to a motor boat they had on boafd. They steered a course east, hoping to pick a passing ship or sight land, they declared.

After traveling 700 miles without sighting another craft, they landed on the coast of Morocco and made their way to Mogadorf, Morocco, where they appealed to the American consul. The men were sent to the Canary islands. There they boarded a Spanish steamer for Havana.

SAYS KAISER CAN WAR 100 YEARS

Following is an excerpt from a published article by F. V. Conolly in which he tells of an interview he had lately with George Bernard Shaw, the well known English dramatist.

London, Dec. 16. — The newsboys were shouting "Germany proposes peace" as I rang the bell on the little gate on the first landing of the broad staircase of 10 Adelphi terrace, George Bernard Shaw's town residence.

It was answered by the philosopher himself, who unlatched the gate and showed me into his sanctum.

"Come up. Come up," he cried, his reddish beard tinged with gray streaming in the draft, like "Thon's blown by the night wind." "Now what is it?" he inquired, standing erect, alert and expectant, like a viking warrior in a pepper and salt lounge suit.

"Do you think, Mr. Shaw, that the proposals of Germany for a statement by the allies as to their terms of peace should be considered seriously by England, France, Russia and Italy, or merely brushed aside as an insincere diplomatic move on the part of the central powers?"

"What are we coming to that it should be possible to ask such a question?" exclaimed Shaw emphatically. "To take the proposals with anything short of the deepest seriousness would be an exhibition of frivolity in the face of horrible calamity which could only be characterized as revolting black-guardism. It would put us in a position of inexcusable moral inferiority. We have no right to assume that it was meant to do so; but if it was, it is our business to see that it does not succeed."

"Is it your opinion, then, that Germany is so exhausted by the war that she is honestly desirous of peace, or are her proposals, as a section of the press declares, merely a bluff?"

"Germany cannot be exhausted by the war," was the reply. "The central empires can afford to go on fighting for a hundred years as well as the allies can. But Germany, being human, is necessarily disgusted, damaged, disillusioned, made miserable by the war, and must be honestly desirous of peace. So are all the other belligerents. It is the vaunted desire for war to the last shilling and the last man that is dishonest and insincere."

"Then do you think the allies ought to discuss peace? If so, what terms should they offer Germany?"

"Of course, they ought to discuss peace," was Shaw's response. "In every war peace should be continually discussed from the beginning until it is actually achieved. As to terms, they should offer and demand the best terms they think they can get. But this leaves open the question of whether they should aim at the best terms for their reigning dynasties, according to the ideas and ambitions of kings and courts, or at the best terms for Europe and the world.

"Do you think," I inquired, "that the British masses have any more confidence in Lloyd George than in Asquith, and do you believe that such men as Lord Davenport, about whom Ben Tillet, secretary of the Dockers and Transport Workers' union, once hysterically prayed at a strike meeting, 'God strike Lord Devenport dead'; Lord Milner, Lord Curzon, Lord Rhoudda, Sir I. Maclay, and others command the confidence of the British democracy?"

"I don't know," Shaw answered. "All the gentlemen you name have been careful not to put their popularity, or that of their party, to the test of a general election since the war began, and they are not likely to do so, especially since the result of the Australian conscription referendum has opened their eyes to the fact that the predominant sentiment roused by the war is simply loathing of it, and agonizing doubt whether it is really inevitable or was ever necessary."

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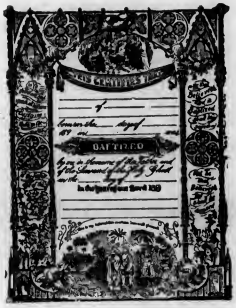

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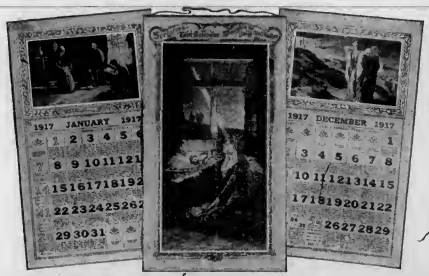

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VOL. XXXII. BERNE, INDIANA, JANUARY 18, 1917. No. 3.

IN MENNONITE CIRCLES

Bluffton reports an enrolment of 32 new students in the special Bible course now being offered, added to this number are several regular students who are also taking the course.

Owing to physical disabilities Bro. Harrison Landis of the First church, Philadelphia, retired as deacon and Bro. I. W. Grus was elected to fill his place in the active service. The church, however retains Bro. Landis as deacon emeritus.

A new chapel was recently dedicated in Pakowa, Arizona. This is on the field among the Hopi Indians. The Hopi work presents many difficulties and the work of those interested there is very trying. Lately, however, the Indians have given indication of being more responsive and there is now a little company of Christians among them.

By the death of John Herschler of Ashland, Ohio, Bluffton college became the possessor of 394 acres of land which he deeded to the institution. The Haysville church of which the late Father Van der Smissen was the pastor and with which Bro. Herschler was connected has ceased to exist for many years but Brother Herschler always remained true to the Mennonite principles and proved it by his substantial benevolence to the college.

At its annual congregational meeting at the West Swamp (Pa.) church the following financial report was rendered: "The charity fund amounts to $802.60. The congregation, Sunday school, Young People's society and Ladies' Aid society together contributed $167.31 to foreign missions. The congregation and the Young People's society together gave $96.67 to home missions. $8.50 was contributed to the Old People's home."

NOTES AND COMMENTS

The Christian Endeavor movement celebrates its thirty-sixth anniversary with the annual Christian Endeavor week from January 28 to February 4.

The joint meeting of the Committee on Unification of the north and south wings of the M. E. church last month in Baltimore indicates that the movement toward union among the branches of this church is making progress. Our own All-Mennonite conference last fall also indicates an interest in the direction of unity. Possibly the Baptists and the Presbyterians and the Lutherans will also soon inaugurate a movement, looking for a closer working union among their various branches. The spirit of union is manifesting itself in all directions. Those churches who refuse to heed its promptings not only stand in the way of progress, but they injure the prospects of their own future.

It seems to be a common notion that ministers' sons turn out disappointing and this in spite of the great ability shown by ministers' sons from the one in the white house down to those in every useful walk in life. The Reading (Pa.) Herald pays a splendid tribute to preachers' sons in one of its recent issues: "Somehow in its choice of fine, fit secretaries Reading's Chamber of Commerce seems to be upsetting traditions. For the chamber in its three crowded years of glorious life has thriven very well indeed under direction of a missionary's son. And hunting all the land over for a successor, they could find no one so capable and eligible as the son of another minister, which son is to take charge under the retiring secretary's tutelege early in January. But before they secured this second ministerial scion they offered the position to still another, a Reading boy, who was not only a minister's son, but a bishop's son. Now, if a minister's son is headed devilward, a bishop's son's downward course should be much more pronounced. Yet, this son of a bishop —was singled out as a man eminently capable and exceedingly desirable for the chamber's secretaryship. He was begged and implored to come and take the post. He declined to do so as he had other more pressing and important business. It just goes to show that ministers' sons do sometimes turn out very well indeed; and that if it was not for such ministers' sons as aforesaid there never could be a chamber of commerce, and all this excellent municipal progress of our last three years would never have been recorded."

Calling upon Christians all over the world to co-operate in an effort to establish "a peace that shall be lasting, because based upon justice and good will," the Federal Council of Churches of Christ in America recently sent by cable and wireless to members of the principal Protestant ecclesiastical bodies of Europe an official message, embodying resolutions of sympathy for the peoples of Europe, with an expressed hope for an early ending of the war.

This message is in part a reply to fraternal messages received from European church leaders and organizations by the Federal Council at its quadrennial meeting in St. Louis the second week in December, and the message now sent to Europe is based upon resolutions adopted in St. Louis. They are significant and timely in view of current international developments and of public sentiment on both sides of the water.

Here is the message:

"The Federal Council of the Churches of Christ in America, composed of members appointed by 30 Christian bodies with 18 millions of communicants, extends to the Christian brethren in countries now engaged in war its deepest sympathy, born of Christian faith and brotherhood. Our hearts have been touched as we have learned of the sufferings that war has brought, and have been stirred by the reports of the deepening of the Christian spirit through sorrow and self-devotion.

"We pray that their tragic experiences may inspire us all to a deeper loyalty to the spiritual realities in which believers in Christ are one, and that the time will soon come when differences between nations may be adjusted in the spirit of the Gospel of Christ rather than by appeal to arms. Especially do we hope that the present war may come to a speedy end, and call upon all Christians throughout the world to co-operate in an effort to establish a peace that shall be lasting because based on justice and good will.

"We, therefore, instruct our Executive committee to extend this expression of our Christian sympathy and this appeal to the churches of Christ to the brethren beyond the seas and authorize it to adopt such methods in so doing as may seem to it effective and expedient."

The American Sunday School union of Philadelphia is preparing to celebrate its one hundredth anniversary.

This unique and distinctive organization has grown steadily from the time of its inception until now. It is known throughout the country as one of the most practical and efficient benevolent societies in existence.

At the present time there are over 230 active field missionaries promoting the work of the American Sunday School union in the United States. It is the particular object of these field workers to establish and equip Sunday schools in communities which are without religious development.

The work of these field missionaries is very frequently in undeveloped sections of the country, difficult of access, and many of them have experienced hardships of almost every conceivable kind. It is their work, however, to go where they are most needed, regardless of the sacrifices involved.

The wide scope of the work of the American Sunday School union is readily recognized by reference to some of the actual statistics. During the past year, nearly fifteen hundred new Sunday schools have been organized into which over seven thousand teachers and over sixty-eight thousand scholars have been gathered. The society's representatives also visited and rendered aid to 14,753 schools, including 76,156 teachers and 902,109 scholars. And in connection with this work

10,770 Bibles were distributed with 25,633 copies of the New Testament Scriptures.

During the entire history of the society approximately 130,000 Sunday schools have been founded, on an average of about four a day. Thus literally millions of children have been taught the principles of Christianity and the advantages of upright living—many of whom otherwise would never have known the Word of God nor the meaning of worship in any form. And, in addition to these millions of children, many thousands of parents have become converted to Christian lives as a direct result of the society's work.

Why is Japan demanding our attention?

First: Japan is a strategic point. It is the key nation of the Orient. In art, esprit de corps, political, educational and social progress it leads the East. Where it leads, China and India will follow.

Second: Japan wants Christianity. The people are seriously seeking moral and spiritual power and the leading men acknowledge that Christianity is the only means to that end.

Third: Japan needs Christianity. Discriminating visitors to land of cherry blossoms say that the beauty of the country is deceiving and in no way indicative of the real moral condition. The outside is attractive; the core is rotten.

Fourth: The time is propitious. Now Japan looks to us for ideas and ideals; in less than fifty years she will be depending on herself and will care little about foreign influence.

Fifth: Japan's condition is a world concern. "Japan, armed as she is, clever as she is, strong as she is, will be a veritable demon without Christianity."—Missions.

WITH OUR CHINA MISSIONS

Tung Ming Hsien,
Chihli, China.

Dear Friends:

Already before this we should have given you personal notice to the effect that we have a new address since the 30th of August, but we have been so occupied with the building of a small dwelling house, and the many other things which fall to the lot of a missionary on a station, that we have neglected to write to you. We have the house built in the north suburb of this city, just outside of the city gate, but still inside the high embankment which surrounds a part of the city, and we live in the city; so I must make rather frequent trips to that part of Tung Ming Hsien to see that the work is done. Besides these frequent ten-minute trips there have also been frequent wheelbarrow trips to take into the villages for the purpose of buying dry trees which have been cut up into lumber for the house. (I may say that I am not such a bad hand at riding on a Chinese wheelbarrow.) We are happy that the house is nearing its completion and that we soon can move out of these two small rooms with one window each, at the church in town into the three-roomed house which is being built for us. The short days and the slowness of our Chinese have been disadvantageous in building, and now that it has suddenly turned rather cold we may not be able to occupy the new house till after Christmas.

Tung Ming Hsien is a day's journey practically straight south of Kai Chow. The Yellow river is between the Kai Chow station and us; it is about six miles north of this city. Some sixty years years ago this river had its bed here, since then the river has moved north to where it is now. The larger villages and the towns have high embankments surrounding them to keep the water out of the village or city. At present there does not seem to be any danger of overflowing toward the south but rather toward the north. A short distance south of the river the government has built a massive dike on which trees have been planted and now tower high into the sky. The many large stone arches in this city, which are supposed to date back to the Ming rulers (over a thousand years ago) were partly buried by the Yellow river, and the composed Chinese passes to the side of them since, for to dig them out so he could pass through is too much trouble for him. Laundries are not known here. What should be done with the many large "waterholes" (full practically the whole year round) if they did not serve as laundries. Here sit the women beating their wash on bricks or stones till the clothes are clean(?).

The church services are well attended. A few of the high school teachers and pupils come now and then and two of the post-office force are quite regular in attendance; a few business men have attended a few times. It has been of great interest to us to see people whom we had given some medicine in attendance at church services. With many problems the Chinese come to the missionary so that the new worker is swamped. The visits which Mrs. Boehr makes in the homes have drawn a number of women to hear the gospel preached. We rejoice to think of the time when we can use the language well. The Chinese like to come and see the foreigner and hear what he has to say. The singing especially attracts them for their singing is so much different from our singing. Without an instrument in the church it has been quite a strain on us to lead the song service for there is such a variety of voices.

An opportunity to do Y. M. C. A. work there would be, had we the men for the needed work. The military official of this city came to see me one Sunday and said that he would see to it that there would be money for a Y. M. C. A. building in Hung Ming Hsien if we could superintend the work. This man evidently is more interested in the youth of China than the young man who came to see the missionaries when we were on a visit in Kai Chow. He is one of China's youths who are sent to the United States to be educated with the money of the "Boxer Indemnity Fund" and his home is not far from Kai Chow. He has represented the Province of Chihli studying at the University of Wisconsin and at Columbia, in all six years. He has returned to his native land where he awaits a chance to get a government position in one of the higher institutions of learning. But it is said that he has returned a non-Christian with little regard for the humble surroundings of his community and he looks for a high position instead of being willing to uplift those from whose ranks he has come. The schools of our country may not be the whole fault, but it must be true that not nearly enough is being done to reach the foreign youth in higher institutions. The foreign student in America will get a good education out of material motives, but the Christian professor and student should give him a good chance to see that without Christ there is no hope for a nation like China or Japan.

At Kai Chow Bro. Brown intends to baptize eleven on Jan. 7. Here there are not any baptized Christians as yet—three colporteurs from Kai Chow make their headquarters here and do the preaching. The boys' school at Kai Chow, even though in its first year, has outgrown itself; the buildings must be enlarged if we want to accommodate more than 50 boys.

Our friends will take notice that our address is Tung Ming Hsien, Chihli, China. We are well and happy in the work, confident that our brothers and sisters in the homeland are holding us up to the throne of grace.

In Christ, your co-workers,
P. J. and Jennie Boehr.
Dec. 8, 1916.

CORRESPONDENCE

Pilger, Neb. — Today, the 3rd of January, we had our yearly assembly and I was appointed as correspondent for the Mennonite. I will write at the beginning of the new year.

Our Christmas program was rendered on Saturday evening the 23rd of December, in the Mennonite church at Wisner, Nebraska. The attendance was not as good on account of the snow storm that evening, but the program was filled out to the best extend.

The Christian Endeavor society rendered a Christmas program on Monday evening, January 1 . e young people are hustling to d work for Christ. The C. E. meets on the second and last Sunday of each month. It is mostly in German, but the next program of the C. E. will be in English, which we have but several times a year

We generally have choir practice twice a month.

Our Sunday school is all in German and the attendance is very good. Our minister, Rev. S. P. Preheim, is still living at Beemer, but will move out on his farm this spring.

A prosperous new year to the editor and all readers of the Mennonite. **Verna Schowalter.**

Wayland Church, Wayland, Ia. The annual business meeting of the congregation will be held on Monday, Jan. 1, at 2 p. m. Every member of the church should be present at these annual meetings. We hope to have a list of the officers elected for the coming year in this month's issue.

There was a meeting in the basement on Wednesday evening, December 27, called for the purpose of reorganizing the Christian Endeavor society. The number present was not very large but the enthusiasm was all that could have been expected.

The ladies of the Dorcas society are very well pleased with the proceeds of their supper and the annual mission sale during the month. The supper on Dec. 8 was very well attended and the proceeds of the sale on Dec. 15 were about $95.

Mr. and Mrs. Ezra C. Wenger and son, John Samuel, came home from St. Charles, Ill., to spend the Christmas vacation with the home folks. It has been a year

since they were here last time and we were all glad to see them. John Samuel was enrolled on the Cradle Roll and will be kept in touch with his friends in Wayland from now on.

There was no Christmas program in either of the churches in town this year. It was thought best not to arrange for a program because of the prevalence of scarlet fever in the town and neighborhood. We are very thankful that there have not been a greater number of cases broken out than there have been so far and any inconvenience that we may have to be put to will be borne cheerfully if it is better that way for the safety of the community. But Christmas does not seem like Christmas with no program and no services in any of the churches.

One sometimes wonders whether there really were more danger in having a crowd of people in the church than there were to have the crowd in school or in the stores, or at the moving picture show, or in the homes about town. But then the burden of extreme caution is generally laid on the church.

The young men had a big crowd in their class on Sunday morning, December 24. This class has a lot of real energy and life about it and it is a pleasure to be with them in their class session. They are talking a little of another class banquet for the near future. These banquets have been successful in the past and they have always been fortunate to obtain some real live speaker for the occasion. If they should arrange for a banquet this winter it would be no exception to the rule.

Eicher Church, Noble, Ia.—The Sunday school and Christian Endeavor society have elected new officers and we hope to be able to print the names of these soon. The annual business meeting of the church will be held on New-year's day at 10:30.

Miss Josephine Sommer returned from Bluffton college for the Christmas vacation. Mrs. P. C. Suter came with her to spend a few days with her daughter, Mrs. C. C. Sommer.

The cantata, rendered by the large chorus under the direction of the chorister, Mr. S. C. Wittmer and Mrs. C. A. Monson as accompanist deserves special mention. The program was given on Christmas eve and the cold weather and snowy roads kept some people away. The house was nearly filled. The chorus work was very good indeed and showed the earnest work that has been put on it during the last month. One also felt that many in the chorus had profited by the special work done during the summer under the direction of Mr. Messinger. There is no room here to make mention of the fine work done by those singing duets and quartets. Without exception it was a very splendid program and everybody enjoyed it. The church was beautifully decorated with a large Christmas tree in the northwest corner of the room. We hope that this might remain in church long enough to give the children an opportunity to see it. There were not very many children out for the evening, since the school had that part which interests children most especially in the morning.

MISSIONARY LETTER
From Africa.

Djoko Punda, Aug. 18, 1916.

Dear Friends and Fellow Workers:

Greetings in Jesus' precious name with Rom. 8:34-39. We have now been back in the work for three months. We are all in comparative good health and are rejoicing in Jesus' precious love. We should have written sooner, but soon after our arrival on the field Bro. Anderson took sick and his wife had to give up her work to care for him, so we both had to take up the whole burden of the work at once. We have been kept very busy since then because neither of them have been able to help much in the work. The first weeks we felt the strain of the work especially, because of coming out of a very cold climate into intense heat of tropical Africa. But the Lord has wonderfully strengthened us both. Though our days have been very crowded, yet He has given us good rest at night, so we had fresh strength in the morning.

Our first mud and grass buildings are about ready to fall down and as this is the dry season we felt we must have some new buildings up before the rains begin. So Mr. Haigh has been building, with the help of the two brethren from Sweden and Norway, a new storehouse and also a house for the sick who are obliged to remain here for treatment, with one room to be used as a dispensary. The sticks around the edge of the veranda of our large dwelling-house were also badly rotted, so they are just finishing putting a brick wall in place of the sticks. This building had to be done besides all the regular work of the station.

I am having a month's vacation from school work, so I am improving the time to do some of my writing besides attending to the many duties which have to be neglected during the school months. We have three months of school, then one month vacation. During this month we give the boys an opportunity to go home, if they care to. Several of them prefer to stay and work on the station during that month. Naturally, when a person thinks of school, one thinks of a school at home where a school teacher teaches certain number of hours, after that her time is her own. But in this stage of our work school work is quite different. During the past months I have had my first class in the morning at 8 o'clock, with our new workers in language study. From 9:30 to 11 o'clock we have school for the boys and the people of the village who care to come. From 1:30 to 2:30 p. m. we have school for workmen, boys and whoever wishes to come from the village. This is our hardest hour, for the sun is very hot, and we have such a crowd—men, women and children. Usually we have about 100 scholars in this hour. Some of them learn the alphabet, others in the First reader, others in the Bible, as much as is translated in their language. Some days we have some writing, and the next day others, for we have not slates enough for all of them. Some days we also teach them arithmetic. After this class I have the teachers who are in training for one and one-half hours and Mr. Haigh has them for another hour four afternoons a week. On Thursday afternoon we have a sewing class for the women through which we try to get the women interested in the gospel. On four evenings of the week I have a Catechism class in which they get religious instruction. Since Bro. Barkman has been here we have also had singing class two or three evenings a week after the other class. Our boys took a great interest in that class and think Mr. Barkman ought to remain here and teach them all about music.

Besides the school work we have our house-keeping to look after and many other little duties such as a man coming with one or more chickens which he wants to sell for cloth, a vest or a dress. Another person brings an egg or two for safety pins, matches, needles or salt; or they bring five eggs for a spool of thread. The boys who carry water must have their pails of water counted. During the dry season we have to have a great deal of water carried from the spring for our use in the house and for watering our gardens and fruit trees. Besides I had to teach a new boy to do our washing and ironing, as Andersons have our old boy.

I was very tired and nervous at the close of school but I am getting rested in the change of work. Sister Sprunger and Bro. Barkman have been a great help to me in the school work and other duties, while Sister Barkman did the dispensary work and helped Sister Anderson besides studying the language. They studied the language on the entire journey and have made good progress in it.

Bro. and Sister Anderson are now at Luebo to get the doctor's care and expect to remain there for some time. Bro. and Sister Barkman also went to Luebo to consult the doctor about her condition, but we are expecting them back this week. Then, about the 1st of September, Mr. Haigh expects to take them to the Kalamba station.

The work has grown wonderfully, considering the short time we have been working here. We have eight young people whom we expect soon to baptize. We have 15 teachers now in training, five of whom are on out-stations for three months. They will come in again this month, then we expect to send six others out for three or four months, so they all have an opportunity to get more training.

I have much joy in His blessed service and I praise Him for leading me the way of sacrifice and suffering. Our Savior has manifested His great love in such a marvelous way, and I praise Him for permitting me to show my love to Him even in such a small way. Yes, my life, my love, my all is not enough to show the appreciation of His great love. Oh, that many of our young people would realize the blessedness and joy in a life of sacrifice and suffering, then we would have more willing to go forth carrying the precious seed of love. "Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest, for the harvest truly is plenteous, but the laborers are few." Sister Sprunger and I spent several afternoons during this month doing personal work among the women. It was really a surprise to me to see how many people have moved into this district in order to be near the mission. There are already three good sized villages near us and they are growing fast. My heart yearns for these many women. How I long to win them to Jesus! Last Sunday we saw the result of our visitation work. Many more women than I had ever seen in this chapel, also many of the men sitting in these

(Continued on page 5.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail matter.

EDITORIAL

When still a boy we were permitted to visit Washington. It was quite an event and was looked foreward to as the great experience. While visiting the capital, however, we were reminded of the saying commonly heard, "If you want to lose your patriotism, go to Washington." The senators were not as dignified as we imagined they would be, the house of representatives seemed more like an unruly school that was getting the better of the teacher than the place where laws are made. When we took fifty cents of the money that had been carefully hoarded for the occasion and pooled it with another in order to make up a suitable fee for the guide who took us around and explained things, we expected to get a great deal of information and inspiration concerning that historic building. This was not forthcoming. The guide told us of the cost per foot of the paving, he explained how much it cost to erect the whole building, what the paintings on the wall cost, what the statuary was worth etc., always talking dollars, dollars, dollars. We wished we were not obligated to pay the guide. He was not worth the price to us although he was giving us what most people expect. So many people had asked him so often what this or that cost that it became his business to read off prices like a clerk in a counting house, and, no doubt, he gave satisfaction to most of his patrons. The fault lay in this: the American people look so much to the dollars and cents side of a thing that they can see little else. The same thing has unfortunately gotten into our religion. Church members speak of the cost of their church, the salary of their minister and the wages of the singers, as though those things were a part of religion. They are a part of the church's business, unfortunately, but they are not a part of its religion, and if such a state continues so that nothing will be talked but money, money and more money, there is danger of "going to church to lose your religion."

Is the Christian life too hard? The worldling says that it is, or else he says that it is too strict. Let us see. When a task is too hard for us we give it up. Don't we? Who, then, are the quitters? The Christian bears his load and gets through with it. He keeps straight and walks in the straight and narrow way even though it is ever up and up as he goes on. When he comes to the last bitter hour what are his sentiments? Does he despair? No. Listen! "Though I walk through the valley of the shadow of death I will fear no evil." That doesn't look like giving up because the task is too hard for him, does it?

On the other hand, the sinner trys everything and has to give them all up because they are too hard. If this life is one of crime, it can't last. If he lives a life of pleasure he will wear out. Should he become the slave of his lusts, they will destroy him miserably. Without God his suffering is many times worse than that of the one who trusts and loves his Savior. Without faith his end is a leap, or rather a being thrust, into—he knows not what. The Christian life does not lead one to tire of it. Among the non-Christians self-destruction is not uncommon. No, the Christian life is not too hard, but the life without Christ is the hardest of all to lead.

A professor in a western university lately told his students to prove the fact that they were educated in the best sense of the word by answering "Yes" to the following questions. The questions do not have much to do with the subjects we generally associate with education, but they have a lot to do with the character of a man or woman. After all we are not so much educated because we know things as we are because we have developed useful and lovely traits of character. Here are the questions:

"Has education given you sympathy with all the good causes and made you espouse them?

"Has it made you public-spirited?

"Has it made you a brother to the weak?

"Have you learned how to make friends and keep them?

"Do you know what it is to be a friend yourself?

"Can you look an honest man or a pure woman in the eye?

"Do you see anything to love in a little child?

"Will a lonely dog follow you in the street?

"Can you be high-minded and happy in the meanest drudgeries of life?

"Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

"Are you good for anything yourself?

"Can you be happy alone?

"Can you look out in the world and see anything except dollars and cents?

"Can you look into a mud puddle by the wayside and see a clear sky?

"Can you see anything in the puddle but mud?

"Can you look into the sky at night and see beyond the stars?"

WASTE IN WAR

"What might have been" is always a speculation and yet every life owes its regrets and much of its sorrows to it. We do not know what the world would be today had the present war not disturbed its security some thirty months ago, but we do know that the unspeakable sorrows of the millions and the awful destruction of property and life would not have occurred. The New York Herald, by emphasizing the constructive possibilities in humanity as opposed to the destructive possibilities, points out what the waste of men, means and energy would have meant had they been poured into the normal channels of peace instead of the terrible abnormal storms of war. It goes on to say:

"The exact cost of the first two years' conflict is more or less of a mystery, because every government endeavors to hoodwink its enemies by minimizing its expenses. From official statements it may be gathered that in the first two years all the nations at war spent not less than $50,000,000,000, which is three times more than the cost of the twenty years' Napoleanic wars.

"The Panama canal is the most costly public improvement in the history of the world, yet it cost $100,000,000 less than the $500,000,000 which poor, bankrupt Turkey has spent on the war thus far. Europe could have constructed more than one hundred such gigantic waterways with the funds she already has spent, and if she had placed these fifty-mile long canals end to end they would reach from the English channel through Paris, Berlin and thence eastward to Petrograd, where they could be turned southward to reach the Indian ocean, or eastward to run across Siberia and almost join the Pacific ocean at Vladivostock.

If the eight million soldiers who have been digging trenches and mines along the front for two years had directed their energy at excavating this gigantic canal across Europe and the greater part of Asia more than one thousand men could have been detailed to each mile of the line, and it is probable that they could have completed the task long before the armies go into winter quarters for the third time. If each of these men had been paid at the rate of $2 a day for their work the various governments now at war would have spent only $10,000,000,000, or one-fifth of the sum annually expended.

The average cost of a college education in this country is estimated at $2,000. If the monarchs of Europe had determined to send their youthful subjects to the campus instead of to the camps fifty million young men would this day be preparing to return to their institutions to take up their junior year studies.

Poverty-stricken Japan had to borrow twice the sum that we paid for the Louisiana territory in order that she might go across the way and capture Kiau-Chou—an exploit that cost her $100,000,000.

Some social investigators recently asserted that no family could live on less than $700 a year. If that is true then the fifty billion which the war has cost up to the present time would have paid the year's living expenses of 70,000,000 families averaging five persons each, or 350,000,000 persons. If the estimate of one hundred billion dollars as the cost if the war lasts another year is correct, then that sum would provide the living expenses for one year of onehalf of the billion and one-half human beings on the face of the earth.

If the European nations had desired to improve the waste places of the earth as, for instance, the United States is doing in the Philippines, they might not now be appointing commissions to find markets after the war. The United States is spending the huge sum of $30,000,000 yearly in the Philippines and those islands, which a few years ago were the worst example of the colonization system, today are smiling with prosperity and contentment. If Europe's hundred billion had been applied to the continent of Africa in the same judicious, intelligent manner in which the American millions have been applied in the Philippines since Ad-

miral Dewey steamed into Manila Bay the whole "dark continent" could have been transformed into a teeming market place, large enough to satisfy all Europe. With the money that the nations of Europe pour out in a month a section of the great Sahara desert might have been irrigated so that ten million of Europe's overpopulated countries could have quenched their thirst for expansion. With the same sums the waste places of Asia and South America could have been developed and made to support the surplus population of Europe which yearly grew more and more land hungry.

And now those who were land hungry are wiping out the surplus population so that when the war ends the land hunger of at least the vanquished will have disappeared. Then those unfortunate survivors, sitting in sorrow and poverty, will frame a greater "if" than any person in war spared America can speak, and it will be in this wise: "How happy and prosperous we would be "if" we had been constructive instead of destructive.

THE CHURCH TAKING COMMAND

Roy B. Guild.

A group of men in New York city were planning a nation-wide movement. The most strongly emphasized phase of the work was the creating of public opinion to support a world-wide undertaking—"How can we get the churches back to this movement?" Several religious leaders were called to the conference to answer this question..

Thus it has been for many years. The churches must furnish the money and the men for all great undertakings looking to the welfare of society. The church has provided the sinews of war, but has not directed the use of the same except where denominational control has been possible.

But today so many of the splendid things being done for communities are outside the boundaries of denominations. They fill in all the space between. One needs only to refer to the great charitable institutions of our cities. A more or less irresponsible but well intentioned group of individuals, recognizing a real need in the community, forms a committee and starts forth to secure the money to meet the need. The money is forthcoming; good is done; the church people pay the bills and furnish the officers. Then people criticise the churches for doing so little while they praise the organizations thus maintained.

This method is splendid as far as it goes, but it does not go far enough. The church abounds in good works, but too often loses its opportunity to do the best thing because it has not accepted the responsibility and burden of direction. In many cases is could not. The undertaking was too great for any one church.

Fortunately that day is passing in many of our cities. The churches are coming into their power. Not only do they say, "Receive thy sight," but they can also say with more power, "Thy sins be forgiven thee."

The greatest advance made in the last five years has been in the discovery of the fact that community needs can be cared for by churches recognizing their community interests. In St. Louis, Mo., over one hundred churches are thus banded together. When the Associated Bureau of Charities is called upon to render assistance to a family, that assistance is given. Most of the money is provided by Christians. Then, if the family is not Hebrew or Catholic, Mr. Clair E. Ames, the secretary of the Federation of Churches of St. Louis, is notified. At once he sees to it that this family is assigned to the church most favorably situated to render spiritual help. Everywhere the social workers say that food, clothing and shelter will not reestablish a family. Religion is the most vital factor. Let the churches so do their work that they may not only manifest the spirit of Christ, but may name His name to those who are helped.

In the same way the police court is made the point of contact with the delinquent boy. It is not enough to give money. Constant care must be taken to relate the offender to the church of Jesus Christ. Unitedly the churches of St. Louis employ a secretary to make sure that this is done.

Social betterment is a favorite aim with Christians—"He went about doing good." We give millions of money seeking to bring in the better day, but turn it over to all kinds of organizations, good, bad and indifferent, which are outside of the church. Denominational rivalry prevents our giving it to any one church and we are too busy with our own peculiar interests to share the burden. The powerful influence by which we would attain to the spiritual conquests of socicy is lost.

By learning team play the two hundred churches of Cleveland representing twelve denominations, were able on one hand to persuade the civic forces to eliminate the red-light district and on the other hand to conduct the simultaneous evangelistic campaign by which ten thousand and ninety-eight members were quietly added to the churches in one year. So runs the story in the cities which have strong interchurch organizations and employ men to give all their time to coordinating their efforts.

A chamber of commerce in a great city is the expression of the desire of the business men of the city to not only furnish the capital of great commercial ventures, but also to direct its use for the good of the city. To insure success, high salaried secretaries are engaged. The business men accept the responsibility for the future of the city.

An inter-church federation, well organized and having a secretary, is to the religious life of the city what the chamber of commerce is to the business life. Fifteen cities now employ such secretaries. The church has become the manager as well as the provider of the full equipment.

No! It is not enough for the church to generously furnish the money and the men for all good undertakings. It must not do less but something more. The "something more" is direct control through organized co-operation. It must accept the responsibility of doing the whole task that in the end it may say to the one it has helped in humble service, "Thy sins be forgiven thee", or "Follow Him". While much must be done, as at present, in the efforts to serve humanity, it is the plain duty of the church to be so related to this work so as to secure the greatest spiritual results.

MISSIONARY LETTER

(Continued from page 3.)

villages, came. Soon school will begin again, then this work will be neglected. I love the school work, too, so I am continually in a strait betwixt the two lines of work. Do not some of our young people at home hear the call? Or must some of these very people accuse you before the great Judge in that great day? They are coming to our very doors. Who will come to help us bring them in? May God by His Holy Spirit give you a vision of this immense district lying in the darkness of heathendom. We long to do more but we get so tired. Who will come and help us?

Yours for Christ and for Africa.

Mrs. L. B. Haigh,

of the Central Illinois Conference of Mennonites, in "The Christian Evangel."

THE C. E. TOPIC

Dec. 28.

Fruits of the Christian Endeavor Tree. Rev. 22:1-5.

Thirty-five years ago the Christian Endeavor society was born. Today there are 70,000 societies whose total membership is in the neighborhood of 4,000,000. Christian Endeavor is the tree known by its fruits. Its many branches extend into every continent and flourish in nearly every nation and includes communicants in very many churches and denominations. Among the fruits that have been gathered are: Increased loyalty to the church; the renewed activities of the various spiritual interests of the churches; men and women trained to efficiency in the great work of saving souls and building up the church, missionary interest, activity and information increased, better support of benevolences, better citizenship, larger and more accurate knowledge of the Word, a better feeling of brotherhood among the Christians of various denominations, the development of a Christian Endeavor literature, the inspiration to attempt larger things in the interest of Christ's kingdom and the awakening of the lay-members of the church to a sense of responsibility to do aetive work in the Master's kingdom.

So much for the history of what Christian Endeavor has done. A noble history is always an inspiration for the future bringing forth of good fruits. The danger, however is in going stall. A part will be no guarantee of a future of equal glory if enthusiasm is lost or lacking. Too many great movements have lost their momentum and been wrecked because the power behind them ceased to exert itself. Like the past, the future must be built upon a foundation of prayer, Bible study, loyalty and activity.

The motto of the society is, "For Christ and the Church." It is here that we discover the secret of Christian Endeavor fruitfulness. First and above everything must be Christ. Christ first in our lives; Christ in our efforts and our efforts for Christ. Christ honored in the home, in the country and in the service, Christ foremost in our minds and our service.. Naturally, when Christ is honored His church must get the most loyal service possible. In serving the church the true Christian Endeavor spirit prompts one to sink all thought of self or selfish gratification. If we are Christian Endeavorers only that we may be conspicuous, or air our abilities, or serve our own ends, we do not bring forth the right kind of fruit and we too often

place a stumbling-block in, the way of those who might be doing greater and better service.

Christian Endeavor has aroused in its members an acute sense that they are their "brother's keeper". Working for Christ and for his church must always mean efforts for the salvation of those who have made no confession of him and identified themselves with his kingdom. There may have been times when people understood it to be entirely the business of the minister to actively concern himself about the souls of men. That time has passed with the coming of the C. E. movement. Now it is the realization of Christians that each one must do his or her part in preaching Christ, teaching Christ and leading people to know Him.

Go, if you have opportunity, to the wharf of any great shipping port on a Sunday morning and you will be sure to find groups of young men and women conducting service among the sailors. Who are they? you may ask if you are interested. The answer will be, "Christian Endeavorers". In prisons, alms-houses, homes, asylums and lodging houses you will find similar groups. The answer will be the same, Christian Endeavorers. Indeed, there seems nothing that prompts people to do social service so much as Christian Endeavor.

We are now seeing the great temperance wave sweeping the country. More and more are the portions added to our "dry country". The prospects for a "saloonless nation" are greater today than ever before. When the full story of it is once told and the "demon rum" is forever banished it will be found that Christian Endeavor had no small part in the temperance education and temperance activity that brought it about.

Missions have especially benefitted by mission interests in the C. E. work. It has promoted systematic study, giving and praying and from it have come many inspirations that led consecrated men and women to the mission field. On the field itself the movement has been especially helpful. It has trained and developed character and been a school in which natives learned the practical side of the Christian life. It is reported that the largest C. E. society is in the heart of Africa. Elsewhere, also Christians newly won from heathendom, are exceedingly active in the C. E. work.

The C. E. work among prisoners, soldiers and sailors, the lifesavers and other classes without the reach of the church has been found to fill a long-felt want.

THE S. S. LESSON

Jan. 28.

Reverence of Jesus for His Father's House.

Jno. 2:13-22.

Golden Text—Matt. 21:13.

Jesus was loyal to the institutions of His religion. He regularly attended the feast of the Passover. The Passover was designed to celebrate (1) the passing over of the angel of death; (2) the passing over the Red sea; (3) the passing out of the bondage into freedom; (4) it was to be a perpetual memorial of all that God had done for their fathers, and (5) the lamb whose blood was shed to save life was to symbolize the death of "the Lamb of God that taketh away the sins of the world"; (6) later it was to give way to the memorial feast of the Lord's Supper. In loyally observing the institutions of His Father, Jesus set present-day Christians an example. They should use every opportunity for benefitting by the means of grace which God has provided for His people. Among the means of grace are the Word, the public service of the church, the sacraments, the Sabbath and prayer.

In going up to Jerusalem Jesus joined the ever increasing multitudes who set out with joy from every corner of the land, with their faces set toward Jerusalem. The Passover pilgrims were a happy singing company. Those psalms which bear the title "Songs of Degree" were the hymns they sang on the way. Nothing should give greater joy and excite more enthusiasm in the hearts of the faithful than going up to the house of God. We are all pilgrims now with our faces set toward our final destination, the new Jerusalem where the faithful shall be forever with the Lord in a state where earth's miseries are all shut out.

What Jesus found in the temple was disappointing. It had been made a place where oxen and sheep were sold and where the jingle of the money changers was heard. True, all these were defended on the ground that they were a convenience to the worshippers and that were needed for the temple service. But this was all wrong. Buying, selling and money-changing had their places, but not in the temple. The temple was to be holy. While there men's minds were to be set on holy things and not on driving hard bargains. How is the present-day custom of using churches for other things than worship to be regarded in the light of what took place in the temple? Surely, if such things had not place there in Christ's time, they have no place there now. One of the reasons why the world will not take the church seriously as a place consecrated to God is the fact that professing Christians themselves rob it of its sanctity by making "the house of prayer a house of play". Buying, selling, entertainment and such like are out of place in the holy sanctuary of God and the events of this lesson severely rebuke the modern tendencies in this direction.

The zeal of Christ in this particular was not limited to words alone. The threat implied in the making of the scourge shows how terribly in earnest the Lord was. It may mean disorder and disorganization and perhaps a loss of support for the church to purify itself of all the modern merchandizing that has crept into it but a pure, holy sanctuary alone can possess the atmosphere in which God can be worshipped in the proper spirit.

In cleaning the temple Jesus acted with authority. It was, "My Father's house," He was cleaning. In this He not only laid claim to being the Messiah but acted with a Messiah's authority. This claim was challenged by the Jews. "By what sign" or by what authority, they asked, can you do this? The sign of His authority was given in his answer—it was the resurrection. The resurrection proves that Jesus Christ is the Son of God and the fulfillment of the prophesies. It is the one thing upon which Christianity rises or falls, "If Christ be not risen from the dead then is our faith vain." The Jews did not understand the reference to the resurrection and used it against Him to quite another purpose at His trial. Neither did the disciples understand it till later, in the light of Scripture and the actual event, it all became plain to them. The resurrection is the proof that Jesus is the teacher who speaks with divine authority and the Great High Priest who commands the sanctity of His holy temple. It is the proof of His divinity. Jesus claimed to be divine, the resurrection demonstrates that claim to be an actual fact. Because of the resurrection we may expect His coming as the Judge of the world. The disciples had to wait until the actual realization of the resurrection before they could comprehend the meaning of their Lord's assertion in the light of Scripture. Not so with us. We have the "many infallible proofs" of His resurrection and therefore no reason to question his claim to Messiahship.

An honest man is the noblest work of God.

DEATH

Goebel. — Arthur, son of Herman and Mary Goebel, was born March 2, 1894, and died December 6, 1916, aged 22 years, 9 months, 4 days. Funeral services were held from the home of his parents in Hamilton, Ohio, on December 9 and interment made in Greenwood cemetery, conducted by Rev. W. H. Grubb.

Kennel. — Johanna, daughter of John and Emilie Kennel, was born in Butler Co., Ohio, April 6, 1847. She died at her home in Trenton December 24, 1916, aged 69 years, 8 months and 18 days. Sister Kennel was baptized and received into the Apostolic Mennonite church on October 25, 1863, and was a faithful and devoted member until her death. She was the author of the genealogy of the Kennel and Iutzi families. Funeral services were held in the Trenton church December 28 and interment made in Mennonite cemetery, conducted by Rev. W. H. Grubb.

Augspurger. — Nicholas, son of Rev. Nicholas and Magdalena Augspurger, was born in Butler Co., O., February 22, 1843. He united in marriage with Catherine Schantz on Feb. 20, 1873, who preceded him in death March 4, 1885. He died at his home in Trenton, Dec. 27, 1916, aged 73 years, 10 months and 5 days. Services were held in Trenton church on December 31 and interment made in Augspurger cemetery, conducted by Rev. W. H. Grubb.

Herschler. — John Herschler was born in Germany on January 16, 1834. He came to America with his parents when he was a year and a half old. The family settled in Ashland Co., O. Mr. Herschler had lived in the city of Ashland for a number of years and died there on December 27, 1916, aged 82 years, 11 months and 10 days. Mr. Herschler joined the Mennonite church early in life and remained true to her principles and teaching, although the church where he held his membership, at Haysville, Ohio, has ceased to exist. Mr. Herschler was married to Elizabeth Herschler, who preceded him in death in 1894. He was again married to Elizabeth Yoder in September 1905, who survives him. The funeral was held at Ashland, O., on December 30, 1916, and was in charge of Rev. Mink of the Methodist church, assisted by Rev. Felger, a retired minister of the Evangelical church, who was an old friend of Mr. Herschler. That Mr. Herschler was true to the Mennonite church was evidenced by his love for Bluffton college, he having deeded 394 acres of land to the college.

CONTRIBUTIONS

For the Sanitarium.

Received in December.

Bethel congregation, Girls' Sewing society, Mountain Lake, Minn., $10.

Gratefully acknowledged,

J. L. Schowalter, Treas.

Cheyenne Station, Clinton, Okla.

Received from the Bluffton Missionary society, Bluffton, O., $10, for which grateful acknowledgement is made.

J. B. Ediger.

NEWS OF THE WEEK

WILSON HOLDS ENTENTE REPLY

London, January 11. — It has been learned by the Associated Press that the entente reply to President Wilson makes specific designation of its terms of peace, which include the restoration of Belgium, Serbia and Montenegro and complete reparation for the damage they have sustained; and the evacuation of the invaded territories of France, Russia and Roumania, with such reparation as is regarded as just.

The terms also require the liberation of Italians, Slavs, Roumanians and Czech Slavs from foreign domination.

The retirement of the Turkish empire from Europe also is required.

The terms also provide for the reorganization of Europe, guaranteed by a stable regime and founded on the respected nationalities and the full liberty and security of all great and small nations.

While Alsace and Lorraine and the Italian Tyrol are not specifically named, yet the terms require the restitution of territories previously severed from allied nations by force or contrary to the wishes of their populations.

While Russia's claim to Constantinople is not specifically alluded to, the Turkish clause is taken indirectly to mean the replacement of Turkey by Russia at the Dardanelles.

The assurances of Emperor Nicholas of Russia concerning Poland are also indorsed.

Washington, January 11. — The entente reply to President Wilson's peace note began arriving at the state department at about noon today. As fast as it was recorded it was laid before President Wilson and Secretary Lansing.

VESSEL AIDING STRANDED H-3 PROBABLY TOTAL WRECK

Eureka, Cal., Jan. 13. — In a fight for their lives against a heavy sea, more than 300 United States sailors were being brought ashore tonight in breeches buoys from the cruiser Milwaukee, which rolled and tossed in the surf with possibly of being a total loss on the northern California coast, where she struck shore in a fog early today.

Breakers were spraying over the warship's superstructure and the incessant pounding of the waves was driving the vessel further ashore in the sand. The Wilwaukee's false bottom was flooded in an effort to anchor her against the wash of the sea. Naval officers ashore said it is hardly possible that the $4,000,000 cruiser will ever float again.

The Milwaukee is stuck on the sand only a few hundred yards from the submarine H-3, which grounded a month ago near the entrance to Humboldt bay. The cruiser was attempting to salvage the submersible at the time of the accident. Within forty or fifty miles on this part of the coast six other vessels have struck shore during the last few years and none of them has been saved.

Four breeches buoys were swung to the Milwaukee, and the men were being brought ashore as fast as possible. The lines were attached to the ship's masts. With the roll of the vessel the trolleys would slacken and then straighten out, dropping the buoys with their human burden into the breakers and alternately hoisting them into the air.

Fifty men and Sea Rover, the ship's dog mascot, were landed just before dark with the aid of surf boats manned by coast life savers. One of the sailors said there was eight feet of water in one fire room, and that two boilers had shifted.

Medical treatment was given the rescued sailors by the naval militia of Eureka, members of which arrived with emergency equipment late in the afternoon.

The Milwaukee was under command of Lieut. W. F. Newton. She carried about thirteen commissioned officers, ten warrant officers, and a reduced complement of between 400 and 500 men. Seventy of the crew were ashore when the Milwaukee struck.

TEUTONS EXPECT NEW STEP BY PRESIDENT WILSON

Washington, Jan. 13. — A broad hint that Germany would make known her peace terms, if invited to do so by the United States, was given today in a German quarter. The hint was put in the form of an expression of belief, but the impression was created that Germany expected to be asked to state her terms of peace as the next step in the movement undertaken by President Wilson.

The Allies have declared their objects with a surprising completeness, but it was remarked in German circles that their terms were the vaguest possible — restoration, reparation, and guarantees. It has been proved—in the German belief—therefore, that mediation or a conference is necessary for any advance toward peace.

Attention was directed in an allied quarter to that passage in the President's note in which he said "that the objects which the statesmen of the belligerents on both sides have in mind in this war are virtually the same, as stated in general terms to their own people and to the world." The allies' note, it was held, revealed objects quite contrary to those that Germany professes to have achieved. It was regarded in allied quarters as unlikely that Germany would be willing immediately to enter a conference on such a basis as that outlined in the allies' conditions.

It would be impossible, it is said in German circles, for the central empires to take seriously the allies' statement of the war's objects as a basis for a peace discussion. Such a statement of objects, it was stated, was for "home consumption", and it never was thought by the powers themselves that either enemies or neutral nations would regard them as constituting terms upon which the two alliances would meet around the "green table".

President Wilson's note was intended, it was said, to obtain such statements as were made by the allies, no matter how much at variance they might be with the ideas of the other side. It never was expected that the first declarations would elicit an immediate program or effect at once an interruption to the war. The president refrained from suggesting an armistice, but merely suggested such statements of terms and of objects "as would make it possible frankly to compare them."

The impression was given at the state department today that President Wilson and Secretary Lansing had not yet concluded what course they would take on the basis of the response of the allies to the president's note of December 18. In diplomatic circles the impression prevails that the next move would be a note to all the belligerents, transmitting the reply of each side to the president's suggestions. In this note, it was surmised, the president might ask each group of warring nations whether the objects, stated in the replies, afforded any ground for mediation or calling of a conference of the belligerents to discuss terms of peace.

BRITISH WIN VICTORY OVER THE TURKISH FORCE

British troops pushing northeastward from the Suez canal region on the Sinai peninsula have carried their advance to the border of Palestine. They have captured there the defensive entrenchments of Rafa, thirty miles northeast of El Arish, on the Mediterranean which was taken by the British last month and which is about seventy miles southwest of Jerusalem.

Following is the official statement: "On Tuesday our troops captured a strong enemy position consisting of six lines of entrenchments with six main redoubts and a central keep, covering Rafa, thirty miles northeast of El Arish. The attacking force, composed of Anzac mounted troops and the imperial camel corps, left El Arish on Monday and the attack on the position commenced at 7 o'clock on the morning of Tuesday. The fighting lasted until 5 in the afternoon, when the position was finally carried.

"After the engagement a Turkish relief force was located, advancing from Shalal, sixteen miles east of Rafa. This force was engaged at a point about four miles from the Rafa position and was entirely destroyed.

"Full details of these operations are not yet at hand. Up to the present we have taken 1,600 unwounded prisoners and four mountain guns. The enemy killed and wounded in our hands amount to 600."

The operations of the British have carried them to the Turkish frontier, the furthest advance eastward which has been made since the defeat of the Turkish expedition against the Suez canal. The new campaign of the British has been in progress for several weeks, but almost no information has been received concerning it with the exception of an occasional official statement. There have been no indications whether the British have embarked on an offensive with the design of striking a serious blow at Turkey from the south or whether they intend merely to clear out hostile forces from the Sinai peninsula and improve the defenses of Egypt and the canal.

BRITISH MAKE A NEW ATTACK ON THE SOMME

By sharp thrusts north of the Ancre on the Somme front the British are making inroads on the German lines there. Saturday another attack was reported by Berlin. An assault on Serre resulted in a footing being gained by the British in one advanced position, the Germans, however, retaining the main position.

In Roumania it is the Teutonic side that continues to gain ground, both along the Moldavian west frontier and down the line southwestward to the Danube. Northwest of Braila the Russians lost another town when Mihalea was stormed by Turkish troops, who drove part of the garrison into the Sereth, where the men drowned trying to escape, and captured the remainder, to the number of 400.

Bulgarian forces captured a monastery at the junction of the Buzeu and the Sereth, to the northeast, and on the Moldavian line German troops pushed forward in the Slanic valley, effecting important captures of material. Heavy losses were inflicted on the Russians in the Oituz valley, where strong forces made futile attacks.

Petrograd's report Saturday on the Roumanian front operations records a Roumanian success in the Kasino river region on the Moldavian frontier. After a violent battle, it is declared, the Austro-German forces were thrown back and their trenches occupied and three machine guns taken.

Renewed fighting on the northern Russian front in the Riga region is reported today. The Germans threw heavy masses of troops into an attack on the Russian positions in Kalneczm, south of Lake Babit, but were not able to shake the Russian line, according to Petrograd.

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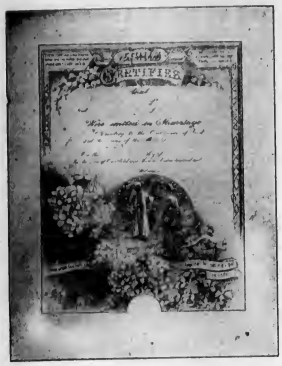

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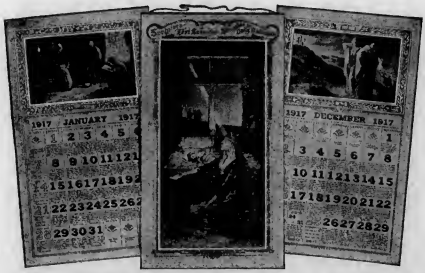

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VOL. XXXII. BERNE, INDIANA, JANUARY 25, 1917. No. 4.

IN MENNONITE CIRCLES

Arrangements are being completed whereby the Home Mission board of the General conference will take over the work of the Altoona (Pa.) mission.

Although Dr. Eddison Mosiman, president of Freeman College, S. D., has resigned, he will continue his work for the school until the end of the present school year, meanwhile he hopes that all those who are sincerely interested in the good of the school will continue their support.

At a special meeting of the Board of Managers of the Mennonite Home for the Aged at Frederick, Pennsylvania, Mr. Joseph B. Bechtel, 4912 Knox St., Germantown, Pa., was elected financial secretary to succeed Mr. J. L. Bauer who died on January 6. Mr. Bauer held that office since the home was established. All monies for the home will be forwarded to Mr. Bechtel from now on.

Bro. Herman Snyder writes concerning the work in Napier, Pa.: "I have just arrived home from Napier this week. Closed a three-week meeting with my people there with splendid results. I had a crowded house night after night. We had twelve public confessions ranging in age from fourteen to seventy-eight. We had baptismal services Sunday morning. I was over at Mann's Choice to their new Sunday school and preached for them. The interest seems to be growing. They had forty-five in Sunday school on Sunday."

An interesting and valuable work, "Origin and History of the Federal Council of the Churches of Christ in America", with which the Mennonites of the General conference are identified, has recently come from the press. Rev. E. B. Sanford, D.D., whom we may regard as the chief promoter of the council, is the author. The volume contains information of greatest worth to the student of church activities and development in America and shows what can be, and has been, accomplished by the American churches when they unitedly raise their voices in the interest of the church and of righteousness. The book not only reviews the work of the council but describes the development of the forces that in the end led to the organization of this, the most remarkable effort to secure a workable Christian unity.

Mennonites have never believed in capital punishment. Generally they have refused to serve on juries trying capital cases. In some instances the acquittal of a prisoner has been attributed to the fact that there were Mennonites, or persons brought up under Mennonite influences, on the jury. With us it is a matter of principle to regard all human life sacred. We can therefore be expected to interest ourselves in all matters that have to do with works of justice or mercy to humanity. In the Bible conference, held in the Richfield (Pa.) church some weeks ago, a committee was appointed to work toward having a bill introduced in the legislature which would provide against the continuance of the death penalty in Pennsylvania. This committee, consisting of Isaac Snyder, Rev. Stephen D. Yoder and Rev. Philip Apple, requests that those interested in their work, especially the ministers, would, when the next session of the Pennsylvania legislature convenes on January 25, write to Representative Wells at Harrisburg who is introducing such a bill and pledge their support to him in this matter and also write to their representatives from their respective districts and ask them to vote that the measure may become a law.

The correspondent for the Upland (Cal.) church makes one who is compelled to endure the mean penetrating winter climate of the eastern coast almost wish that all Mennonites lived in California where one's greatest winter hardship seems to be to be compelled to stand in the fruit-laden orange groves and look upon the dazzling white snow-capped mountain peaks — far away. The correspondent goes on to say: "Again we are in the new year and here is greetings to the Mennonite and all its readers. The holidays are past and everybody is getting down to business for another year. The different societies and circles have the new officers lined up for the coming year and we are looking forward this to be a banner year for Christian achievements. At our annual church meeting which was held on December 27 and well attended Bro. A. S. Shelly, who has been our pastor for nearly two years, was again reelected. Bro. and Sister Wiens and children stopped here while on their way to India. They would have enjoyed Christmas more but were sick with the grip most of the time while here. They are now well started on their way leaving here on Sunday night, Dec. 31, wishing them once more a happy and safe voyage to their far-away field of labor. It is too bad Bro. Krehbiell did not get to meet Bro. Wiens at San Francisco after making all possible effort to get there. We are having fine weather and a most moderate winter. The orange crop is very heavy this year. The trees, covered with golden fruit and the mountains, covered white with snow, makes a beautiful scene and everyone seems happy. May God grant that this will be a year of blessings and peace."

A committee, appointed by the Sunday School convention of the Eastern District conference, has for some time been at work on the preparation of a special course of Topical Bible lessons designed to supplement the regular International Sunday School lessons. The course is to cover about forty topics and the first visible evidence of the committee's work appears in the shape of an eight-page pamphlet, edited by Rev. H. G. Allebach. Four of the topics are taken up in this pamphlet, namely: Family Worship; Truthfulness; Obedience; Purity. The work is unique and immediately gives the reader the impression of having found the long-sought-for something which hitherto has been unfindable. It is not to take the place of the old Sunday school lesson but to present certain fundamentals which need to be taught from every angle in order to develop Christian character. Beside being original the work is constructive in method and practical in its application. We believe that were the course introduced into all of our Sunday schools, as proposed, Mennonite schools would be able to offer something vastly superior to the old slip-shod method of Bible teaching now in vogue. The editor has Bro. Allebach's assurance that he will prepare a series of articles on the course and promises the reader one of those rare treats, such as only Bro. Allebach knows how to spread when he is thoroughly enthused with his subject. A splendid compliment was paid to Bro. Allebach when he showed the work to a neighboring pastor of another denomination. That pastor went home and immediately introduced the course into his own school.

MILITARISM

A few evenings ago I listened to an impassioned address by one of our leading citizens, a gentleman for whom I have the highest personal regard, in favor of war and the compulsory military training in our schools under the guise of patriotism.

How this gentleman, otherwise sane, conservative and public-spirited, can, in the face of the past two years and a half of European horror, give vent to such inflammatory utterances, is a wonder to me.

When this cruel war commenced, great many "should-be neutral" Americans insisted that "Prussian militarism" must be crushed and forever banished from the face of the earth. Now such as he would sink these United States into a mire of militarism, as bad, if not worse. Worse, because here it would be the football of politics.

He would have our boys, while still in their teens, learn the art to expeditiously blow out the brains of a fellow being, created in the image of God, to sink his bayonet into the quivering flesh

of a fellowman who has done him no harm. Let me quote the great French savant Guy de Maupassant:

"And yet, today, with all our civilization, we have schools where the art of murder, of aiming with deadly accuracy and killing large numbers of men at a distance is actually taught."

Our friend told us that the volunteer system had always been a failure and that conscription, such as they have in Germany, must be resorted to in order to save this country. This is news to me. I always believed that Washington's army was composed of volunteers and that only during the late period of the Civil war conscription was partially resorted to.

We are told that this country is in great danger from an attack by Japan. Listen to what our recent ambassador to that country, Hon. Luke Wright, said on his return to the United States:

"This talk of war between this country and Japan isn't even respectable nonsense. Japan no more wants war with us than we want it with her, and the idea that there is an impending conflict, is rediculous."

We are told that after the European war is over, we will be attacked by one or more of the great powers and be simply annihilated. What utter rubbish! The European nations will have been bled white when peace comes at last and will be only too glad to keep it.

Who are the cowards? Certainly not the pacifists, but the extremists in this insane campaign for preparedness. They see danger lurking everywhere. They tell us that Japan has organized regiments hidden in the strawberry patches of California, that the Germans of St. Louis are training in secret and loudly sing their native songs in order to drown the rattle of their rifle practice.

The gentleman referred to says that the world has always had war and quotes this as an argument for war. Our friend is a radical progressive, and his argument comes with poor logic. Does he not believe that this world of ours is progressing? Does he favor the hanging of witches because it was done a hundred years ago? Would he still use the clumsy tools and methods of farming that were in vogue at that time? Does he really want to go back to the dark ages when "might was right?"

Nobody would class General Sherman among he extreme pacifists; here is what he says of war:

"I confess without shame that I am tired and sick of war. Its glory is all moonshine. Even success, the most brilliant, is over dead and mangled bodies, the anguish and lamentations of distant families appealing to me for missing sons, husbands and fathers. It is only those who have not heard a shot fired nor heard the shrieks and groans of the wounded and lacerated that cry aloud for more blood, more vengeance, more desolation."

I fully subscribe to the message sent by Henry Ford a few days ago, to a Republican club in New York city: "I am strenuously opposed to any kind of militarism. We should lay the foundation for all countries to lay down their arms and abandon warfare. An army or navy is a tool for the protection of misguided, inefficient, destructive Wall street and everyone of those who gamble, speculate, and manipulate with the wealth provided by honest industry. Militarism is a menace to industrialism and in one year will destroy more than can be produced in twenty."

Dr. David Starr Jordan, in exposing the failure of military training of school boys in Australia, goes on to say:

"Why has central Europe maintained compulsory military training? It exists partly to make good soldiers, but partly, also to make bad citizens—men who will take orders and obey them without thought. I should say that as a general proposition no nation, with compulsory military service can long retain its sanity or its freedom. The first effect of compulsory military service is to make subservient industrial, as well as military, units of the young men of the country. The docile army is the right arm of privilege, and the reliance of the industrial exploiter. Military drill accustoms men to blind obedience. They are taught to regard frightfulness in terms of exalted patriotism."

But why go on? There is absolutely nothing that can be said in favor of war. My ardent hope and fervent prayer is that our country may be destined to hasten the end of the terrible slaughter in Europe and that when peace has come, we may lead in disarmament instead of militarism.

I permit no one to question my patriotism or loyalty to our flag, but I want it for all times to remain the emblem of liberty and peace and not of bloodshed and war.

Peter Jansen.

A man who lives right, and is right, has more power in his silence than another has by his words. — Phillips Brooks.

THE ANABAPTISTS

By Oscar Kuhns.

(This article appeared in a recent number of the "Christian Advocate", the organ of the Methodist Episcopal church. While the material it contains is not new to one who is informed on Mennonite history it is, nevertheless, interesting because of its appearance in a Methodist periodical and because of its favorable attitude toward us as a church. Not so long ago many of the ultra-evangelistic churches regarded it one of their missions to convert Mennonites!—Editor.)

We have seen, in a preceding article that the Reformation of Calvin was more radical than that of Luther or even of Zwingli—especially in his theory of the separation of church and state. The last step in this progress toward radicalism was taken by the so-called Anabaptists who went to the farthest extremes both in their religious and political doctrines and practices.

In judging these various groups of Anabaptists, many of them full of violence and extravagance, we must remember the conditions under which they arose. The movement began chiefly among the common people, and the condition of the masses in the fifteenth and sixteenth centuries was wretched indeed. They were loaded down and oppressed by all kinds of feudal burdens and obligations — "compelled to perform all sorts of services for their lord at any time, were it hay-making, harvest, or vintage, even though it meant to them the loss of their crops." Even in Switzerland, the land of the free, the peasants were subject to the oppressive customs of feudalism. When the Reformation broke out, it brought religious freedom to the masses, but not political freedom; for the church and state were still joined together, and even Zwingli who went so much farther than Luther in matters of outward forms and ceremonies in religion likewise went beyond him in giving absolute power to the magistrates of the church.

Hence it was but natural that when the great religious revolt arose in various parts of Europe, when the barriers of religious tyranny were cast down, a similar movement should likewise take place in purely secular matters. Hence we see in the various parts of Germany and Switzerland political uprisings—peasant revolts, as they are called—side by side with religious reform.

All men were to become equal; the good things of life were to be shared in common; the artificial barriers between noble and bourgeois and peasant were to be broken down; a new era of equality was to dawn on the world. From the above brief discussion of the wrongs suffered by the common people, we can understand the extravagances on the part of many of the Anabaptists, which have given the name such a baleful notoriety.

The Prophets of Zwickau.

Of the Anabaptist movement proper, the first appearance was in the so-called prophets of Zwickau—soon after the outbreak of the Reformation — when a number of enthusiasts, Münzer, Storch, Karlstadt and others, carried their worship of the Bible so far that they repudiated everything—not only in religion but in social and political life — that could not be found in the Scriptures. They set up an ideal of social life, without thinking whether it could be carried out or not. These extravagances of the Zwickau movement aroused the ire of Luther, whose achievements seemed to be endangered by the excesses of these fanatics, who "rebelled against the whole feudal system, made war against all constituted authorities and attempted to establish an ideal Christian commonwealth with absolute equity and community of goods." The movement ended by the defeat at Frankenhausen, May 15, 1525, when Münzer was decapitated.

A Dutch Tailor's "Holy City".

Still more fanatical was the world-famous theocracy established at Münster in Westphalia by John Matthiesen, a baker of Harlem, and John Bockhold, a tailor, generally known from his native town as John of Leydon. These men obtained possession of the city, drove out the "godless" and prepared to conquer the world from Münster as a center. They turned their iconoclastic fury against all that reminded them of the old religion; they tore down the altars, broke the baptismal fonts,, smashed windows, chairs, crucifixes and statues, and scattered to the winds the bones of the saints. They even destroyed by fire the treasures of early printers at Münster, as well as the old documents of the city archives, so as to destroy all memory of the past. John Matthiesen, like Robespierre in the French Revolution, wanted first of all to do away with the old order of things and thus clear the way for the new.

Community of goods was introduced. At the death of Matthiesen, John of Leyden became sole ruler — and this immigrant tailor from Holland, this good-for-nothing rascal, actually succeeded in making slaves of the whole native population of Münster. He pro-

claimed bigamy a part of the new religion and himself had four wives. He declared God had chosen him as king of the whole world—and, erecting a throne in the marketplace, surrounded by chancellor, pages and other officers, he held his court, with all the paraphernalia pertaining thereto. His tyranny went so far that he himself cut off the heads of men who fell under his displeasure. This strange, laughable, yet terrible comedy came to an end in 1535 when the city, after a long siege, was taken and Bockhold and his followers executed. This put an end to Anabaptists as a political power, but the name long continued to have a sinister implication — filling those who heard it with horror.

Mennonites.

Yet there were many other groups of people known as Anabaptists whose lives were noble, whose teachings peaceful and whose influence upon the church at large has been powerful and beneficent. Chief among these were the so-called Täufer — or Baptists—of Switzerland, later called Mennonites after Menno Simon, a Catholic priest of Frisia, who gave final form to their doctrines, and who bears the same relation to them as Luther to the Lutherans, and Zwingli and Calvin to the Reformed, although he was not a leader, but rather a codifier of doctrines.

In spite of the stigma attached to the name of Anabaptists, the vast majority of them have been pious and peaceful and have carved out the early Christian ideal in a manner that excites our respect and admiration. While the connection between them and the Waldenses is not absolutely proved historically, yet there is a fair argument made out by the supporters of this theory. It is proved that in those places where the Mennonites, or Anabaptists first arose there had been for long periods of time communities of Waldensians and related sects. The doctrines were the same: Refusal to take oath, non-resistance, rejection of a paid ministry and infant baptism, simplicity of dress and life and of religious worship. In all these things the Mennonites are the logical if not the actual successors of the Waldenses.

If this historical connection were capable of proof, it would indeed be an inspiring thought, and one fraught with profound belief in the onworking of Providence, that through the dark and Middle Ages, in the days of ignorance, sin, corruption, tyranny and persecution, the true church of God, composed of those who worshiped Him in spirit and in truth, should be carried along, first openly, then in secret, for long centuries, then, finally, at the outbreak of the Reformation, once more boldly coming forth and proclaiming that true religion and undefiled consists not in form or ceremony, not in magnificent cathedrals built by man, but in the heart and in the life of the followers of the meek and lowly Jesus.

"Believe and Let Believe."

The Mennonites, like the Waldenses, had no theology, cared not for intricate discussions of philosophy, but took the life of Christ and His teachings as their only rule of conduct. They did not believe in the union of church and state, or in putting pressure on any one in the matter of religious belief. "Believe and let believe" was their motto, their attitude being in this respect almost identical with that of John Wesley, who once remarked: "As to all opinions that do not strike at the root of Christ, we think and let think." If anyone could persuade them out of the Bible, they were willing to hear him, but neither persecution, fire, sword, prison nor exile could bend their wills, or make them recant what they believed to be the truth as it is in Christ Jesus. Not only were they steadfast in the faith, but they rejoiced in dying the death of martyrs. In the cantons of Bern and Zürich, where they flourished most, they were sent to prison, their property confiscated, and themselves often sold to the Turks as galley slaves —even the death penalty was inflicted on many. Yet all these persecutions they bore with patience and even joy. Salat, in his Chronika, says of the Mennonites, "With happy smiling faces they desired and called for death and went to it, singing psalms and uttering prayers." The death of Felix Manz, January 5, 1527, condemned by the authorities of Zürich to be drowned in the lake, is inspiring in its simple heroism. Says Brons in her book on the Origin of the Baptists or Mennonites: "As he stood there (on the boat), beneath him the waters of Lake Zürich, above him the blue sky, and round about him the giant mountains with their snow-capped summits lighted up by the sun, his soul, in the presence of death, rose above all these things. And as on one side a minister urged him to recant, he scarcely heard him, but when on the other side he heard the voice of his mother, and when his brothers besought him to remain steadfast, he sang, while his hands were being bound, with a loud voice, 'In manus tuas Domine commendo spiritum meum,' and immediately afterwards he sank beneath the waves."

As already said, the Mennonites have often been confused with the Anabaptists of the Münster rebellion; yet Menno himself wrote a book against these fanatics, and the only connection between the two parties was that both were called Anabaptists—then a term of reproach. The vast majority of these now known as Mennonites were earnest, sensible, intelligent, God-fearing, industrious, upright men and women. Many of their doctrines were simply two or three hundred years ahead of the times and the last few decades have seen their main doctrines universally admitted in principle, if not in practice. They believed war to be unchristian; the Peace Conference at The Hague shows at least how wide-spread is the desire to abolish armed conflicts. They believe in the separation of church and state; the constitution of our own country is based on that principle. They believed in the freedom of conscience; today this is practiced in all civilized countries. Although quaint and curious, and in some respects narrow even today, yet they deserve the credit of being the torch-bearers or religious liberty.

FAMILY WORSHIP— A BIBLE STUDY

A Topical Bible Lesson, Prepared by Rev. H. G. Allebach.

(a) Reading the Bible. Jas. 5:39.
(b) Searching it at Home. Deut. 6:6, 7. Ps. 78:5-7; II Tim. 3:15.
(c) Benefits. Jno. 20:31; I Pet. 2:2; II Tim. 3:16, 17; Rom. 15:4.
(d) Examples. Acts 17:11; 8:27, 28.
(e) Keeping the Word. Matt. 19:20; Ps. 119:4; Matt. 7:24, 25; Ps. 19:11.

A. Reading the Bible.

God wants His Word to be read by all.

But it is not only to be read, but also to be searched, that is, to find the truth, to find Christ, to find eternal life, wisdom.

B. Searching It.

Searching may consist of—(a) comparing Scripture with Scripture; (b) interpreting by context; (c) reading until one gets the idea; (d) thinking often over what one has read; (e) bringing our experiences to bear upon what one reads.

The Word of God must be searched to "be in the heart."

When the Word is in the heart, we (a) love it; (b) have accepted it; (c) are having habits formed by it; (d) are ready to obey it; (e) are always hungry for it.

God did not give men His Word to be read and known only by ministers or learned men, but by everybody. God wants all men to be saved by the Word, and all men to keep it.

God says that parents shall—(a) teach them to children diligently; (b) talk about them; (c) themselves first know them.

Diligently means regularly, earnestly.

God here calls for family worship. Fathers are not doing God's will if they neglect this.

The habit of daily Bible reading in private and in the family can become so fixed and strong that it will become a family institution. Generation after generation of babies will inherit the habit and breathe it in the atmosphere of the home. V. 5 wants it so.

The end to be reached is given in V. 6. Systematic, regular home reading of the Word keeps God constantly before one's eyes. We consider His blessings and are thankful. We are reminded of His will as expressed in the commandments, and are prompted to do it. We learn to set our hopes upon God for the future and trust Him.

Timothy was reared in a family that read, taught, and lived the Holy Scriptures. It is a picture of what all Jewish families did. Paul, in God's name, commends it.

C. Benefits.

1. Reading the Word brings us to Christ, in whom we have life. It converts us to Him.

2. It is necessary to spiritual growth. We become more like Christ.

3. We learn from Christ's teachings how to live.

4. We can set ourselves right when we are wrong. We give up evil thoughts, mistaken ideas, bad habits.

5. It trains us for Christian work.

6. It gives us new courage and hope under temptation. The Word says to us, "Be not dismayed, for I am with thee."

D. Examples.

The Bereans searched the Scriptures to see whether Paul preached the truth. This searching must have been a habit with them. It helped them to receive the Word readily. They searched it every day, not by fits and starts. After a heart-searching sermon one may be inspired to search the Word for a long time.

The eunuch was not reading Isaiah for the first time when returning home from Jerusalem. He was not like the Bereans, reading

(Continued on page 5.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail matter.

EDITORIAL

One of the easiest things to do is to charge some one with a serious sin of omission. This is particularly easy when we ourselves set the standard of what we think that one ought to do. We are seldom fair judges of others even when we are considering the things they have done and we don't improve in our judgment when we condemn them for the things they have not done. When our Lord commanded us not to judge so that we would not be judged He referred to the things that were left undone as well as those things that were done.

The world likes to sit in judgment on the church. It assumes to be very wise and affects to be very just. The church should be used to it by this time because it has had 2,000 years of it, with the world being generally wrong. Today men are condemning the church for all manner of things. Recently we heard a labor union advocate bitterly denounce the church because certain rich men were getting richer by grinding down laborers and making them poorer. The matter of whether the rich man or the poor men were in connection with the church in a way that the church might exercise authority over the one and take up the cause of the other did not concern him. It was the church's business to "butt in" We ask, Whose voice has during all of these centuries been raised for the poor and oppressed? The trouble with one-sided fanatics is that they are disappointed with the church when it does not side with them against everything else, no matter what the merits of the case may be. This is but one instance of unfair judgment. There is a string of others. People who never go near the church, but are out of sympathy with the political party in power, frequently denounce the church for not lending all of its power and influence to help the "outs" against the "ins"; people who are horrified at the suffering of this great war blame the church for it. And yet, what institution alone has stood for honor and fidelity to responsibilities both private and public? If the church is not committed to the Prince of Peace, what institution is? Yes, we would like to see the church with enough influence to protect the poor against the rich, to compel a high standard of citizenship and to bring about a lasting peace among the nations. No other institution has done as much along these lines. But the power of the church is moral power, not one of force. If men won't listen to it, it is because it can only say, "You ought," and has no power to say, "You must." It is unfair to condemn the church because men ignore its efforts to persuade them to do right when the church has no power to compel them to do right.

The Apostle Paul once wrote, "In whatever state I am I have learned therein to be content." This was a mighty saying for one who had to endure so much and face hard things so often, but it expressed just the thing he had learned. None of us are called to endure every day, or to have the burdens and cares of a multitude of churches just won out of narrow Judaism or superstitious heathendom thrust upon us, but we do sometimes give way to the temptation to fret about the mere incidents that enter into our lives. Converse with most people who work for wages and they will probably complain of the smallness of their pay. The thing is bad, but not so bad as the many millions in Europe who just now would be content to earn a bare livelihood. The boy comes home from school and sits down to a table loaded with plain food. He is dissatisfied. Suppose he change places with those who are actually starving, the plain food then would seem like the richest and rarest of good things to eat. The daughter of the house frets. She thinks she is not attractive as others and consequently her social triumphs are few, if any. Well, there is a whole lot more to live for than to be just attractive. Not to shine may seem humiliating to one abnormally proud, but to shine too much might spell ruin to self—and others. Anyway, social brilliancy sometimes goes by opposites. Cleopatra had the reputation of being ugly but she charmed two emperors and did even worse. A personality that is a power, singularly enough, has very little connection with mere physical attractions. There is a kind of beauty open to all sincere seekers, however, the beauty of holiness that brings blessings, is blessed and is a blessing. To be ambitious of that kind of attractiveness makes the angels sing for joy and makes the world better, purer and happier.

We may fret about the weather. It may be too hot or too cold for us, but there are places everlastingly hot and other places everlastingly cold on the face of the earth where people must live. We are spared either one or the other of those conditions. We may fret about people—they will go on living without a thought of us. After all, what's the use? Why worry? Today is as good a time for doing good as ever there was. Tomorrow will be another day and we may make it what we will.

There are those who are always impatient. Things don't go fast enough for them. The American people are notorious for their rush and bustle. Foreigners, visiting our large cities, get the impression from the crowds that everything here depends upon immediate and hasty action—or, perhaps, are lead to think that Americans, generally, are affected with nothing short of madness. We, on the other hand, do not like to omit the "hustle" out of our lives. What matters it if we are making a veritable bull in the China shop of ourselves by our rush? That we have persuaded ourselves, is the normal way we have of doing things. But is haste for haste's sake wise? Surely too much hurry often defeats our plans and wears us out and to no avail. This is the country of fast driving, fast living and, may we say it? fast dying, too. It surely is no credit to us.

Sometimes, in some quiet orchard, we find the little fledgling, lying bruised and broken out of the nest, exposed to the elements and an easy prey to its enemies: It was too much in a hurry. It wanted to fly too soon and disaster was the inevitable consequence. The get-rich-quick, the get-on-fast spirit that possesses so many of our youths is just as disastrous, leaving them frequently nothing but mental, physical or moral wrecks besides life's highways. What a pity! They go to the human scrap-heap when, with the proper degree of caution and patient development, they might shine in the circles in which they moved.

Our religious life, we must confess, has caught the same spirit and been subjected to the strain that threatens disaster. Pastors, no matter what their gifts, must hustle or go down; churches must advance by leaps and bounds or cease to have their hold on the people; church members must make the whole week one of church activities or they cease to be regarded to be in good standing. If just push and bustle were all there is to religion this might be all right, but its sweetest blessings often come through peace and quiet, and waiting upon God. Every life ought to be so arranged that one can find periods of time in which to turn aside to listen to God and commune with Him in quietness.

GOD'S UNFAILING WORD

A True Story.

Some few years ago a Christian lady, having decided that she ought to try and put into practice her faith in the efficacy of God's Word to bring souls into the true light, bought some marked New Testaments to circulate among some of the Jewish ladies in her town. Some of these books had gone out with kind personal notes inside them, and one day the last of the series was ready. The lady started on her errand. The walk lengthened beyond her strength; so, bidding her friend "good-bye", she sat down in a shelter on the sea front to rest awhile. Only one other person sat there with her, and that one was sitting white and still with closed eyes A few moments passed, then the tired lady inquired: "Are you ill? Can I do anything for you?"

The eyes opened; they were dark and despairing; the lips moved, and a voice hollow and sad, said; "Yes, I am ill—I am ill—I am dying, but no one can help that."

Swift as thought came the gentle answer: "Christ only; but what a comfort that He can!"

Suddenly new life seemed to vibrate through the frail form. Anger, that almost paralyzed her hearer, rang in the scornful tones of the stranger; the dark eyes blazed with brilliancy. "Do not mention that name to me! The imposter? The enemy of our race! The accursed one!"

With each nerve throbbing with anxiety to help, the Christian woman paused, uncertain how to answer.

Faltering, she began: "Have you ever read the New Testament?"

"Never," came the sharp response in the same scathing accents.

"Is that quite fair? To us who

know the Book and love it, your conduct seems like condemning a person unheard. You are dying, you say—the New Testament tells of a beautiful life beyond this. Oh, do read it!" holding it out to her.

A weird smile lighted up the sad, thin face. "Well, nothing can hurt me now. At any rate, you mean well." And the Jewess took the packet, slipping it into a bag by her side.

A year went by, and again the Christian lady was on the sea-front. As she walked along, someone eyed her curiously, but with an unfriendly gaze which made her feel uncomfortable, though she knew not why. Turning to retrace her steps, they met again, and this time the other paused, asking abruptly: "Are you Miss ——"

"Yes."

"Then I have a message to give you. Do you remember giving a New Testament to a sick lady in a shelter here a year ago?"

"Yes."

"Well, she is dead. As she was dying, I promised her if I ever met you I would tell you that she died in peace, trusting in your Jesus Christ. I was a fool to promise her, but I did it, and I have kept my word; but I curse you for giving the Book to her; you have destroyed her soul."

She was turning to go, when the Christian lady stopped her. "The Testament—where is that?"

"I have it. I promised her to keep it; but no one shall ever see it — it shall do no more harm."

Quickly she walked away, leaving no chance of an answer; and her hearer went home so shadowed by the terrible looks and words of hatred, that for days she could hardly give thanks for the precious soul that had been redeemed and was in glory.

Many months sped on their way, marked only by the silent prayer for that Jewish sister still in darkness. Then, one morning, a letter arrived in a strange hand-writing, with a strange post-mark. It was brief, and unsigned. It said: "Your Jewish sister thanks and blesses you. I, too, have read that New Testament and found the true Messiah. Pray that I may be faithful; all here are against me, especially my husband. He has taken the Book from me — pray for him also. Yours in the love of Christ."

More months sped away—then another missive came. "When this reaches you, I shall be with my sister before the throne. I am dying, as she did, of consumption, but I want you to know that I have been kept true, and that I have my dear copy of the New Testament again. Last week my husband gave it to me. He has said no word, but he is all kindness and love. I asked him if he had read it; he only said, 'Ask no questions,' so I am praying in hope. Continue your prayers for him."

Day by day that request was complied with, though the petitioner knew neither the name nor the abode of the one for whom she prayed. But the Hearer of prayer knew and sent one more answer. Two texts of Scripture written on a card came in a foreign envelope. One of them was: "My Word shall not return unto Me void," a text which speaks convincingly of the hidden power which lives in the inspired Word of divine truth.

This story is published to cheer the hearts of those who are lovingly "sowing the seed beside all waters." — The Christian (London).

FAMILY WORSHIP

(Continued from page 3.)

it to prove something, or to throw light on somebody's preaching. But he had taken the book of Isaiah with him for profitable reading to help while away the hours on his long journey. The worship at Jerusalem had filled him with spiritual thirst and the Word of God had become more precious to him. A man who travels a thousand miles to worship is a man not unfamiliar with the Bible.

E. Keeping the Word.

The young man was mistaken. No one can keep the commandments perfectly, although he may think a mere outward observance sufficient. But God's Word was made to keep. For that reason it was given. Christ called the one who heard His sayings and did them, a wise man. He expects men to keep them, carry them out in spirit and letter. Many people do not keep them because they do not know them and no one has ever reminded them. They grew up in homes without any family worship.

Many a boy has gone wrong because his parents did not in a firm and loving manner, teach him how to live. The best lessons a father can teach his child are found in the Bible.

Thomas Paine was an unbeliever. He wrote books attacking the Bible. But his wife never lost her faith, teaching her children like any Christian mother. When his daughter was on her death-bed, she called her unbelieving father to her side and said:

"I am about to die. Shall I believe in the principles you have taught me or in those my mother has taught me?"

Tom Paine's whole frame shook. He said in a trembling voice, "Believe what your mother has taught you."

The early Mennonites in Europe in the sixteenth century knew their Bibles, and in their public disputations with Jesuits and priests mostly worsted their opponents on Biblical ground. They were able to quote passage after passage stored up in their memories.

The world owes one of its greatest books to a man who, lacking school education, was well versed in Scripture. John Bunyan was a man of one book, the Bible. His "Pilgrim's Progress" remains one of the best commentaries on the Bible. The scholarly John Owen testified before the king, "Your Majesty, if I could write as does that tinker in Bedford jail, I would gladly lay down all my learning."

Christian ministers mostly come from homes whose inmates were familiar with the Bible. God has called to His service many men through the appeal made by some chapter or verse of His Word when it was read or studied at home.

Three thousand souls were baptized in Uganda, Africa, in one year, about twenty years ago, and over 12,000 Bibles were purchased by the natives that year.

A number of children were discussing the different Bibles used by grown people. "Grandfather's Bible must be the most interesting," said one boy, "for he reads it so much."

Have the class repeat the Golden Text from memory, also at least one other passage from the Scripture of this lesson. Tell them where to find such Bible stories as those about the life of Joseph, the childhood of Samuel, the story of Daniel, the boyhood of Jesus, etc. Have them promise you to read some story from the Bible, or parts of it, each day.

Have your children come to class with a Bible. Have them read passages in the class for you. Aask them from time to time for a record of their reading.

Although Boston did not go dry last December, Billy Sunday was making it hot for the liquor men and patrons of John Barleycorn, and incidentally directed some hot shots against the sham-Christians and dead churches, as well.

Listen to this as published by the press: "The way you are trying to run the church without the Holy Spirit is degenerating it into a third-class amusement bureau. You are trying to get men into heaven on a ham sandwich, cup of coffee, a cookie, a clean shirt and a haircut. If you don't want to hear the old-fashioned Gospel of Jesus Christ, don't stick your old pates in here. Three thousand were converted at Pentecost with one sermon, but now it takes 3,000 sermons to convert one butter-milk-eyed old skeptic. An angel couldn't come to Boston and stay here a week with some of the people you call decent and get back to heaven without being fumigated."

Some men say that is rough language for an evangelist to use, that may be so, but it is the truth nevertheless. Socials count for more than real spirituality in some localities, and Sunday is aware of that. Of course his censure does not apply to all congregations nor to every community.—Evangelical Messenger.

THE S. S. LESSON

Feb. 4.

Jesus, the Savior of the World.

Jno. 3:5-17.

Golden Text—John 3:16.

Nicodemus is often charged with cowardice because he came to Jesus at night, as though he were ashamed to be seen in His company in daylight. This does him an injustice. At a later time when it meant more to be in any way associated with Jesus, Nicodemus did not hesitate to openly show his interest in Him. He stands as one of the few persons among the Jewish leaders who came to Jesus with an open mind and was ready to acknowledge Him as a Master of superior worth. We may learn a lesson from Nicodemus and carry our problems and perplexities directly to Jesus.

Jesus stated the one condition of eternal life, "Ye must be born again." Some one has observed that if ever there was a man who could do without the new birth, if that were possible, it was Nicodemus. He was moral, religious, sincere, respected. But even he had to be born again. The new birth is no respector of persons. To be born of respectable parents is a valued asset for any child. It places him in a position where good influence counts and he may make his influence count for much, but men do not come to eternal life by right of birth. Among the best one frequently finds the worst and the best without regeneration have no place in the kingdom of God. Morality sets a high standard for living. It keeps one from being a hurt to self or others. There are plenty of moral people everywhere and they exercise a power for righteousness, but morality does not necessarily involve a spiritual recreation and, until that is effected

in one, one's place is with those who are not yet numbered with the "redeemed of the Lord." Church membership, benevolence and brotherly love are conditions, it seems to us, regeneration imposes upon all its subjects, but they do not take the place of a new birth, they follow as a natural consequence.

The process of the new birth is by "water and spirit". Water is the symbol of the word. The word for spirit is the word used for wind. One can properly paraphrase the expression by saying "the word and the breath of God". The word (1) reveals God; (2) shows the purpose of man's creation; (3) is a mirror by which is reflected the unworthiness of man; (4) it is the story of our redemption through the atonement; (5) it is the guide of our lives, showing us how to live acceptably in God's sight. The breath of God is (1) His manifestation of Himself in man; (2) His revelation of Himself to man: (3) the inspiration He sends upon man; (4) His manifestation through Christ; (5) His power and presence through which man becomes a new creature.

Nicodemus, though a "teacher in Israel", did not grasp the significance of a new spiritual birth, although the Old Testament taught that a new life for God, born from within, was the condition set for being truly right with God. The reason that the Jewish priesthood failed and the Jewish teachers got so far from God was because they set everything upon the outward form and realized so little of the new birth. Outward formality has been the one great hindrance in the way of true Christianity during all of its history. Today Christian teachers are emphasizing so much of the outward things until, like those of old, the important necessity of the new birth is obscure. Great numbers on the church roll, large sums of money contributed, active social service and many other praiseworthy efforts do not end the effort to attain eternal life. They are merely incidents that may mean something or nothing at all. The only way to the kingdom of God is through the door of regeneration.

Jesus emphasized the "must" of the whole matter. There are some worthy things that a Christian might or could do. There are many things which he ought to do. But there is one thing which must be done: he must be born again.

Jesus here spoke, as always, with authority. He came from heaven and it was for Him alone to reveal the decrees of heaven. No one will come into eternal life except by the way laid down by Jesus.

The symbol of the fiery serpent taught life by a look, i. e. faith. Nothing but faith can save.

John 3:16, the Little Bible, as Luther called it, is the most familiar and most useful of all Bible texts. "It contains: (1) The need of salvation — Shall not perish; (2) the origin of salvation—God's love; (3) the ground of salvation —the death of Christ; (4) the condition of salvation—Believe; (5) the recipients of salvation— "Whosoever believeth"; (6) the result of salvation—Shall not perish, shall have eternal life." (Torrey). The verse is a revelation of God's love for the world and his desire to save men from the power of sin through the gift of His Son.

THE C. E. TOPIC

Feb. 4.

Visions and Tasks.

Joel 2:28, 29; II Chron. 34:1-7. (Christian Endeavor Decision Day.)

A decision marks an opportunity. It fixes a destiny. It opens a future. It is a milestone in a carrier. On the other hand, a wrong decision may be a step backward from which there is no return It may seal a doom. It may come too late. Mr. Moody used to tell of a girl who wrote in her diary: "Tomorrow I shall give my heart to God." They found her dead in bed when the morrow came.

It is necessary to emphasize the importance of a decision. An old proverb goes: "Strike while the iron is hot." One must not only decide, but decide at the right time. A right decision on the part of one may be an inspiration to a host. Remember the words of an ancient man of God: "As for me and my house we will serve the Lord," or recall the noble stand of the Hebrew youths, particularly one: "Daniel purposed in his heart that he would not defile himself." In making a decision the present always is the opportune time. "Now" is always the more acceptable time. "Today" is ever the day of salvation.

We too often feel that a Christian Endeavor meeting is a select little company gathered together for mutual edification, and there are numberless blessings to be found in such meetings, but, why limit them? There are few meetings but what some attend who need to have the matter of a personal decision put "straight to them". When the evangelistic note becomes faint in the Christian Endeavor meeting the going backward has commenced and there is occasion for alarm.

A decision not only should not be put off, it cannot be made too young. The great majority of those who served God faithfully have been those who gave their hearts to God when quite young. A child does know his or her own mind when it comes to making a decision for right or wrong and we owe it to the child to create a condition favorable to making a decision.

Visions are wonderful things. Some people have the notion that they are mere dreams. God does frequently use a dream to convey a message but some dreams are only the result of irregularity in eating and living. A vision is more than a dream. It may be an inspiration, a revelation or an ideal. God sends it to us that we may be moved to action. A noted Italian statesman once said to some Americans, "You Americans are a wonderful people, you dream dreams and see visions and then set about making your dreams and visions come true." Can we not get some of that spirit into our religion. The passage selected for our lesson was quoted by the Apostel Peter in answer to those who could not understand or appreciate the outpouring of the Spirit and the gift of tongues. Their vision at that time was a world to be won to Christ and right heartily did they set about making their vision come true. In their earnest efforts they went to foreign countries, they endured hardships, they were subjected to terrible persecutions and finally died a martyr's death. No wonder their efforts were so richly rewarded and no wonder ours bring so little return when we throw so little energy into them.

The Christian Endeavor vision should always be one of souls waiting to be saved. This is an appeal to every one, no matter how he or she may be situated. To some few God opens a vision of a fruitful field in which to labor among the heathens in Christless lands. To others there are visions nearer home: it may be in the same town, in the little circle of friends or it may be in the house in which we live. Wherever it is, let us bear in mind that if it is to come true, it will be because we did our best to make it come true.

There are other visions. Did you ever have a vision of your society with every member "on the job"? Did you have such a vision concerning your church or your Sunday school class? How about a vision in which everyone with whom you come into contact is made a happier or a better person?

The tasks before us are suggestively set before us in the second of our Scripture passages. They begin with a youthful zeal for God. The young king was determined to clear the land of its idolatry that polluted it. Everything was anew consecrated to God and the causes of pollution were destroyed. With us the kingdom to be cleansed is our own hearts over which we are the absolute master.

It is a shame that in our time the church, like the kingdom of Judah of old, has so much in it which dishonors God. We wonder what our Lord would say to the buyers and sellers in God's house today. What would be His verdict on making it a place of amusement? What would He have to say about the strifes and factional differences that hinder its progress and kill its spirituality? A task, and a terribly serious one at that that confront the young people identified with the churches of this generation is the restoring the sacred atmosphere that belongs to the house of God —the place of worship.

DEATH

Rhodes.—Mrs. Aaron Rhodes died at Schellsburg, Dec. 20, 1916, aged 82 years. She leaves to survive her 14 children, 56 grandchildren and 36 great-grandchildren. Funeral at Zion Mennonite church, Rev. H. G. Snyder officiating. Interment in Kinton cemetery.

Smith. — After an illness of several years' duration, a part of which time he was confined to his bed, William James Smith died at his home in Roaring Springs, Pa. He was a member of the Mennonite church at Roaring Spring, in which funeral services were conducted Wednesday morning. Services were in charge of Rev. Herman G. Snyder, assisted by Rev. Jacob G. Snyder and Rev. S. J. Yoder. Interment in Greenlawn cemetery.

CONTRIBUTIONS

FOR THE GENERAL CONF. TREASURY

Received in the Year 1916:

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C. F. Claassen, Treas.

NEWS OF THE WEEK

DEWEY BURIED AS GUNS ROAR AROUND WORLD

Washington, Jan. 20. — While flags fluttered at half-mast on American naval vessels throughout the world, while their guns boomed a farewell salute, and the liberty bell tolled in Independence hall at Philadelphia, an army caisson bearing the body of George Dewey, late admiral of the United States navy, rumbled along Pennsylvania avenue today to the Arlington National cemetery opposite Washington.

Draped in the American flag under which Dewey fought and won his fame, the coffin was taken from the capitol, where impressive services were held, to the resting place in the military cemetery that had been selected by the admiral.

Though the funeral for the hero of Manila bay was simple, the presence in the funeral cortege of President Wilson, naval officers of high rank wearing their full dress uniforms, 1,200 midshipmen from the United States naval academy, bluejackets from the battleships, and several troops of cavalry, gave an air of old world pomp.

Not since the body of President McKinley was taken through the streets of the capital has there been such a manifestation of national grief.

AMERICAN MINISTER DENIES THE CHARGES

Washington, Jan. 18. — American Minister Vopicka, accredited to Rumania, Serbia and Bulgaria, who was removed from his post at Bukarest by the German military authorities with other neutral diplomats, has sent the State Department an emphatic denial of German charges that he was unneutral in favor of Roumania. It was learned today that the minister in the long report received from him yesterday declared the charges were entirely unfounded and that he had not exceeded the bounds of his office. Department officials are inclined to believe that much of the trouble has arisen through a misunderstanding on the part of the German authorities as they say some of the charges are known to be untrue.

Whether Minister Vopicka will be ordered from Berlin to his post with the Roumanian government at Jassy has not been determined.

SWISS RESERVISTS IN U. S. ORDERED HOME

Washington, January 20. — Swiss Minister Ritter, acting on instructions from his home government, today issued order through Swiss consuls in America that all reservists on conditional leave are ordered home immediately.

At the same time Minister Ritter was ordered to issue these instructions he received notification that three additional Swiss army corps are to be mobilized on Januar 24. Dr. Ritter said today his government's dispatch declared Switzerland had no fear of any hostile move by either group of belligerents. These new troops, he believed, are to be used to relieve part of the two army corps now mobilized, it was said.

WARSHIPS HUNT GERMAN RAIDER

New York, January 18.—A fleet of British cruisers, reported to number fifteen, is believed to be sweeping the south Atlantic in search of the German sea raider whose bold exploits have been revealed by the landing of nearly 200 survivors of ships that had been sunk or captured.

The commerce destroyer is believed to be continuing her depredations, after having already seized allied merchant-men which are officially admitted in London to number fifteen and which South American reports say may be more than twenty-six. With the raider still at large, steamship owners and marine underwriters were in a state of nervous tension today. The losses in ships and cargoes thus far represent from $15,000,000 to $20,000,000.

The raider, according to one report, may be the auxiliary cruiser Vineta; accoding to another the cruiser Moewe, the same sea rover which played havoc with allied shipping about a year ago.

Steamship circles were especially concerned today over a wireless warning that the German raider was working northward to more frequented lanes of steamship travel. The possibility that the raider may have armed and manned one or more of her prizes and dispatched them also on commerce-preying missions was another source of anxiety today. One report was that the British steamer St. Theodore was thus transformed.

Definite news of the fate of this vessel, or of Yarrowdale, reported to have on board some of the crews of other captured vessels, was still lacking today.

Buenos Aires, Jan. 18. — The list of ships sunk or captured by the new German raider which swept the Atlantic during the last month was raised to twenty-four today—with the possibility that it may reach twenty-six.

Two more merchantmen, one British and one French, are missing. They probably have been captured or sunk, it is believed here.

In addition to the twenty-three vessels accounted for yesterday, it was definitely established today that the Japanese steamer Husdon Maru was included among the raider's prizes. She arrived at Pernambuco in charge of a German crew.

Survivors landed from the Japanese vessel also told the first connected story of the operations of the raider today.

The latest German sea rover left Kiel flying the Danish flag, the survivors said. The dispatches reporting their stories said they declared she was in ballast, being laden only with iron.

The German raider is not only still at large, but she is plentifully supplied with food and fuel—taken from her score and more captures. When she sent the Hudson Maru, thirty miles or so to Pernambuco, she vanished.

The German raider adopted the greatest precautions in guarding her plans from the hundreds of prisoners taken aboard her prizes. The survivors were closely confined below decks. They were so numerous that this cooping up forced severe hardship. Moreover, the food served them was utterly inadequate. All the survivors were bitter in their complaint of ill treatment.

When the raider left home waters she carried 250 sailors and four German officers. She was well provisioned, but in her combing of the seas has several times replenished her stock of both fuel and provisions from her prizes.

BLAST KILLS FORTY AND JARS ALL LONDON

London, Jan. 20. — The London that was jarred and brilliantly illuminated last night by a tremendous explosion, recovered its breath tonight when the home office announced the munitions factory disaster at London's gates had resulted in far less dead than had been expected.

Thirty or forty bodies have been recovered and the injured list totals 100, according to official announcement tonight. Thousands of Londoners ran out into the streets or sought bomb-proof cellars, thinking it was another Zeppelin raid.

The official statement asserted that three rows of houses were destroyed, with the entire munitions plant. The government declared, however, that the disaster would have practically no effect on future production of munitions for England's armies.

The section that felt most violently the force of the explosion was East London, where doors were torn off their hinges, roofs lifted off, windows shattered and lights extinguished. Fear-crazed citizens turned in alarms and fire engines and ambulances scurried through the streets.

All sorts of vehicles were commandeered by the police in removing the victims of the catastrophe. Most pathetic of all were the scenes at the mortuaries, where the victims, many mangled and torn, were awaiting identification.

The home office statements do not specify where the explosion occurred, but it is deduced the catastrophe was at Woolrich arsenal, seven miles southeast of London.

All communication with other districts was cut off for a time by the explosion, and the metropolitan fire brigade could not give aid immediately, the fire not being in the London fire brigade area.

The number of persons killed either in the factory or in the neighborhood has not been ascertained

"Both last night and this morning the king made inquiries as to the extent of the damage and loss of life and has expressed his solicitude for the victims and their families. The minister of munitions, on behalf of the government, has requested the local authorities and those in charge of relief operations to convey his deep sympathy with all those affected."

SHIP WITH CARGO WORTH $750,000 DESTROYED

New York, Jan. 20.—The British steamship Toftwood, carrying a cargo worth $750,000 was attacked by a submarine and sunk on her voyage starting from New York on Christmas day, according to advices received here by the French line which cleared the vessel.

The message, received from Havre, the port to which the Toftwood was bound, did not say when and where the freighter was sunk or give the circumstances of the attack. The cablegram was dated January 17. The Toftwood carried a general cargo which included machinery, steel and twine. She took no ammunition and no food shipments, according to French line officials. The vessel was of 1,961 tons net.

ALLIES SAY THEY ARE FIGHTING FOR PEACE

Washington, Jan. 18. — Great Britain's supplementary note, amplifying the entente reply to President Wilson's peace note, has given much encouragement to American officials who are looking forward to some sort of league of nations to preserve peace.

Although the principal parts of Foreign Minister Balfour's note, delivered to the state department late yesterday, are designed to justify the severity of the terms set forth by the entente in their reply to the note of President Wilson, the formal acceptance in principle of some sort of "national sanction" as a force behind treaties and international law is regarded as of great importance.

The supplementary note which was delivered unexpectedly to the State Department declares continuance of hostilities is necessary, not only for the immediate objects of the war, but because "behind international law and behind all treaty arrangements for preventing or limiting hostilities, some form of international sanction should be devised which would give pause to the hardiest aggressor."

The note was addressed by Arthur Balfour, British foreign minister, to Ambassador Spring Rice. It amplifies the allies' reply to President Wilson's peace note, by explaining in detail why they believe it impossible at present to attain a peace which will assure them such guaranties as they believe essential.

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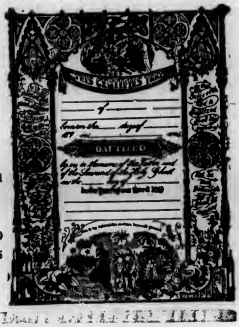

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VOL. XXXII. BERNE, INDIANA, FEBRUARY 1, 1917. No. 5.

IN MENNONITE CIRCLES

General Conference this year at Reedley, California. The program committee is busy through correspondence, arranging the program for this conference which will convene on August 31 at above named place. Any one having any subjects for consideration or business suggestions should forthwith send such to either member of the committee as below:

J. J. Balzer, Mt. Lake, Minn.
J. B. Epp, Meno, Oklahoma.
A. M. Fretz, Perkasie, Pa.

The Bethel church, Hydro, Oklahoma, will ordain Peter Nachtigall to the ministry, Sunday, Feb. 4.

At its yearly business meeting the Second church of Philadelphia, Pa., appointed a committee to raise funds for making a number of needed alterations in the church building.

Isaac K. Freed, 2440 W. Cumberland St., Philadelphia, has been appointed treasurer of the Eastern District conference to fill the place of the late John L. Bauer who for the last seventeen years served in that capacity.

A private communication brings the information that at least one hundred of the Kansas brethren are expected to attend the General conference at Reedley next summer. They hope that they will be joined at Newton by many more from points east of Kansas.

Missionary Wiens and family, writing from the steamer Korea Mara, in Honolulu harbor, report that so far they encountered favorable weather nearly all the way and that they expect to land in Hong-Kong on Feb. 2. They report having observed an eclypse of the moon while on the voyage on January 7.

A committee of Canadian brethren, consisting of Revs. David Toews, Klaas Peters, Abr. Doerksen, Henry Doerksen and Benj. Ewert, visited Ottawa in the interest of the Canadian Mennonites who at present are very much concerned about securing the freedom from military service which they had reason to expect when they settled in Canada. In the face of possible drafts the matter of military service is one of grave import to Mennonites holding to non-resistance.

A CHINESE EVANGELIST

K'ai Chou, Chili Prov.,
China, Dec. 15, 1916.

Dear Friends:

We feel that we really owe you a letter; but to write to all individually is impossible, so we hope you will take these lines as written especially to you. We wish all "A merry Christmas and a happy New-year."

We feel that we should keep all mission friends informed about the work in China. Sometimes we have written to the German papers and therefore thought that we had done our duty, forgetting that so many of our church members do not read the German papers. If they don't read any church paper at all, the blame must rest with them; but if they preferably read the English, we must present our reports in that language.

If I am free to choose a subject, I very much like to touch upon the K'ai Chou visit of Mr. Hsüeh, a Chinese evangelist. Most of the friends have so often heard us mention the word "evangelist" in our former reports, or have even themselves supported one, that they must feel we are diverting to a very common theme. But today I am not writing about the common evangelist whom you find in every mission. He is indeed a very necessary person. And many of this class of workers are really faithful men. But they are ordinary men. Some of them have very limited education and many lack deep experiences. The man I am today referring to is of an entirely different nature.

If you allow me, I shall first refer to his early experiences. He used to be a young business man, who was a partner in a pawnshop and at the same time head of the family as his father had died. The capital invested brought rich profits, four or five hundred percent. a year. He was a real "dude" in appearance and fact. He further hated the mission and believed all sorts of stories about the foreigners there, one being that they ate Chinese children. He really believed that they were called by the right name, namely "foreign devils". Once he noticed a friend of his, who owned a little shop, on Sunday go to the meeting. This surprised him very much. This friend, however, assured him that none of these rumors were true, and persuaded him to go along. He went, but it took some more people to persuade him to enter the chapel. He dared not sit down but hung in the door ready to jump out at the first sign of danger. However, he soon was convinced that this doctrine was very good; but as there was no efficient worker in the place for most of the time, he did not receive the required help. He was praying daily and was striving for good. Even for over a year every night he was going over the day's affairs, and marking good or evil down on a chart to see whether his heart was clean or sinful. It is interesting to know that he drew a heart, and for every sin or bad deed blackened a portion of it. Some days the heart would remain almost entirely white. This would make him rejoice. But otherwise again it would turn more black. One day it turned all black. So he got all in despair, threw himself on the bed and wept. But while thus in despair, crying before God, he saw in a vision the cross and heard wonderful words to comfort his soul. Jesus, the Savior, was presented to him. He had so far refused to believe in Christ. He was worshipping only God. But there he received a wonderful revelation. "Is it true, is Jesus really Christ?" he cried; and the wonderful assurance from above. Oh, what a blessed experience he had. What a peace and joy then filled his heart!

But I must tell you about the change in his life. You know he was a partner of the pawnshop. This business is just as bad in China, or even worse, than in America. It was clear to him that he could not follow Christ and at the same time continue to be a partner in that business. Nor did he like to continue it. So he went over to the mission, called the evangelist out and asked him to go along, as he wanted to turn the whole business over to his partners without demanding a cent. However, this man would not believe him and refused to do so. At last another Christian consented to accompany him. How surprised his partners were to hear his words: "You may have the whole thing. Henceforth I take no responsibility, and no money, either." This meant the refusal of at least one thousand dollars. He still had a little money at home and would depend upon the leading of the Lord. After this he spent much time in reading the Scriptures and in teaching his mother and family. One day, while laying much stress upon Paul's faith and zeal, his mother answered: "Are you going to imitate Paul? Well, if you can become a Paul, I am going to follow you, and if it means to go begging." He was so glad to see his mother come out and his wife soon followed. He devoted much time to teaching them. His old mother still learned to sing some sixty hymns.

One thing was trying his patience, however. He felt the call from the Lord, but there was not an immediate open door. He was willing to recognize it as a quiet period of preparation, only that his little money left, was spent very fast, and the question came, What then? For himself it seemed a matter of less importance, but how about his family and mother? Would they be willing to follow him through the worst?

One day, while praying he received the assurance that his call was to "X". After the services that night he told the evangelist: "God called me to 'X'". But the man laughed and replied: "Nonsense, God calling you to 'X'". "Why, yes," he said, "and next Sunday when the missionary comes, he will ask me to go." The next Sunday came, and sure enough, after the service the missionary, speaking to Mr. Hsüeh, asked him to go to "X". The

evangelist, upon hearing this, was much surprised. Mr. Hsüeh, however, wanted to consider. After getting home he contemplated: "God called me to 'X' and now I am going to 'Y'"? He prayed about the matter and there came the clear assurance, "It is 'X'". The next morning he told the missionary that he was not going to "Y", as God called him to "X". The missionary rebuked him for being disobedient and told him: "If you go there and have a downfall, it is not my fault, as I warn you not to go there. I disclaim all responsibility." "X" namely was well known as having a spoiled church or mission. People became Christians while they wanted a job with the many new China Inland missionaries, who all seemed to land first at "X" to study the language.

Mr. Hsüeh having packed his few things up moved there with his whole family. He rented a little house and waited for further orders. But he had to wait quite a time before he was called upon. Many times the question came to him, "What about your call? Why, if God called you here, is there no work opening?" At last one of the missionaries called him in and told him: "Mr. Hsüeh, for seven years since I came to China, I have been praying for a faithful worker among the Chinese. I am convinced that you are the man. Are you willing to enter into an agreement with me?" Upon Mr. Hsüeh's inquiring about the nature of the agreement, he continued: "Your work is helping me in the gospel work. You are, however, fully independent, that is, you are your own boss; I, on the other hand, am also entirely free; if I am led by the Spirit to give you any financial support, I shall be glad to do so, but if not, you are not to present any salary bill." Hearing this, Mr. Hsüeh was much complexed. His own money was going fast, and what if the missionary for some months should not be moved by the Spirit to help him? It created a real struggle in his heart, but at last he agreed to the condition. Time has proved this to be a very happy partnership in the work of the Lord.

In accepting the contract Mr. Hsüeh had, however, hoped, that in lue of his faithful service there would soon be some financial aid forthcoming. This, however, proved to be an error. A month —two—three, yes, a half year elapsed and still no aid. His cash on hand having been spent, he had to sell some house articles in order to live. The Chinese New-year was at hand. All were preparing for this great feast which lasts from one to two weeks. Mr. Hsüeh lived in a rented house with five more families in the same yard. He heard them speak and wonder, why the Hsüeh family did not prepare for the feast. Others would say, "Why, they are Christians and don't observe New-year." Mr. Hsüeh's heart grew heavy as he thought about it all. There was his old mother and family, how it must disappoint them all. There were still a few hundred cash left, so he bought some cabbage and the remaining few cents he spent for some red paper to paste mottos on the door, according to the Chinese custom. He had hardly finished when his mother came out and read with great astonishment: "Happy and in full abundance are they that trust in the Lord." She turned around and said to her son: "How can you write such a motto in the face of the fact that we have not a cent to our name any more?" "But, dear mother," was the reply, "This the peace and joy and eternal life we have in Christ."

They had been bold words, but how his heart ached! He went into the room, threw himself on the bed and wept bitterly before the Lord. Why must he go through all this, after being willing to trust the Lord! He was still crying and praying when somebody rapped at the door. It was a messenger from the missionary calling Mr. Hsüeh to help in the meeting to be held that night. At the close of that meeting the missionary called him into his room and handed him two dollars, saying: "I am moved by the Spirit to give you these." "Very well," replied Mr. Hsüeh, "if you still would not have been moved to help, it would soon have been too late."

It would take too long to relate all about his further work and how he was led to receive the baptism of the Holy Spirit. But after having thus been prepared by the Lord through many trials and filled with the Spirit from on high, he became a great witness for Christ. Wherever he went, there souls were brought to Jesus. Then the money sent in for his support began to come in so freely, that he got worried about the consequences. One day he told the missionary about his difficulties, who replied, "Why, just use the money, it is sent you by the Lord." But he said, "No, I dare not, I might be too weak to stand it." He decided to use only ten dollars (that is five dollars in gold) per month for himself and his family. The rest must be used for the work of the Lord. He soon found another evangelist to join in with him and thus was founded the Revival Association for China. Now they are three men in the field. None uses more than ten dollars per month. Mr. Hsüeh's field of labor increases from year to year. This year he has been out away from home about ten months. Once out in the work at one of the places presents were given to him. Thinking this to be an isolated occasion, he dared not to refuse his friends this pleasure of giving, but he soon found out that so many presents came in that he had quite a baggage on his return trip. This brought him to consider the affair and he got real sorry for accepting the gifts. What would his children say about this? Now, they were always praying for him that God might use him for the salvation of souls. But would they not be spoiled by these gifts? Would they not, instead of praying for the salvation of souls, begin to think about the things father would bring along upon his return? No, this would never do! So he gave everything away to beggars. But when almost home, he met a man on the boat with two large baskets of goods and also a number of silver dollars. The man greeted him and told him: "This is for you, I have been sent to bring it to your home." But he cried, "No, this will never do! For the sake of my family, myself and the work I cannot take these things!" There is a little tract out, the title of which is, "Others may, but I can't." How blessed to stand above what others may!

We found Mr. Hsüeh a very spiritual man. He has intimate fellowship with his Savior. His words are so weighty and persuasive. His heart is boiling over with love and passion for souls. We are so glad that he came and do hope to see him here again.

But now we must close this long epistle. May the love of God the Father and the grace of the Lord Jesus fill your hearts and lives!

Yours prayerfully,
H. J. and Maria Brown.

THE TOPICAL LESSONS

These lessons are intended for children of the Intermediate grades or children of the "teen" age—between 13 and 20 years of age. For the Beginners, Primary and Junior departments these lessons are too advanced in the form here presented, although certain features can be simplified and adapted especially for the Junior department, composed of children from 9 to 12.

But for children between 13 and 16 these great fundamental subjects are timely and vital. This is the period of adolescence, when the boy feels stirrings of manhood within him; the girl, of womanhood; when they are prompted to take a more serious view of life; when ambitions begin to awaken, ideals to be sought and adopted. Boys want to quit school and go to work like their fathers. Very often it is a period of decision when future callings are soberly contemplated. And it is also the period during which gregariousness or the gang spirit is developed in a marvelous degree. Marion Lawrence says, "The 'teen age' is the period when boys and girls want to join something. They come together for their clubs, bands, gangs, etc., whether we wish it or not and it is possible in this division wisely to guide this inborn proclivity and see that it is directed into proper channels."

It is the period just preceding what for the purposes of our church may be called the catechetical period, or it may be simultaneous with this period. Only, catechetical instruction is more formal and more severely doctrinal than these lessons aim to be. The course covered by these and similar lessons aims to lay the foundations for the subsequent catechetical instruction. Not much stress is laid upon the abstract handling of Biblical themes, but very much upon the concrete and practical. The attributes of God as an infinite Being, the divinity of Christ, the personality and operation of the Holy Spirit, the concepts of justification, sanctification, the deeper aspects of faith, and the like are not treated or discussed. These are all proper subjects for the adult classes.

For the rapidly developing and transforming period of the teen age, instruction in the half-doctrinal, half-practical subjects proposed in these lessons, would seem to be eminently wise and fitting. Home training, family worship, obedience, manly and womanly habits, conversion, consecration, decision, Christ life and work, teaching and example, the practical church and one's duties toward it, missions, intelligent giving, the peace idea, etc., are all of them ideas that can be appreciated and assimilated by the children of this age, susceptible as they have become to larger views, intellectually curious, often speculative, often excessively emotional, charged with youthful dynamic. If such lessons as these here outlined are not adapted to such an age, they are adapted to none.

I have long felt the need of

such systematic, classified teaching in our Sunday schools. The International lessons are well enough in their way, but they were originally prepared for grown people. They are arranged on a historical, chronological back-ground, but what do our boys and girls care for historical or chronological perspective? They are interested in the present and the future. The International lessons aim to cover a period either in Old Testament history or in the Life of Christ or in Apostolic Church history. Under such arrangement moral and spiritual verities are too often lost sight of, side-tracked, shelved, buried in the tangle and litter of names, places, historical detail, outclassed by the new glitter and attractiveness of the lesson story.

I have heard Intermediate teachers sigh half despairingly as they turned to face their classes, with the question written largely and alarmingly on their face, "What is to be done with this lesson?" or, "Where shall I begin today?" or, "What can I pick out that will be interesting and gripping to these boys?" Too often the lesson is slighted, skimped, hurried over in most superficial fashion, with almost irreverent haste. Another sigh, but this time one of relief, escapes the teacher as the bell rings—the signal of emancipation from a most tedious, nerve-wrecking half hour of spiritual bondage. The poor teacher hopes that some seed has been sown, but he is not oversanguine.

It may be the fault of the teacher. Why did he not come prepared with the most attractive and arresting illustrations possible? Why did he not hold the attention with a most fascinating story? Why did he not seize upon some detail of the lesson and by skilful suggestions and questions tactfully lead up to the cordial truth of the lesson? Why not? Because our Sunday school teachers are not normal school graduates. They are not trained. Our Sunday school must take the teachers as they find them and be thankful that even then they can find enough. But is it fair to lay the entire burden of responsibility upon the teacher? It is my honest opinion that the teacher, with all his shortcomings, would do better teaching under a better system of Biblical instruction for boys and girls. I honestly believe such a series of lessons as here outlined would give the teacher more confidence in himself and elicit more interest and responsiveness on the part of the pupil. The lessons are topical, more like branches of study in the schools. They make a direct appeal to duty and action. The moral and spiritual nuggets are not hidden away in a mass of shifting sand or tough hard pan, but lie on the surface staring you in the face. Whatever of history or chronology or biography there may be in lessons like those on Christ's life and work or missionary history, can be compared to the tree which bears its fruit among the leaves but can not long hide it from the peering, searching eyes of the children. These lessons aim at results, and the children will notice this as well as the teacher. The lessons on Home Training, Conversion, The Church, Missions, are frankly, almost obtrusively practical. The teacher will feel as he prepares that he must be in earnest or give up the game. The lessons do not encourage half-heartedness or allow a perfunctory spirit to prevail. The teacher is pledged to sincerity and zeal. He cannot be non-committal or evasive. And it is believed that under the stimulus of this new system of things, he will not care to be so.

These lessons can be so amplified and expanded as to cover several years. One year can be devoted to Home Training and Conversion, another to Jesus Christ and The Church, a third to Missions, Peace and Worship.

These lessons aim to articulate the work of the Sunday school class directly with church and Y. P. S. activities. The lessons on Home Training ought to inculcate in the child the habit of private prayer, teach him how to pray, give him phrases, sentences, passages, forms of prayer and confidence in himself to undertake public prayer. If he memorizes the Scripture suggested, if he reads the Bible as outlined in the Home Training course, he will be able to quote and discuss many Y. P. topics in their Scriptural bearings. The lessons on Conversion facilitate later catechetical instruction, encourage decision, cultivate conscientiousness and quicken the understanding in matters of intelligent faith and the work of Christ. The lessons on The Church will prepare him to appreciate the importance and claim of the church, the necessity of baptism, the responsibilities of church membership. The lessons on Missions will stimulate the spirit of missions and provoke to more intelligent and liberal giving. It is deplorable how little the rank and file of our church people think about missions and how niggardly they are in giving. The section on Peace obviously prepares the child for better Christian citizenship and the section on Public Worship makes him of immediate value to the church as soon as he is a member.

The lessons, as at present outlined, comprise five courses: Home Training, Conversion, The Church, Missions, and Peace and Brotherhood. The first four lessons or half of the first course on Home Training are now ready and are being taught in several schools. The lessons have for their subjects: Family Worship, Obedience, Truthfulness and Purity. The next four, shortly to appear, are on Honesty, Temperance, The Commandments and Their Meaning, The Beatitudes and Their Lessons.

A few lessons under the subsequent courses are on Necessity of Conversion, Repentance and Forgiveness, Consecration to Christ, Daily Walk, Keeping the Lord's Day, Prayer, The Purpose and the Duties of the Church, Ordinances of the Church, Duties Toward the Church, The Worship of the Church, Christ's Commission, Our Own Missions, The Spirit of Missions, Giving for Missions, Peace in the Home and Community, Peace in the Nation and the World. There will be from thirty to forty lessons.

Topical Bible Lesson Leaflets have been prepared for the use of the pupils.

The committee under whose direction these lessons have been prepared consist of the following: Miss Anna G. Stauffer, 723 Walnut St., Allentown, Pa.; Rev. H. G. Allebach, Quakertown, Pa.; Prof. Seward M. Rosenberger, 4915 Knox St., Philadelphia; Mrs. Franklin Moyer, Souderton, Pa.; and M. C. Gottshall, Schwenksville, Pa. They were chosen at the last session of the Eastern District Sunday School convention. By correspondence with this committee the prices of the Helps and Leaflets can be learned and orders can be sent in to them.

Where these lessons have been tried they have given ample satisfaction and are popular among both teachers and pupils.

H. G. Allebach.

CORRESPONDENCE

Mennonite Sanitarium, Upland, Cal. — A few notes once again regarding the good work of this institution may be of interest to Mennonite readers. One of the things worth recording is the fact that for the last while we have had about all the patients that could be accommodated. Several times for short spells the last available room, a sort of emergency room, had to be occupied. Inquiries and applications indicate that the place is becoming more and better known. It is not too early to begin planning for increasing the capacity of the institution. The sooner this can be done, the better. The proportionate cost of maintenance per patient will be less when a larger number can be taken in.

One way in which to provide more room for patients is at present under contemplation by people of the community, who want to help along the work of the sanitarium. It consists of building bungalows on the sanitarium ground in such proximity to the main building as to make their use in connection therewith convenient. A Sunday school class in one of the Upland churches is ready to make a start in this matter with a fund which they have gathered for the purpose. A committee representing the sanitarium recently visited several other institutions where such bungalows are in use in order to get ideas for the most practical and efficient way of working such a plan.

Beginning with the middle of January the work here is again in charge of two graduate nurses. Sister Rachel Burkhalter entered the employ of the institution as head nurse last January. To her is now added Sister Clara Kuehny. Besides these two the committee employs a third person for the kitchen work. The lady who has been serving in this position for some time has been using her salary in paying for her brother, one of the inmates. Upon the latter's death she left to take his body east for burial, and does not expect to return. The committee is now looking for a suitable person for this work.

In Mr. Jones the committee has a most efficient person in charge of the outside work, including the care of the rapidly growing orange and lemon trees. Only a few more years and these trees will begin to contribute a good share of the needed income for the running expenses. Together with a neat endowment fund this will serve to secure the institution against deficits and to overcome the necessity of turning away patients who may not be able to pay in full.

The county highway recently completed through that section of the country, coming within two miles of the sanitarium, and the already made and further planned improvement of the road from this highway to the institution makes the place easily accessible and thus overcomes the only valid objection to its location.

Born of God, attach thyself to Him, as a plant to its root, that ye may not be withered.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail matter.

EDITORIAL

One of the strangest commentaries on modern Christianity is a picture of the interior of the Church of the Holy Nativity in "the little town of Bethlehem" with a Turkish soldier on guard. This picture was, of course, taken before the present war. The Turk was placed there to keep the various sects of Christians visiting the shrine from breaking one another's heads or blackening one another's eyes. Naturally the Turk would think himself a very superior person when his presence was in such demand at the spot most sacred to those who profess humble service to the Christ who taught all men to love one another and by no means resort to violence. Were we to be able to imagine what Satan is now thinking, we might suppose him looking over the battle hells of Europe with a sneer on his face. So long as this bitter madness of kill, kill, kill keeps up all the appeals to heaven to witness the righteousness of their struggles, that the nations at war are making, is nothing but brazen mockery. Our president's suggestion of "Peace without victory" is provoking nothing but anger and resentment in the minds of the professional war-makers. And there are many of them. The war has manifoldly increased them. To them Christianity, civilization and culture are only real as they bear the bloody brand of the wholesale killing we call war. A right between Greek and Catholic pilgrims in the Church of the Nativity would be but an amateurish display of Christian hypocricy and hate. We must go to poor bleeding Europe to see the real thing.

A keen politician recently remarked that when once you can show America that it has a real enemy, all this bickering between the parties for and against preparedness will cease and every man will stand shoulder to shoulder ready to go out and "lick" the enemy. We do not know how America will act in the event of an actual threat of war, but we imagine, apart from those of us who are committed to the Christ-doctrine of peace, he was not far from the truth in his guess. There is nothing that has such a unifying effect as the threat of real danger, that is, danger that we take seriously. But we do not always take some of the very worst dangers seriously. Every school boy or girl is familiar with the danger from a thousand kinds of germs that exist by the millions in the air, in the water and in the food, but we have yet to hear of a healthy, growing youngster refraining from the use of food, drink or air. Given the youngster and you can safely wager that he or she will take a chance against them all. The trouble is that the things are so common that it is hard to impress him or her with the danger there is in them. The same thing might apply to the spiritual dangers with which we are surrounded. There are probably three unconverted persons for every Christian about us. Some of these unconverted persons may be moral, but without a knowledge of saving faith, but the few who are aggressively unrighteousness offers dangers a million times more deadly to our happiness than a dozen Japans on the other side of the ocean and the most of us go on as though they didn't even exist. Rouse the Christian to the point where he sees the awful and certain iniquity of the devil and he will be ready to fight him to the last ditch. Too often he is not roused at all. Who is responsible for his sweet and dreaming inactivity? Are the ministers who preach the Word true and faithful watchmen?

Reading aloud has become a lost art. It may be because of this that the quality of reading matter has fallen below the standard. Fathers and mothers, boys and girls, are interested in books which either they do not dare to share with one another or, because of the vast differences in their interests, they cannot share. Young people think too much of the silly amusements of the day, which generally do not end with silliness, to be boared by one reading a book to them. We do not ignore the fact that this is a busy age and people do not find the time needed to read many books aloud and sensibly, but we are at the same time not ignorant of the fact that much that strains our nerves and vitality had better be let go in the interest of some profitable exercise in self-culture. There have always been plenty of books that might even make the devil blush, but people were ashamed of them, but they were not always conspicuously displayed in the best shop or rated as the best sellers. A reformer may be the instrument in introducing new improvements, but he generally fails when he undertakes to revive old and dead customs, no matter how good they might have been and so perhaps the day of reading aloud in the family circle is a thing of the past, but that does not hinder us from insisting that the doors of the home be open only to clean books and that every member of the household read only such literature that can bear the light of respectable company.

CORRESPONDENCE

Wadsworth, Ohio. — Readers of The Mennonite: — Under the leadership of Mrs. Schaub a beautiful Christmas program was rendered Sunday evening, December 24, by the Sunday school at this place.

The early Christmas morning praise service was held at 6 a. m. as has been the custom now for the last seven years. On Newyear's eve we spent the time enjoyably together. From 7 to 8 p. m. a musical program was given. From 8 to 9 a special entertainment was rendered by the Boys' Junior Bible class under the leadership of their teacher, Mrs. David Gunsaulus, the subject being, "The Spirit of the City Newsboy and Bootblack." From 10:30 to 11:30 watch night services were observed. The pastor gave a sermon at this time, the subject being, "New-year's Message." After this the time was spent in prayer until the bell was rung, proclaiming the fact that the new year had dawned, while thus engaged in prayer the invitation was given to any in the audience who had not yet begun the Christian life, to start the new year by doing so. What blessings God will send us this year either as a church or as individuals, we cannot tell, but with the prayer that many souls may be won for Christ and His church and that we can take what He sends whether pain or pleasure, as blessings, and be satisfied, I will close this correspondence.

WORLD-WIDE SUNDAY SCHOOL NEWS

The Passing of a Great Leader. The Sunday school world has been called upon to mourn the loss of one of its greatest leaders in the death of Dr. George W. Bailey who passed away Dec. 19 at the Battle Creek sanitarium.

Born on a New Jersey farm, near Paulsboro, Dr. Bailey carried a musket in the Civil war and was a school teacher during the years when he was preparing to enter the medical profession. Upon receiving his medical diploma from the University of Pennsylvania he began practicing in Philadelphia, but undermined his health by overwork and was compelled to seek another occupation. In the coal business he became very successful and was able to retire several years ago, and devote his full time to his beloved Sunday school work. He has been for years actively identified with the work of the Philadelphia County, New Jersey State, International and World's Sunday School associations.

Dr. Bailey was a past president of the World's Sunday School association, and at the time of his death was chairman of the Committee on Evangelism, Surplus Material and World's Sunday School Day, and also of the committee which has in charge the program for the coming Tokyo convention. He was especially active in promoting the great World's Sunday School conventions at Washington and Zurich. In connection with both these conventions Dr. Bailey planned the observance of a world-wide Sunday School day and the service for this day, which was prepared by him, was translated into more than one hundred different languages and dialects, and used wherever the name of Jesus was known.

For many years Dr. Bailey had been maturing plans to obtain uniformity in the phrasing of the Lord's Prayer, using either "debts" or "trespasses". He preferred the exact quotation of Matth. 6:9-13. This was a vision treasured by Dr. Bailey and it found expression in a resolution for the appointment of a commission on this matter, presented by him at the recent meeting of the board of trustees of the International Sunday School association.

The Department for Utilizing Surplus Material was born in Dr. Bailey's office in the North American Bldg. while in conference with Rev. Henry White, a missionary from Siam. The need for pictures was mentioned and Dr. Bailey asked a brother-worker to undertake a partial supply of that need. Already the helpfulness of this department has been extended to over 25,000 missionaries in every known mission field.

The slogan of "a million nickles

from a million Sunday school scholars for a million Testaments for a million soldiers" was suggested by Dr. Bailey in a meeting of the World's Executive committee at headquarters. When told just before his death that the goal had been reached, Dr. Bailey suggested that the work done was a good start for the second million.

As chairman of the Committee on Evangelism Dr. Bailey produced what has become widely known as the Candle Chart, representing various ages of conversion and the remaining years of service. Just before his death he learned with great joy of the Week of Evangelism, introduced in India a year ago, and carried out this year in China during the week beginning February 4, under the direction of the China Sunday School union.

A weekly Bible class was held by Dr. Bailey for the nurses of the Presbyterian hospital of Philadelphia, and his personal influence with these young women was a blessing to them.

Dr. Bailey united in a rare way a great vision of the Sunday school as an agency for world-winning, with wonderful executive ability, perseverance of purpose and simplicity of faith. He lived to see the World's Sunday school constituency grow to over thirty million, and to see many of his dreams realized. He was able to inspire others with his own enthusiasm for world-winning through the Sunday school.

THE C. E. TOPIC

February 12.

Confession. Luke 19:1-10.

(Consecration Meeting.)

The Christian life cannot be possible without confession, for upon it depends the forgiveness of sins and without forgiveness of sin there can be no salvation. Jesus says that if we are unwilling to confess Him, He will be unwilling to confess us before His heavenly Father, and the apostle reminds us that God is willing to forgive our sins if we confess them. As Christians we are to declare ourselves on the side of Christ and in the fellowship of the saints by the rite of baptism. Confession then involves (1) a confession of our sins; (2) a confession of Christ as our Lord, and (3) a public confession of our membership in the church which is the body of Christ. This is demanded. One who is unwilling to make such a confession neither is sorry for his sins nor wants Christ to be his Lord, nor wants to be a member of the body of the Lord.

Nothing is more reasonable than a confession. If He is to be our Master, can we serve Him secretly and without making it known to the world? If Jesus lived a blameless life for us and taught us the most wonderful things concerning God's love for us, and if He went willingly to His agony and the cross for our benefit, as He did, it would be the height of ingratitude to Him, were we to remain silent about Him. If, as He does, He hears our secret prayers and stands with us in every crisis of life giving us the benefit of His favor and if, as He is now doing, He is our advocate at the right hand of the throne of God, there can be no excuse whatever for our not confessing Him before men. If confession is the only act by which we can hope to get rid of our terrible load of sin we will surely go on and perish in our sins when we refuse to obey in this particular. It is not unreasonable for the business man or the professional man to hang out his sign proclaiming to the world what is his chosen vocation and surely, being in the "King's business", the greatest of all vocations, should give us a satisfaction so great that we would want everyone to know about it.

Christianity is something which involves an open and above-board life. There is no such a thing as a secret follower of the Lord. Whether we confess in so many words or not the world will take note of us that we have been with Jesus. Confession is the way by which we show our colors. The army of the Lord must always have its flag unfurled and in plain view of the enemy, for it is made up of men and women who have absolute confidence in its final victory and there is not the particle of a reason existing for its wanting to pass unobserved by the forces of unrighteousness. At a meeting, attended by hundreds of prominent men some years ago, the late Robert Ingersoll launched one of his vicious speeches against religion. A number of clergymen were present—and remained silent. The speech would have gone to the world unchallenged had not a newspaper man indignantly resented its wicked insinuations. What a pity that the professed defenders of Christianity had to leave that important task to one whose training and occupation identified him with a worldly business! A Christian should ever be ready to give a reason for the faith that is in Him.

Confession is valuable for its effects upon others. There are always weak and timid brethren who must be led. Their destiny is very largely a matter of leadership. If my remaining silent is the reason for another remaining silent I face the responsibility for the silence of another as well as for my own. Everyone knows how one soldier can inspire courage in the hearts of his company by his own courage and it seems as though the sacred writers had this in mind very often when they give utterance to such expressions as, "Fear not," "Be strong," "Be very courageous," "To him that overcometh", etc.

Confession is a valuable thing in keeping us straight. When once we confess that we are sinners, that we are sorry for our sins and make Christ our Master and identify ourselves with His church we are committed to a new life and new actions. Shameless as some people are, they find it hard to go against their word. As men and women of honor we have cast off the world, the flesh and the devil, and we have offered our service to our Lord in the matter of saving souls and building up His kingdom. We have burned the bridges behind us by our confession. To go back to our life of sin would mean to undo our lives and throw away the honor of our word.

THE S. S. LESSON

Feb. 12.

Jesus and the Woman of Samaria.

Jno. 4:5-14; 24-26.

Golden Text—I Tim. 1:15.

The lesson shows us the value of a soul. Jesus "must" go out of His way through Samaria because there was one vile sinner there to be reached by His message. One of the wonderful things about Christianity is the fact that it places so much worth on a single soul. The Samaritan woman was a despised race and of a class that people generally avoid, but this soul was valuable enough to our Lord to make him turn out of his way and devote considerable attention toward bringing it to rights with God. There are men and women low down in sin and ignorance. Some of them are right at home at our doors, others are five or twenty thousand miles away, but to each one of them we owe the duty of bringing the Christ message so that they may have the opportunity of accepting the Lord Jesus Christ as their personal Savior.

The Samaritans were despised by the Jews and the Samaritans hated the Jews. Either one of them would go out of the way to do the other a bad turn. In this case Jesus reversed the order. He went out of the way to do them good. This is always the Jesus way. He taught us to love our enemies and pray for them that hate us. In the Christian life there is no room for class destruction or race hatred. All men are brethren and all owe it to the rest to do a brother's part.

The outcast woman would have had no standing anywhere. She was lost. But it was to seek and save the lost that Jesus came into the world. Recently a woman of this class interrupted the speaker of a gathering of social reformers and asked, "If we want to lead decent lives who is there that would give us work in their homes?" There were others of the class there and the speaker asked, "How many want to give up this life?" and they all raised their hands. It must not be forgotten that the very worst are not past redemption. The blood of Jesus was shed for all. Today the curse of our cities is the woman of the streets. There are reasons for it. Home training is not what it should be. Fathers and mothers allow their children to develope a taste for amusements that are bad for the morals. Enough effort is not being given to the rescue of these unfortunate creatures. And in shunning the fallen woman society forgets that for every fallen woman there is a fallen man.

The incident of the Samaritan woman emphasizes the importance of personal work. Souls are won one by one and not in masses. Religion is a personal matter between the individual and his or her God and must be brought to them personally so that they can make a personal choice. Too much cannot be made of personal work in the church, the Sunday school and the Young People's organizations. The Christian who does not do, or, what is worse, who will not learn how to do personal work, needs to make sure of his own personal relation to God. There is something radically wrong there that needs attention.

In this sample of the Savior's personal work we see that (1) He went where the sinner was. All the preaching in our pulpits will do little for the salvation of the world if it does not reach the sinner. (2) He appeared at an opportune time when the subject was alone and had the opportunity to listen to Him. (3) He started with that which she already knew. The Samaritans had a smattering knowledge of God's revelation. From that He built up a true doctrine. (4) He used the common thing near at hand (water) to illustrate a profound doctrine. (5) When she, a sinner, wanted to open an argument on religion He touched her sin (Go, fetch thy husband). The

most useless thing on earth is to argue spiritual things with persons who are not spiritual. It is remarkable how anxious sinners are to discuss religion. That is not to the point. They must be brought to a realization of their sins in such a way that they will want salvation, not a discussion of it. (6) The "Living Water" which Jesus offers is the most costly of all things. It cost God His Son. It is the most obtainable. "Whosoever will may come."

The Samaritan woman had heard about a Messiah. Now she knew Him and confessed Him. There is always a vast difference between knowing about Jesus and knowing Him. The Jesus of history is known to all. The Jesus who saves through His blood is only known by those who have found Him their personal Savior. The mission of those who would walk in the footsteps of Jesus is to lead men to know Him. Many of those who know about Him may then be led to know Him.

In the conversation she had with Jesus she was shown that her hopes in the Samaritan type of religion were false and from that position she was led to see the true light. Most sinners must be led first to a realization of how false their hopes are. In our day there are many false hopes, such as: "God is too good to punish"; "I never did a very serious harm"; "I try to do the best I know how"; "My people, my mother, or my wife are Christians, that will help one through"; "I am as good as the rest," etc. Such attitudes miss the point of salvation. It begins with a conviction of sin, a desire for forgiveness, a confession of Christ and an absolute obedience to His will.

MARRIAGES

Garges-Anglemoyer — On Dec. 30, 1916, by Rev. A. M. Fretz, Howard S. Garges of Chalfont, Pa., and Mamie M. Anglemoyer of Silverdale, Pa.

Badertscher-Hofstetter. — On Nov. 12, 1916, at the bride's home in Wayne Co., Ohio, by Rev. W. S. Gottshall, Harvey Badertscher and Edna Hofstetter.

Zimmerly-Gratz. — On December 25, 1916, at Bluffton, O., by Rev. W. S. Gottshall, Melvin R. Zimmerly and Lavina Gratz, both of Bluffton, Ohio.

DEATHS

Overholt. — Near Bedminsterville, Pa., on January 12, 1917, Tobias Overholt, aged 75 years, 8 months and 15 days. Interment on the 17th at Deep Run Old Mennonite church. Services at the house by Menno Myers and A. M. Fretz, at the church by John Leatherman and Jacob Rush.

Welty. — On Dec. 28, near Bluffton, O., suddenly of appoplexy, Christian Welty, aged 73 years, 2 months and 23 days. Funeral services and interment at the St. John's Mennonite cemetery. Rev. W. S. Gottshall officiated.

Messinger. — On Jan. 2, in Bluffton, Ohio, of tuberculosis, Emma Messinger, aged 51 years, 3 months and 3 days. Rev. Hershy preached English and Rev. W. S. Gottshall German in the First Mennonite church. Interment in Zion Mennonite cemetery.

Grubb. — George Walter, son of Rev. William H. and Della K. Grubb, was born May 21, 1915. After an illness of only a few days he fell asleep in Jesus on January 15, 1917, aged 1 year, 7 months and 25 days. He is survived by his parents, two sisters and three brothers, one sister preceded him in death three years ago. Funeral services were held in the Apostolic Mennonite church, Trenton, Ohio, and interment made in Mennonite cemetery near town on January 18 and were conducted by Rev. W. S. Gottshall. Text, Job 1:21.

Shelly. — At his home at Quakertown on December 25, 1916, Abraham C. Shelly, aged 85 years, 10 months and 14 days. Services and interment on the 29th at Flatland Mennonite church. Rev. A. M. Fretz officiated. The deceased was the father of 14 children, 10 of whom are still living, of which Rev. H. W. Shelly, pastor of the Flatland church, is one.

Bauer. — John L. Bauer, son of Andrew and Deborah Longacre Bauer was born August 14, 1846, died on January 6, 1917, of heart failure, aged 70 years, 4 months, and 23 days. In 1870 he was married to Anna Bechtel. Three children were born to them, one son, Irvin, and two daughters, Laura and Annie, the latter the wife of Elmer K. Berky. On Aug. 29, 1883, the wife and mother departed this life. He was again united in marriage on October 23, 1885, to Sophia Bertolet Gahel who survives him and together with the three children and three grandchildren and one brother, Aaron, mourn his all-too-early departure. As a young man he was baptized on confession of faith by the late Rev. Christian Clemmer and received into the Hereford Mennonite church where he remained an active member all his life. In this connection he held various offices of trust and responsibility. In the Sunday school he was superintendent and teacher of the German Bible class for many years. In the church, after having served faithfully in different positions, he was, at the time of its reorganization into a chartered body in 1893 elected secretary, which position he held to his death. In church matters his counsel was always desired. In the church at large he likewise was entrusted with responsible positions. He was the treasurer of the Eastern District conference for a number of years and was continuously elected by that body as the financial secretary of the Mennonite Home for the Aged from the time of its organization until his death. As a citizen he enjoyed the highest confidence and respect of all who knew him and his help and counsel were much sought after and at the time of death he held positions of trust in several of the leading business organizations of his community. The body was laid to rest on January 11 in the Union Cemetery at Bally in the presence of one of the largest gatherings this community has ever witnessed. His pastor, D. J. Brand, was assisted by Rev. Ischinger, the pastor of the bereaved widow, and Rev. N. B. Grubb, a life-long friend of the deceased, and Rev. H. G. Allebach.

Bechtel. — Samuel B. Bechtel, son of David H. and Mary B. Bechtel was born August 7, 1854, and died on Jan. 7, 1917, of cerebral apoplexy, aged 62 years and 5 months. In 1872 he was baptized by the late Rev. Christian Clemmer and received into the Hereford Mennonite church in which he remained a member until his death. In 1880 he was married to Katie Bahr, to which union was born one daughter, Elsie, who with great self-denial cared for both her father and stepmother in their time of failing health in the last few years of their life. After six years of married life he was called upon to mourn the early death of his beloved wife. In 1892 he was united in marriage a second time to Elmyra Rohrbach. This union was blessed with three children, one daughter who died in infancy and two sons, Norman and Wilbur who are just old enough to realize that home hereft of both father and mother is no longer home. The mother was laid away a little over two months ago. He was laid to rest beside the mothers of his three children on Jan. 12 in the sympathetic presence of many friends and relatives in the Union cemetery at Bally, his pastor, D. J. Brand, officiating. Texts: 11 Cor. 4:7 and Jer. 29:11.

Krehbiel. — Katherine Krehbiel, whose maiden name was Ruth, widow of Rev. Jacob E. Krehbiel, died at Reedley, Cal., on January 14, 1917, at the age of 79 years, 7 months and 21 days. She was born in Bavaria, Germany, on May 23, 1837. In 1852 she came with her parents to America and lived with them in Lee Co., Iowa. Here she was received into the church through baptism upon confession of faith. In the year 1856 she united in marriage with Jacob E. Krehbiel and in 1861 they moved to Summerfield, Ill., where her husband died in 1896 after having served as minister of the congregation in this place for 30 years. She lived at Summerfield until 1908 when she moved to her children in St. Louis, Mo., and in 1911 she came with them to Reedley, Cal., where she lived the remainder of her days. She enjoyed good health until about a year ago when she was afflicted with kidney trouble, which at times caused her great pains. She bore her affliction with patience and resignation to the will of God, until He relieved her on Sunday about noon. Funeral services were held at the First Mennonite church on Wednesday afternoon, Jan. 17. Rev. Berg of the Mennonite Brethren church spoke in German on Phil. 1:23; Rev. Ulmer of the Baptist church spoke in English on Rom. 8:38, 39 and Rev. Neufeld of our church, who conducted the funeral made the closing remarks using as a text Ps. 39:13. Mother Krehbiel—as she was fondly called—leaves 2 sons, 6 daughters, 1 sister, 3 brothers besides many other relatives and friends who do not mourn as such that have no hope, but thank God for the example of her piety and that she is now privileged to enjoy that rest which remaineth for the people of God.

Myers. — Near Bedminsterville, Pa., on Dec. 27, 1917, Aaron F. Myers, aged 70 years, 5 months and 17 days. Services and interment on Jan. 2, 1917, at Deep Run, where the deceased was from his youth a faithful, devoted member, always having an interest in the welfare and progress of the church. Rev. A. M. Fretz officiated, assisted by Rev. Jacob Rich. The widow and eight sons remain to mourn their loss of which one is Rev. Menno Myers.

Frey. — Killed at a railroad crossing near Bingen, Pa., January 15, Asher S. Frey, aged 51 years, 3 months and 8 days. Services and interment on the 19th at Springfield Union church. Services by Rev. J. F. Heisler, C. H. Melchor and A. M. Fretz. The deceased leaves to mourn his sudden death the widow, one daughter, his aged parents, one sister, wife of Ely R. Fretz, son of Rev. A. M. Fretz, and a host of friends.

RESOLUTION OF CONDOLENCE

At a special meeting of the board of managers of the Mennonite Home for the Aged, at Frederick, Pa., held on January 18, 1917, the following preamble and resolutions were unanimously adopted:

Whereas, in the order of divine Providence our brother, John L. Bauer, a member of the board and the financial secretary since the founding of the home, has been so suddenly removed from our midst by the hand of death, and our hearts have been deeply moved thereby; therefore be it

Resolved, that in the death of our brother we have lost one of nature's noblemen, a true friend, a genial companion; a man of true and honest purpose, of pure mind, of sound judgment, prompt in action, faithful in matters of trust, an earnest Christian, and an ardent lover of the church with which he was connected all his life.

Resolved, that we treasure the memory of his blameless Christian life, his wise counsel, his sound judgment and his zeal for the cause of Christ.

Resolved, that our beloved brother was endeared to his official associates, the church and the conference by his unfailing generosity, kindness and geniality, and his effective service; that his earnest Christian life is an assurance to us that our sudden loss is his eternal gain.

Resolved, that we tender our sincere sympathy to our esteemed sister, the widow, and to the children, praying that in this their hour of sorrow they may find the gracious promises of our Lord and Savior sustaining and comforting to their saddened hearts.

Resolved, that these testimonials be recorded on a full page of the minute book of the board, and be suitably engrossed and tendered the bereaved family, and that a copy be forwarded to "The Mennonite" for publication.

By order of the Board,
N. B. Grubb, Sec'y.

In the credit given in the Mennonite for Receipts to Foreign Missions in December the amount received through M. G. Oberholtzer, Quakertown, Pa., should read $8.00 instead of $3.

NEWS OF THE WEEK

PERSHING'S MEN BEGIN MOVEMENT TO THE NORTH

Washington, Jan. 28. — Orders for the withdrawal of American troops from Mexico were officially announced today by the war department with the statement that the northward movement of General Pershing's men began early this morning with the evacuation of Colonia Dublan.

The final act in the entrance into Mexico of 12,000 American soldiers as a result of the Villa massacre of seventeen Americans at Columbus, N. M., on March 9, 1916, was written today with official announcement by the war department that General Pershing had been ordered and actually had started to bring his troops back to the United States.

Secretary Baker issued the following announcement:

"General Pershing has been ordered to bring his troops out of Mexico. The movement is to be an immediate one and is probably already under way."

Later advices to the department said that the troops already had begun the evacuation of Colonia Dublan, 110 miles from the border, where they had been concentrating during the last few weeks. The last American soldier is expected to recross the border in about a week.

No official information is at hand as to whether Villa or Carranza troops will occupy the territory left vacant by the Americans but the belief is strong here that the bandit, who is credited with at least 8,000 well-armed men, and who is now at least four times as strong as when the American troops went across the border, will make a desperate effort to take the territory, particularly for its moral effect.

The two other phases of the Mexican problem on which interest centers now are the disposition of the more than fifty thousand militia still on the border and the sending of Ambassador Fletcher to his post at Mexico City. Officials say no decision has been reached in either of these questions but that both are dependent on the turn of events in Mexico.

At least a part of the remaining guardsmen are expected to be ordered home as soon as the 25,000 now leaving have been moved out of the way and Pershing's regulars have been redistributed to provide adequate protection for the border, perhaps, in three weeks' time. Pershing's withdrawal will enable a much smaller force to guard the border, as a large support has been essential to his long line of communications.

Preparations for withdrawal have been going on for some time.

With the last American soldier out of Mexico, the Mexican problem can be viewed in a new light. Carranza cannot meet American demands with counter demands for the withdrawal of the troops.

THREE PERSONS KILLED IN TENNESSEE WRECK

Memphis, Tenn., Jan. 28. — Three persons were killed and more than a score injured, two probably fatally, when a St. Louis Southwestern railroad engine collided with the rear car of a Rock Island passenger train, eastbound from Little Rock, Ark., to Memphis, late last night in a dense fog at Mounds, Ark., near this city. All the dead and seriously injured were passengers. Responsibility has not been definitely determined. Railroad officials said an investigation will be held in Little Rock on Tuesday. According to persons who were aboard the wrecked train, the engine, running as an "extra", bore down on the passenger train while it was standing at Mounds, a flag station, and plowed its way into the rear coach, causing it to telescope the car ahead.

FIRE AT PITTSBURG

Fire did two million dollars damage at Pittsburg early Saturday when a half block in the main business district was destroyed. Five persons were injured, none seriously. The block was one of the oldest in the city and the fire spread rapidly. The largest loss was that of Frank Seber department store where the loss was $600,000. The grand Opera House was destroyed with a loss of $200,000, the McCory five and ten cent store lost $125,000 and the Helhin clothing store $50,000.

BRIEF WAR NEWS IN PRESS DISPATCHES

On the Bukowina-Rumanian front between the towns of Jacobeni and Kimbolung the Russians have delivered a vicious attack which resulted in the piercing of the line of the Teutonic allies over a front of nearly two miles. Numerous prisoners and a considerable amount of booty fell into the hands of the Russians. Berlin admits the withdrawal of Teutonic forces along the golden Bystritza river in this region, saying that it was necessitated in the face of superior Russian forces.

Between Les Eparges and the Colonne trench, north of Verdun, the French have carried out a succesful attack against the Germans, taking elements of trenches from the troops of the German crown prince. North of the river Somme, near Le Transloy, the British in attacks have captured trenches from the Germans and carried out successful raids near Neuville, St. Vaast, and northeast activity has again taken place on the western front, London reporting the destruction of four German airplanes and the driving down of another.

In northwest Russia, on the Riga sector, considerable fighting continues. Here both Berlin and Petrograd record the repulse of attacks.

Artillery activity prevails on the Austro-Italian theatre and duels with big guns and operations by small raiding parties are in progress on the front in Macedonia.

COLDEST WEATHER OF YEARS GRIPS FRANCE

Paris, January 25. — France is in the grip of the severest cold weather for many years. The thermometer in Paris registered 17 degrees Fahrenheit today, and even in southern cities like Marseilles and Bordeaux there were several degrees of frost. The number of deaths from cold and sufferings of the Parisians have been aggravated by the coal shortage.

Edouard Herriot, minister of national subsistence, has taken energetic charge of the situation, co-operating with the city authorities. Mr. Herriott has decided to sell a large part of the reserve stock of fuel to the public and has lent military auto wagons to carry coal to the small dealers who have no conveyances.

The cold has brought packs of wolves into the department of Cote d' Or, in eastern France, and bears are ravaging the fields in the Loire valley.

LONDON EXPECTS NO PEACE RESULTS FROM NOTE

London, Jan. 27. — As a rough generalization at the end of a week, the main feature of which has been the discussion of President Wilson's speech in the senate; it might be said that the predominant idea here is that there is only a remote contingency of any practical development which may directly affect Great Britain until such time as the allies have been able to deliver a blow which will insure victory.

This idea is based on the belief that the president has still no inconsiderable amount of missionary work to do among his own countrymen before his plans can take definite shape.

Still another generalization from the week's discussion is that Andrew Bonar Law spoke for the practical common sense of this country, and that Great Britain's best energies for the time being will be more usefully employed toward winning the war than in talking peace. The daily papers today contained few references to the president's peace effort, and some questions in Fleet Street produced an impression that there had not been taken in the peace discussion anything like the interest shown in the question of increased railroad fares.

ATTEMPT TO WRECK CAR CARRYING KING ALFONSO

Madrid, via Paris, Jan. 28. — An attempt was made today to wreck a train on which King Alfonso was a passenger. The royal train was preceded by a freight train, the engineer of which saw an obstacle on the track and removed it. Neither the royal train nor the freight suffered any damage.

The spot chosen for the derailment of the royal train, near Granada, Andalusia, was a particularly favorable one as the road here begins to run downgrade. The police have arrested two men, on one of whom were found code letters from Barcelona.

MANY RUMANIANS KILLED IN A TRAIN WRECK

Berlin, Saturday, Jan. 27. — More than a hundred Rumanians of high rank lost their lives in a train wreck near the Rumanian station of Tshura, according to a dispatch said by Overseas News agency to have been printed in the Russki Slovouj. The locomotive of a train carrying the Rumanians to Russia jumped the track and the cars took fire.

It is reported from the same source that 45,000 Roumanian refugees have already settled in the Russian province of Poltava and that a large number of other continue to arrive. Among the prominent Rumanians said to have arrived are: G. Canacuzene, minister of justice; M. Constantinezo, minister of interior; Take Jonsu, minister without portfolio.

BRITISH CRUISER LAURENTIC SUNK OFF IRISH COAST

London, Jan. 28. — The British auxiliary cruiser Laurentic, of 14,920 tons gross, has been sunk by a submarine or as a result of striking a mine, according to an official statement issued tonight by the British admiralty. Twelve officers and 109 men were saved. The admiralty statement adds that the vessel went down off the Irish coast last Thursday.

Before being taken over by the British admiralty for auxiliary cruiser duty, the Laurentic was in the Canadian service of the White Star Dominion line. The vessel was owned by the Ocean Steam Navigation Co. of Liverpool.

1,000 WOMEN AND GIRLS REPORTED KILLED

Paris, Jan. 27. — The Dresden arsenal has been blown up, and 1,000 women and young girls killed, according to a letter taken from a German soldier and dated December 30.

The letter was written from Dresden, and the writer said that all the windows within a radius of twelve miles were broken by the explosion. He added that the authorities were keeping the news secret, and that no railroad tickets were being issued for Dresden except for urgent reasons.

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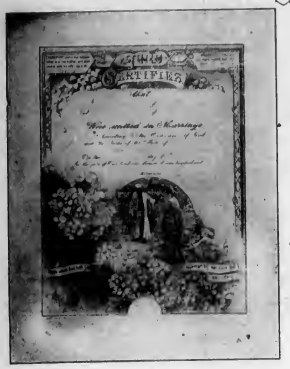

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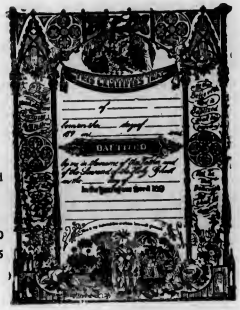

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VOL. XXXII. BERNE, INDIANA, FEBRUARY 8, 1917. No. 6.

IN MENNONITE CIRCLES

An organ dedication took place in the East Swamp church on February 4. There were appropriate exercises.

Harvey M. Rosenberger was installed deacon of the East Swamp (Pa.) church on January 21. James H. Shelly succeeds him as treasurer of the church.

The First church of Philadelphia is in the midst of a very successful series of meetings, being conducted in connection with five other neighboring churches of as many denominations.

Bethany church, Quakertown, Pa., announces that no more exclusively German services will be conducted. On some Sundays, however, the service will be partly German and partly English.

The Ministers' conference of the Eastern district will be held in Allentown March 5. The program will contain: (1) Paper—Should the Conference Give the Educational Course a Wider Range of Work as Supervisors of Sunday School Work to Advise, Direct and Assist the Schools in Our District?—By H. G. Allebach. (2) Paper—What Is Righteousness by Faith; Its Nature and Essence?—By S. M. Grubb. (3) Sermons by H. W. Shelly and D. J. Brand.

Bro. J. L. Schowalter of the Upland, (Cal.) sanitarium serves the following notice to the friends of the sanitarium:

"On account of an automobil accident which befell me on Oct. 2 my health has been such that I have been obliged to give up the position of treasurer for the sanitarium P. J. Schmidt has been elected as the new treasurer and all correspondence and money for the sanitarium is to be sent to him at Upland, Cal., hereafter. I take this opportunity of again thanking those who have so kindly contributed to the sanitarium. I feel justified in saying that those who have assisted us in this work have helped the furtherance of a good cause, for a number of tubercular patients have been healed there. It has been the purpose of the institution not only to help the patients in a physical way, but in a spiritual way as well.

NOTES AND COMMENTS

Mr. S. D. Gordon, the celebrated author of the Quiet Talks on many subjects, is now conducting a series of meetings in Philadelphia and making a great impression upon the crowds attending.

Rev. "Billy" Sunday is said to have received more than fifty thousand dollars for his work in Boston. It is remarkable how much money it really does take to supply the simple needs of a preacher who bends closer to the common people than any other minister in the country. This mixing souls saved with dollars gained is getting on the nerves of Christians generally; at the same time the world is noting the whole procedure, particularly that which relates to dollars.

It seems that the Mennonite Brethren in Christ need two papers to represent their interests. Their General conference made the Gospel Banner the official organ of the conference, now the eastern section of the church comes along with an Eastern Gospel Banner. While some of the stronger denominations are at present trying to find a way by which their papers can be consolidated it does seem rather unusual that a comparatively small church can't get along without splitting up the support which might be given to a strong church organ.

In speaking on the subject, "The Sabbath Vital to National Welfare," at the convention of the National Reform association, in Pittsburg, Pa., Harry L. Bowlby of New York said: "The churches must solve the problem of Sabbath desecration or the forces of Sabbath desecration will dissolve many of our churches. Already we are trying to roll back this mighty tide with the futile bulrushes of occasional Go-to-Church Sundays. These are good things, but they do not go to the heart of the non-church-going problem. The open Sunday saloons, theaters, dance halls, motion picture houses, places of business, the ever present Sunday newspaper, sports of various kinds, these bear witness to the prevailing conditions. Add to these the fact that over four million toilers are at work every Sunday and you have a tremendous problem which must be solved before you have a citizenship meriting the name Christian."

On September 7, 1864, a committee of colored people from Baltimore presented a Bible to President Lincoln. In acknowledging the gift, he said: "In regard to this great Book, I have but to say it is the best gift God has ever given to man. All the good the Savior gave to this world was communicated through this Book. But for it, we could not know right from wrong. All things most desirable for man's welfare, here and hereafter, are to be found portrayed in it. To you I return my most sincere thanks for the very elegant copy of the great Book of God which you present." To the Springfield Bible society he said, in a public address: "It seems to me that nothing short of infinite wisdom could, by any possibility, has devised and given to man this excellent and perfect moral code. It is suited to men in all the conditions of life, and inculcates all the duties they owe to their Creator, to themselves, and to their fellowmen."

AN APPRECIATION FROM OUR MISSIONARIES IN INDIA

To the Secretary of Gen. Conf. Mennonite Mission, Goessel, Kans., U. S. A.

Respected Sir:

We, the members and co-workers of the General Conference Mennonite mission at Champa, are glad to take the opportunity to send to you and to all the members of the board our hearty thanks through Rev. and Mrs. P. W. Penner and hope they will be good and kind enough to give you this letter of gratitude.

First of all we thank God who has enabled our mission to continue its work in India during this terrible time of war. We thank you for the support of our station, Champa.

We are grateful that although the money is badly needed at home, yet the Lord has directed His children to give liberally to the Lord's work, and we believe this is one reason of continuation of this work in India.

We are sure we cannot repay the money, but we hope the churches in America will be good and kind enough to accept our humble gratitude which we hereby send in return for the support which we have received. May the Lord bless you more abundantly from His own riches and glory, and may He bless our mission board in soul and body.

We are glad to inform you that the Spirit of God is working in the hearts of men in our district and the people attentively listen to the glad tidings of free salvation through our Lord and Savior Jesus Christ.

We are glad that the people now begin to see the nothingness of their religion as well as the deceit of their leaders. We work according to the grace the Lord gives us and we all look to Him for an abundant harvest. We are sorry we connot see you face to face, but we believe when we kneel in prayers in India, and you at home, we all meet together at the mercy seat of our heavenly Father, and at that time we can have a glance of you and you of us. Praise God, for He is everywhere and answers prayers. In these days we pray for the work of the mass movement in our district as it is going on in North India. We believe that the Lord of Pentecost is just the same today. We always remember you in our prayers and hope you are also doing the same for us. We might have written you a longer letter, but we are glad Bro. Penner will be present among you, and he will give you a fuller account of our work and workers in India.

Now we beg to close these few lines with our hearty thanks and best "salams" to you and to all the churches and well wishes of the Lord's work.

Yours in His service,
The Members and Workers at Champa.

OUR MISSION WORK IN MONTANA

Lame Deer, Mont.,
Jan. 15, 1917.

For the Mennonite:

Christmas is past and these first days of the new year have gone, once scarcely knows where. I had planned to write this during the holiday week, but failed. In this busy life, how many things one undertakes with neither time nor strength to carry out.

As the readers know, we are in a field, yet our activities being practically the same here as in the old field, this has not seemed so new. The Indians greeted us as kindred and not as strangers, and many we had met before when they visited in Oklahoma. One and all expressed their joy in that we spoke their language, and that now they could hear the Word plainly. Very many came to the house daily, and without exception the Sunday services have been well attended. Five were received by baptism, and one that had been baptized before. Others ask for instruction and baptism.

Though away from the Oklahoma field where we have given respectively 25 and 20 years of service, we do not lose interest in our Indians there, whom we had learned to know so intimately, and we still keep in touch with all that makes for the weal or woe of the work among them.

The final decision about the transfer came after Mr. Petter had left for a few weeks' visit at the three mission stations in Montana, from where he went on to Kettle Falls for a little rest, also to publish a new edition of Cheyenne gospel songs. Miss Williams and I were left alone to conduct with native help the work at both the Cantonment and Fonda stations during the hot summer months. It was in the latter part of August that I packed and shipped the bulk of our goods and then left in September with Carrie Warren as traveling companion to make the trip overland in our Ford roadster. With stops as often and as long as seemed desirable for rest, sight-seeing and visiting with friends along the way, we made the trip in a little less than three weeks. Our Indian friends in Oklahoma claim we made the trip in safety and comparative ease because they were praying for us. One chief, according to an old custom, sang early in the mornings out on the prairies for our well-being while on the way, and all breathed easier when the telegram came saying Meneha and Heoxnistohe had reached their destination. We had good roads and good weather practically for the entire 1200 miles, and are indeed grateful to our heavenly Father for His gracious help and protection on the long journey.

Here we find as interesting a field as that in Oklahoma, with abundant opportunity to sow the good seed. Long before our mission stations were started here these Indians were under the influence of some Catholic priests. Some must have been men of strong personality and devotion, and spoke some Cheyenne. They left an impress here that one cannot gainsay—deep reverence for the one true God, and a reverential attitude towards His house and His Word. We find that under their teaching even a few older Indians cut loose from heathen worship and heathen practice. We gladly recognize such vantage ground and seek to build on it in leading such souls out into a clearer light and a better knowledge of Jesus and His Word.

The country itself it intensely interesting, and we find enjoyment in these unending stretches of pine-covered hills, these coulees, valleys and water courses. Lame Deer itself, nestled among the hills, within a quarter of a mile from the mission, is a unique little place, with its Indian trading store, agency buildings, government flour mill and numerous little log houses, occupied by Indian policemen, interpreters and helpers.

We half dreaded the severe winter climate, but thus far we have scarcely minded it, even when the thermometer dropped to 28° below zero. One seems less sensitive to a quiet dry cold wave than to the sharp, biting winds of Oklahoma. We are told, however, that the thermometer drops sometimes to 50° and 60° below, so we refrain from making boasts.

Montana is a state rich in soil products, and this locality is no exception. Coal veins are evident everywhere, several just back of our little mission pasture, and the regularly worked mines are within a few miles. A guest at our table yesterday told of precious stones that may be picked up on the place of one of the old warriors here. He guards the place very jealously. This reminded us that years ago Carrie's father, in roaming through these hills, found two gold nuggets about the size of an egg, in a clear pool of water. He did not recognize their worth and sold them for $75; in turn they were sold for many times more.

We are told rubies may be had for the search in these hills. Now we have no thought of prospecting in these matters, yet, they make interesting telling and we may keep our eyes open for such finds, though there be little likelihood that we be the fortunate finders.

We, however, believe that these Montana Indians have a far better chance to gain a foothold in material things than their brethren in the south, soil, climate and natural conditions are in their favor. The open door of opportunity is before them; will they grasp it? Like children who little realize the possibilities opening up to them, so these mostly live their lives in need and poverty. But lest we judge them too harshly and even unjustly, as we are prone to do, by our own standards, or the standards of a people of a much longer period of civilization and culture, it is interesting and profitable to note what the secretary of the interior at Washington, D.C., says in his last annual report. We quote as follows:

"We have had three centuries of contact with the Indian. Do we now know where we are leading him? Have we ought that may be openly declared as a definite and somewhat immediate aim toward which we can work with clear and wavering purpose? If we have such a policy, it should be stated. And this is for love of the Indian himself, who daily asks the question, 'What is my future to be at the hands of the white man?' That the Indian is confused in mind as to his status and very much at sea as to our ultimate purpose toward him is not surprising. For a hundred years he has been spun around like a blindfolded child in a game of blindman's buff. Treated as enemy first, overcome, driven from his lands, negotiated with most formally as an independent nation, given by treaty a distinct boundary which was never to be changed 'while water runs and grass grows,' he later found himself pushed beyond that boundary line, negotiated with again, and then set down upon a reservation, half captive, half protege. What could an Indian, simple thinking and direct of mind, make of all this? To us it might give rise to a deprecatory smile. To him it must have seemed the systematized malevolence of a cynical civilization. Manifestly the Indian has been confused in his thought because we have been confused in ours. It has been difficult for Uncle Sam to regard the Indian as enemy, national menace, prisoner of war, and babe in arms all at the same time. The United States may be open to the charge of having treated the Indian with injustice, of having broken promises and sometimes neglected an unfortunate people, but we may plead by way of confession and avoidance that we did not mark out for ourselves a clear course, and so, 'like bats that fly at noon', we have 'spelled out our paths in syllables of pain.'"

In our attitude towards the Indian and the work of our church and our missions among them, it is well that we never lose sight of these conditions as set forth in the quotation above. Pray for us, your missionaries, who seek to do all in our power to lead them in ways of industry, thrift and economy, more especially endeavoring by word, deed and life, to bring them the Gospel of our Lord and Savior Jesus Christ and win them for His service.

Sincerely,
Bertha Kinsinger-Petter.

SOME NATIONAL SINS

Even in the midst of much gospel light the American people are guilty of many prominent social and national sins, says the Christian Statesman. There is much national pride, the feeling that we are better than other people, that we have achieved so much, and that we can accomplish such vast results. We talk at times as though we ourselves were the real authors of our strength and resources; almost as though we had made these inland oceans and these highways of water that run down to the seas; these mountain of ore and fertile plains. Earnest warning, just as appropriate today, was given to a people of long ago against saying: "My power and the might of my hand had gotten me this wealth." "Is not this great Babylon which I have built?" was the boast of a great king who lost his throne for a time because of his pride. We are guilty also of the sin of commercialism. We are engaged in a most strenuous race after money. We reverence the almighty dollar. We judge so much of values in the terms of money. Our young men are enamored with the prospect of big incomes and huge business ventures. Closely connected with this prominent evil is another fully as great. It is the desire for amusement. It runs rampant. Recreation so often degenerates into riot. Body and mind must be entertained. Desire must be satisfied. Desire must be even awakened that it may be satisfied. Fancy must be tickled. How shall I have a good time? is a most prominent question in the mind of the American people. What an endless chain of plans and instrumentalities for produ-

cing pleasure! A large percentage of our business is devoted to the sale of luxeries. Count the places on the business street that are for confectioneries, cigar stores, theatres, and nickolodeons. Millions every day pour into the last mentioned place. Pleasure has become an end rather than a means, in the case of countless numbers at least. Pleasure, rather than need and comfort, often dominates the building of a home, the selection of a garment, or the preparation of a daily meal. Our American people are not alone in these tendencies, but these are prominent features of our American life. The real and unseen is largely neglected for the seen and temporal. The somewhat well-known words of the Wall Street Journal are in place in this connection. Possibly the writer overemphasizes certain things in the past, but his words are specially interesting, coming as they do from a business source:

What America needs more than railway extension, and western irrigation, and low tariff, and a bigger wheat crop, and merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have; piety that counted it good business to stop for daily prayer before breakfast, right in the middle of harvest; that quit field work a half hour early Thursday night, so as to get the chores done and go to prayer meeting; that borrowed money to pay the preachers salary, and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusiness-like behavior. That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses and big lands and high office and grand social functions. What is this thing we are worshipping but a vain repetition of what decayed nations fell down and worshipped just before their lights went out? Read the history of Rome in decay and you will find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influence, the chances are that it will get your son. — Christian Statesman.

Inquisitive people are the funnels of conversation; they do not take in anything for their own use, but merely to pass it to another.—Steele.

NO TIME TO READ THE BIBLE

A New York newspaper once reported a clergyman as saying that the number of words in a Sunday newspaper is very nearly equal to the number of words in the New Testament. There are many, however, who seem to have abundant time to read the paper, but plead the lack of time as their one great excuse for not reading the Bible. The paragraph suggested to me the question: How much time is actually necessary in order to read the Bible through? I then formed the plan of noting down the amount of time required to read the different books through at an average rate, pausing now and then to make brief memoranda. The intention was not at all to see how much could be read in a given time. I do not believe in hurrying through the Bible as one would hurry through a story book, but it is my belief that in order to get the full force of a book, in the Bible or out of it, one should read it straight through, and as much of it at a sitting as possible. Reading the whole of Matthew is the best preparation for understanding the last two lines; of Job, for the realization of the triumph of faith; of Ruth or Esther, to get those marvelous stories in all their matchless beauty. Spend two hours some Sunday afternoon in reading the entire glorious prophecy of Isaiah; follow that with an hour and a half with Matthew, and see how the prophecy was fulfilled.

This consecutive reading need not preclude careful and prayerful study of special passages, nor does it militate against reading the same books more slowly with note and comment. One of the greatest foes to an appreciation of the Bible as literature is scrappy, inconsecutive reading. Once, at least, and as often as possible thereafter, read every book in the Bible through from beginning to end with the fewest possible delays and hindrances. Such reading, especially if begun with the prayer, "Open Thou mine eyes, that I may behold wondrous things out of Thy law," will enable you to appreciate more thoroughly the Word of God as literature, to gain new revelations of its inexpressible tenderness, its deep pathos, and its unequaled beauty, manifesting the love of God and teaching us His will. You will find some things in the Bible which you didn't know were there.

In my experiment I found that the reading of the first five books of the Bible required an average of one hour, thirty-four minutes each; the Books of Samuel, Kings and Chronicles, an average of one hour, twenty-nine minutes each; the Psalms, two hours, forty-three minutes; Mark, one hour; Luke, one hour, forty-two minutes; John, one hour; Acts, one hour, thirty-seven minutes; while such books as Second and Third John, Jude, Philemon, Titus, and some of the prophetical books required only from one to six minutes each. The amount of time required for the entire Old Testament was thirty-eight hours, twenty-seven minutes; and for the New Testament, eleven hours, thirty-four minutes. The total amount of time, therefore, was almost exactly fifty hours.

Into such an experiment the personal equation must, of course, enter to a considerable degree. Some would reach much more rapidly than this, others more slowly. But that this is a reasonable estimate seems to be borne out by several illustrations which have come to my notice. I have been told that a certain man makes it his practice to read the Bible through during the first week of each year. Another with whom I have been long acquainted is a mechanic who is obliged to remain at the shop during the noon hour. He told me that by using such time as he could save out of this noon hour he had read the Bible through five times in fifteen years. In the "Life of Catherine Booth" it is stated that Mrs. Booth read the Bible through from cover to cover eight times before she was twelve years old.

No Christian can love the Word unless he knows it. These facts should be an inspiration to daily searching of the Scriptures, and meditation upon them day and night. — F. S. Goodrich, in Epworth Herald.

MANY RUSSIAN JEWS CONVERTED

According to an article in the Jewish Morning Journal (Yiddish), translated by Rev. Samuel Needleman, a vast change is coming over the Jews in Russia in their attitude toward those of their number who have accepted Christ.

"Newspapers and correspondents in Russia bring the sad news that masses of Jews are now converted to Christianity, and the conversion epidemic is so great that it has spread from Odessa to Petrograd, from Moscow to Siberia. Conversions take place by wholesale and retail. It is rare to find a family which does not contain a convert. They are so accustomed to the conversion epidemic that there has ceased to be any shame in being with converts. At one time a convert was a blot or black sheep in a family. Now people do not observe these blots, because nearly all families have the same blots . . .

"Conversion is such a free occurrence that it is not looked upon any more as an ordinary dishonest act. Most of the parents continue to live with their converted children. The baptized children are not cast out of Jewish company. Companionship is had with them in the streets and at institutions, and even visits are paid to them. A convert is not looked upon as an outcast, a betrayer of the Jewish people, as he was formerly considered among Jews, but he is held as an upright man, even as before he became a convert.

"Twenty or thirty years ago an upright Jew did not desire to have any dealings with a convert. Even free-thinking Jews would avoid a baptized Jew. The pious Jews looked upon him as a betrayer of his people—as a liar and hypocrite. Now the religious feelings of the so-called pious Jews of Russia have been weakened, and a great number of the radical and nationalistic Jews believe that religion and the nation are two separate matters; that a man can be a patriotic Jew and at the same time believe in Christianity."

PEACE

The surprise of life always comes in finding how we have missed the things that have been nearest to us; how we have gone far away to seek that which was close by our side all the time, says Phillips Brooks. Men who live best and longest are apt to come, as a result of their living, to the conviction that life is not only richer but simpler than it seemed to them at first. Men go to vast labor seeking after peace and happiness. It seems to them as if it were far away from them, as if they must go through vast and strange regions to get it. They must pile up wealth, they must see every possible danger of mishap guarded against, before they can have peace. Upon how many old men has it come with a strange surprise that peace could come to rich and poor only with contentment, and that they might as well have been content at the very beginning as well as at the very end of life! They have made a long journey for their treasure, and when at last they stoop to pick it up, lo! it is shining close beside the footprints which they left when they set out to travel in a circle.—J. R. Miller.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St, Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail matter.

EDITORIAL

At this writing our country is face to face with a situation which has but a thread to keep it from being thrust into the terrible world war. No one can tell what the outcome will be. If war is to come—and no two great powers ever broke off relations without a war—the American people will at least have the satisfaction of knowing that it was forced upon them. The president, Mr. Wilson, did more than any ruler before him ever did to bring about peace and in so doing he risked the contempt and ridicule of most of his countrymen, to say nothing of that of the rest of the world.

Yet, why should there be a war with the central powers? The Americans who would do the killing or get killed would have nothing personally against the men behind the guns on the other side. Some in the armies that would battle with us are our own kinsmen, our friends and our brothers in the faith. Is there a legitimate reason under the sun why kin, friends and brethren should murder one another? We know of none.

Should events progress, as they threaten to do, the American Mennonites are sure to get their fiery trial of persecution. There is nothing to prevent military authorities from forcing our young men into the army. Some may be tempted in the heat of passion which, they will persuade themselves, is patriotism to take up arms and thus turn their back upon the Christ principle of peace for which our church stands, others who are true to the faith, will surely have hardships to endure. We are not looking at the dark side of the matter now because of the seriousness of the situation confronting us, we take things as they have developed in other lands as our guide. The war in Germany has so bewitched Mennonites there that they have practically repudiated their peace doctrine, if not by a formal action of the church, then by the more certain indication of their sentiment by active and willing participation in the war. In England, on the other hand, there are now nearly three thousand Quakers in prison for the crime of being conscientious objectors. In the threatening situation we see these two possible extremes, the likelihood of some brought up as Mennonites taking active part in the war and the probability of the persecution of those who refuse to do so. It remains for us to trust in God to preserve us and to determine to remain true to our principles whatever may befall.

At any rate, if war must come, let us try to let it be an impersonal matter between those of our neighbors whose expressed sympathies have been with the central powers, and those of us who differed from them. They have minds of their own and have had a right to exercise them and in justice to themselves they should have the opportunity now to show their loyalty to our country when that danger threatens it.

A STUDY IN HOME TRAINING

By H. G. Allebach.

(a) Duty. Deut. 8:6; 5:32, 33.
(b) First Duty. I Sam. 16:22; Matt. 5:23, 24; 6:33.
(c) How We Can Obey. Phil. 2:13; John 23:14; Rom. 13:8-10; Phil. 4:13; John 15:5.
(d) How We Shall Obey. Eph. 6:6; Matt. 7:21; Matt. 21:28-31.
(e) Blessings of Obedience. I John 2:17; 3:24; John 13:17; Jer. 18:29; Ps. 1; Ps. 23; I Tim. 4:8.
(f) Our Example. Phil. 2:8; Matt. 26:39.
(g) Obeying Parents. Eph. 6:1-3; Col. 3:20.

A. Our Duty.

We keep God's commandments by walking in His ways—that is, by carrying out the commandments in our every-day living. They should be the motives and the principles of all our dealings with our fellowmen, of all we undertake to do at any time. A good question to ask yourself every morning is: How shall I live today? The answer is: Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God. I Cor. 10:31.

A father has a right to the child's obedience because—

2. He knows what is right and wrong, while the child does not.

3. He aims at the welfare of the child.

4. He knows that the child will learn what is right only by actually doing it.

5. He knows that development of character follows obedience.

Let the class memorize the words of Peter (V. 3). Peter was asked to do what men wanted rather than what God wanted. It is hard to do God's will when it is unpopular. We would rather do as we please than do what pleases God. But **God first.** See Matt. 6:33.

B. First Duty.

It would not please the father if his disobedient child expected to make up for his disobedience by giving the father a birthday present. Worship and prayer are only a form if a person is not consecrated to God to do His will. God wants our hearts before our gifts. Praise of God in public worship is empty lip-service if we do not care about His will. Christ taught forgiveness before worship. Matt. 5:23, 24.

C. How We Can Obey.

God Himself gives us the spirit of obedience. In your daily prayers ask God to show you how to be obedient. Ask Him for strength of purpose, strength to hold out. Pray, "Lord, help Thou my belief." Learn Paul's lesson, "I can do all things through Christ which strengtheneth me."

Love Christ, and you will gladly obey. Love is the first and great commandment. Loving God is your first act of obedience. Love makes obedience easy. Does it not hurt a child that loves its father, to disobey him?

D. How We Shall Obey Him.

Not by saying, "I will do," but by doing. Read Matt. 21:28-31. The intention must be in your heart, not merely on your lips, otherwise you will be constantly disobeying. All is not gold that glitters. You can not mock God by pretending to do when you don't do. Don't sing "My Jesus, I love thee," when you know you love some things better. Don't smile at anybody when you hate Him. Be in earnest in everything you do for the Lord.

E. Blessings of Obedience.

God will reward you for being obedient. Here are some rewards:

1. An endless future. Find the passage.

2. Living close to God, enjoying His presence and communion.

3. The heavenly home.

If your wish is God's wish, you will always have your wish—and that is happiness. Not only you, but all your plans will abide. Your desires will all be gratified, your hopes realized. Your life will not suffer shipwreck, nor the work of years go to pieces like a house of cards.

It is blessed to believe God is always near you, and that you can always go to Him in prayer and realize His love. Read about Saul's misery when the Lord left him. I Sam. 16:14-23.

Read how David enjoyed God's leading in the 23rd Psalm. God will give you a heavenly home even here. "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."

F. Our Example.

Christ obeyed His parents.—Luke 2:51.

He obeyed His heavenly Father. What was His prayer in the garden?

He gave up His life in obeyeing. But the Father rewarded Him by raising Him from the dead.

Christ is our example. Let us follow it. I Pet. 2:21.

Point of Contact.

The first thing a young soldier boy learns in camp is to obey all orders, whether he likes them or not. After taps he must go to bed, whether he is sleepy or not. If he does not obey, he is punished. God expects obedience just as prompt and absolute.

An officer on a ship called his boy to take his place and watch until he returned. The ship took fire, and all lowered themselves from the ship to the life-boats to escape death. But the boy would not leave. He was obedient unto death.

When you are sick and the doctor tells you to take your medicine regularly every two hours, you feel like obeying him promptly "on the dot", even though the medizine is bitter. You feel that your health depends upon your obedience. So your welfare depends upon your obeying God's commands.

Read the story of the centurion in Matt. 8:5-13. Tell the class how the centurion, or captain of soldiers, always expected his men to obey him, and always expected to obey any one above him. That made him ready to take Jesus at His word and do accordingly. If you want others to obey you, you must be obedient yourself. "He is best fitted to command who has first learned to obey."

You must obey the laws of nature if you want to keep well. You must keep clean if you do not want to contract disease. You must eat and take exercise and breathe plenty of fresh air if you want to grow. You must learn many hard lessons if you want to succeed in life and amount to something.

Find the hymn, "Trust and Obey." This is the chorus:

"Trust and obey,
For there's no other way
To be happy and cheerful
But to trust and obey."

Do you always obey your pa-

rents? Listen to the commandment: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord, thy God, giveth thee." Or this one: "Children, obey your parents in the Lord, for this is right."

AN ENGLISH JOHN WANAMAKER

When Mr. Wanamaker was postmaster-general, and his official duties called him to Washington, he made a practice of returning each Saturday to his home in Philadelphia so that he might superintend the great Bethany Sunday school. In the Rt. Hon. T. R. Ferens of Hull, England, who has just been chosen president of the World's Sunday School association to succeed the late Sir Robert Laidlaw, we find another instance where official duties are not allowed to interfere with the Sunday school. Mr. Ferens was nominated by the British Section of the World's Sunday School association several months ago, and his nomination was unanimously confirmed by the American section at the meeting of its executive committee in New York City on October 26.

Mr. Ferens has been a member of parliament since 1906, but during that time he has continued to act as superintendent of the Brunswick Wesleyan Methodist Sunday school, of which he has been in charge for forty-two years and which now has a membership of 2,500. During parliamentary sessions Mr. Ferens travels back from London to Hull each Friday, returning Monday morning —about two hundred miles each way—in order to superintend his school on Sunday and conduct the young people's service on Sunday evening. He has been treasurer of the British section of the World's Sunday School association since 1913, and in 1908 was president of the London Sunday School union.

In addition to his parliamentary duties Mr. Ferens is privy councillor of London, and also high steward of Hull, an office generally held by a Peer of the Realm. Political opponents admire him and many vote for him because of his high personal character.

Mr. Ferens is chief director of an industrial firm with a capital of £2,000,000. He entered the firm nearly fifty years ago with an empty pocket, and sterling worth has brought him to the front. He believes in systematic giving; when a man is only moderately well off, one-tenth of his income may suffice, but as he becomes rich his proportion should be raised. He has presented a public park to the city of Hull, given £10,000 to purchase pictures for the Hull art gallery, built and endowed a haven of rest for old people, and provided two recreation grounds for tennis, cricket, etc., in different parts of the city.

To such a national and international leader as Sir Robert Laidlaw, Mr. Ferens is a worthy successor, and the World's association may well feel honored in his selection as the official leader of the Sunday school hosts of 31,000,000.

If a dime is given to one who is in penury, or a luncheon served to one who is famishing, that is missionary work.

THE C. E. TOPIC

Feb. 18.

Using What We Have.

Acts 3:1-10.

God recognizes that we do not all have the same things to bring to Him in kind or amount. Yet, He requires us to use that which we have for Him. The parables of the pounds and talents illustrates this and show the possibility of our reward or punishment to be given in accord as we use that which is entrusted to us. In a general article such as this one, we must deal with general things. There are special gifts such as the ability to speak, to sing, to help and to witness. If we are blessed with such special gifts we must be impressed by the responsibility they bring with them and use them to the fullest extent of our ability. It might be well for us occasionally to take stock account of our talents. Too often we have great ability in us that only needs discovery, bringing out and use. It is a good thing for us sometimes to ask ourselves, What have I? and, How can I use that which I have in a way that pleases God?

Something that everyone has is time. To be busy all the time does not of necessity indicate that we are using our time properly. We may be wasting it in wrong activities: We may be abusing it in a hundred different ways. The question then resolving itself is not so much, Have I time? as, Do I use my time properly? The wise man tells us that there is a time for everything. True. But is the time we should be using in God's service the best? If so, it is not rightly used. The greater portion of our time should be devoted to seeking first the kingdom of God and His righteousness. System accomplishes wonders. Why not have a systematic arrangement of our time? Have a time for prayer, for Bible study, for church service, for service to our fellow man, for the improvement of our minds, for the development of our bodies, for meditation and for our daily tasks. Do not only plan to use your time but make sure that your plans may be properly carried out. We are frequently reminded that we are responsible before God for every idle moment. Let us also bear in mind that every idle silence and everything else idly used brings just as much responsibility.

Not everyone is blessed with much money. We believe that there are many to whom God has given much money that they may use and consecrate it to His service. Nearly everyone has a little money. That money ought be held as sacredly as it should be were it to amount to millions or thousands. The poor widow had a very insignificant sum, but she used it rightly. Had the few mites she gave been put to interest she would now be one of the richest women on earth. She is among the rich in heaven. If our money is regarded as from the Lord we will be careful that it is not used in a way that will defeat or oppose the Lord's work. When a Christian's money is invested in saloon property, when it brings him returns from unrighteous transactions, or, when it is won by injuring others that one ceases to be a Christian; both he and his filthy gold need converting.

Prayer is a power within the possibility of all. If we do not have the very best and most powerful things in life it is because we have not asked for them. Prayer brings all the supernatural power of God to our assistance in overcoming evil and doing good. It is a power limited to neither rich or poor, young or old, wise or simple, the sad or the happy. All who are right with God may use it to the limit. In becoming a power in prayer, then, we should study how, when, where and why to pray. We should remember that it is a power that can only be used in the name of Jesus and therefore we ought to put every prayer to the test, "Is this asking as Jesus would have me ask?" To be an expert in prayer we must study the prayers of Christ and his saints, we must pray without ceasing, we must pray for one another. We must pray for our enemies as well as our friends; we must exercise prayer in private and public.

Service is another of the powers all have at their command to use for the glory of God. The true Christian follows the example of his Lord and seeks to serve rather than be served. In our mission of service there are possibilities along material, mental and spiritual lines. There are always those in bodily need, their need is our opportunity. There is plenty of ignorance in the world, the Christian is to be the light of the world. Sin is not yet abolished and so long as it exists there are souls to be saved.

THE S. S. LESSON

Feb. 18.

Jesus Heals a Nobleman's Son.

John 4:43-54.

Golden Text—Matt. 8:13.

The return of Jesus to Galilee was to His own country. He was human and no doubt thought longingly of his return. He must also have hoped that there would be those who would longingly look for His return. In the face of this how pathetic are the words, "hath no honor in his own country"! It is said of the mother of a certain president of France that she thought her other son, who was elected to the council of the small town in which she resided, was a greater man by far than his brother. Home folks too often are so wrapped up with the small commonplace things around them that they miss the greater things of the outside world. To be sure there would be many in the town of Jesus' residence who would not believe on Him, but it is pathetic to observe that His immediate relatives, His brothers and sisters, gave no evidence of their faith in Him during His lifetime.

The Galileans who were up to the feast had seen all the things that He did at Jerusalem. They carried the news home and received Him when He came. This is the right method. Be with Jesus. See what He is doing. Tell others. Receive Him. An open mind is the one thing that prepares us to get the best that Jesus has to give. If we are not preconceived in our attitude against Him we not only give Him the chance to show His power, but we also open the way by which His blessings must come.

Jesus had already performed a miracle at Cana. This was a very good reason that He might do others. What Jesus has done is always an assurance that He will do other wonders. He healed many, that is the reason why He will heal others. He forgave His enemies, for that reason He will forgive others who seek forgiveness. He rose from the dead. If He, a man, rose from the dead, there shall be a resurrection for other men. He often takes a vile sinner and makes a saint of him; because He does so there is hope for other sinners. He prayed for

His friends and for that reason are we assured that even now He intercedes for us.

The nobleman heard about Jesus. All men are hearing what He has done. The news was good news to him because he needed Jesus. All who hear of Jesus need Him. He was in trouble about his son and thought that Jesus could help. If all those who are in trouble, not only about their dear ones, but about their own sins and miseries would look to Jesus for help they would get the greatest and best of all assistance.

Jesus was besought to come by the nobleman. Who is there that would not have Him come? There are some—those who love darkness rather than light and are slaves of their own unbelief. Jesus will not come to the unbeliever because He does not want Him to come. The unbeliever must first believe and then Jesus will come.

Jesus asserted that "Except ye see signs and wonders ye will not believe." It was a sad comment upon humanity. God's love is so frequently shown in nature and Providence that men should not want other evidences of His power. But Jesus was willing to do signs and wonders. He goes more than half way to meet our unbelief.

The assurance of Jesus was enough for the nobleman. He took Him at His word and received his son in health. There is no limit to taking God as His word, and whenever we do we reap the benefit in great blessings.

This lesson on faith teaches us (1) Without faith we can not benefit by anything that Jesus can do for us. (2) The great things He has done are an encouragement that He will do others. (3) Miracles are the credentials by which Jesus proves Himself capable of helping us. (4)Our blessings do not always come immediately as in the way we expect—but they come. (5) When one shows faith he inspires faith in others.

DEATH

Snyder.—Jacob Herbert, youngest son of Rev. and Mrs. Jacob Snyder, died January 21, born June 14, 1910. Funeral services January 24, conducted by Rev. S. D. Yoder. Interment in Greenlawn cemetery.

CONTRIBUTIONS

FOREIGN MISSION

For January.

Alexanderwohl church, Goessel, Kans., B. H. Friesen, $5; family of Alfred Wiebe, Upland, Cal., $10; Bethesda, church, Marion, S. D., Derk P. Tieszen, $38; Sichar church, Cordell, Okla., J. W. Schmidt, $16; John Lewenberger, Edge Hill, Mo., J. F. Lehman, 50c; Zion church Donnellson, Ia., D. F. Koller, $42.56; Swiss church, Bluffton and Pandora, O., W. S. Gottshall, $500; Bethel church, Inman, Kans., A. H. Toews, $41.30; Sewing society, Moundridge, Kans., Marna L. Galle, $4.80; Mennonite church, Pulaski, Iowa, Mrs. Roy G. King, $55.19; S. S. Bethel College, Newton, Kans., Chr. Wirkler, $39.87; Bethesda church, Henderson, Nebr., D. A. Jansen, $1028.17; city church, Beatrice, Nebr., J. H. von Steen, $83; S. S., West Zion church, Moundridge, Kans., Roy Schowalter, $81.46; family of E. M. Harder, Newton, Kans., $25; Bergtal church, Korn, Okla., J. M. Ediger, $30.50; S. S., Bergtal church, P. J. Hildebrecht, $6.50; mission friends, Newton, Kans., $5; Hoffnungsfeld-Eden church, Moundridge, Kan., $115.92; Mennonite church, Upland, Cal., W. F. Detweiler, $24.51; Christian church, Moundridge, Kans., S. H. Kaufman, $27.95; mission friend, Goessel, Kans., B. H. Friesen, $20; Young People's society, Hydro, Mont. Is. R. Schroeder, $6.50; West Zion church, Moundridge, Kans., P. C. Schowalter, $37; Mennonite church, Sahuarita, Ariz., John J. Boldt, $9.66; Salem church, Dalton, Ohio, D.S. Schneck, $21.60; S. S., Christian church, Moundridge, Kans., C. C. Kaufman, $42.15 Herald church, Bessie, Okla., P. J. Quiring, $28.36; S. S., Menn. church, Arlington, Kans., E. W. Linscheid, $25.27; Amos Hirschy, Berne, Ind., $20; S. S., Menn. church, Beatrice, Neb., J. H. Penner, $24.574; D. W. Friesen, Altona, Man., $3.00; Hoffnungsfeld and Hoffnungsfeld-Eden church, Moundridge, Kansas, P. Zerger, $259.14; Mennonite church, Allentown, Pennsylvania, H. S. Kummery, $18; S. S., Neuhoffnungsfeld, Ringwood, Okla., J. T. Unruh, $14.77; S. S., Monroe, Wash., B. B. Stucky, $13.56; Sewing society, Eigenheim, Rosthern, Lost River, Sask., Justina Epp, $49.90; Dorcas society, Wayland, Ia., Lena Schlatter, $108; Menn. church, Pretty Prairie, Kans., P. W. Kaufmann, $156.60; Menn. church, Sterling, O., P. J. Liechty, $4.65; Sewing society, Bergtal church, Korn, Okla., Margarete Ratzlaff, $90; S. S., Eden church, Inola, Okla., H. H. Jansen, $30.29; mission friend, Chapel, Pa., $25; Menn. church and S. S., Lehigh, Kans., J. W. Ewert, $22.74; Women's Sewing society, Halstead, Kans., Anna Dester, $50; Peter Mueller, Hamshire, Texas, $6; Mennonite church, Reedley, Cal., H. J. Krehbiel, $48.55; mission friend, Emaus church, Whitewater, Kans., G. Harder, $200; Bethel church, Inman, Kans., H. Toews, $11; S. S., Brudertal church, Hillshoro, Kans., P. F. Suderman, $31.43; Swiss church, Whitewater, Kans., Peter Zuercher, $60; Menn. church, Burrton, Kans., J. A. Richert, $6.10; Hoffnungsau church, Buhler, Kans., J. C. Dyck, $50; Mission Soc., Sommerfield, Ill., Petter's mission, J. B. Baer, $10; S. S., Sommerfield church, J. B. Baer, $10; Mission Sewing society, Mt. Lake, Minn., Helena Penner, $50; Elizabeth Ruth, Upland, Cal., $5; Mennonite church, Beatrice, Neb., J. H. Penner, $17.70; S. S. Bethanien church, Freeman, S. D., Benj. Waltner, $40; Neuhoffnungstal church, Menno, Okla., D. B. Unruh, $36.15; Mennonite church, Menno, Wash., B. Nightengale, $19; J. W. Ruth, Halstead, Kans., J. W. Kliewer, $50; Aletta Krehbiel, Clarence Center, N. Y., $5; A. E. Luginbihl and family, Bluffton, Ohio, W. S. Gottshall, $35; S. S., Emanuel church, Noble, Iowa, S. M. Musselman, $220.50; mission friend, Hillsboro, Kans., H. Riessen, $6.00; Bethany church, Kingman, Kans., J. Voran, $20; Garden Twp. church, Moundridge, Kans., P. W. Penner, $52.44.

For Special Purposes.

Mission society, Mondridge, Kans., Ena Roth for Joseph, India, $14; S. S., Alex. church, Goessel, Kans., A. P. Neufeld for Rickiya, India, $90; Y. P. society, Bergthal church, Pawnee Rock, Kans., Lena Smith, helper, India, $30; Family Herman Janzen, Elbing, Kans., home for lepers in India, $500; Y. P. society, Hoffnungsau church, Buhler, Kans., D. Regier, helper, India, $14; C. J. Wall, Waldeck, Sask., evangelist in China, $30; ditto, for H. J. Brown, $10; Y. P. S., Bethel church, Fortuna, Mo., A. T. Aschbacher, orphans' home, $9.17; Mrs. Jacob Dyck, Halstead, Kansas, for P. W. Penner for mission auto, $5; mission friend, Halstead, Kans., for Bible woman in India, $2; Mennonite church, Hydro, Okla., John Entz, for Bible woman in India, $23.35; Girls' S. S. class, Moundridge, Kans., Roy Schowalter, mission auto, $5; Y. P. S., Bethel church, Fortuna, Mo., A. T. Aeschbacher, evangelist in India, $22.-20; Y. P. S. Eigenheim, Sask., Justina, Epp, for Rupmati, India, $24; Sewing society, Summerfield, Ill., J. B. Baer, Bible woman in China, $35; S. Shumaker, Jr., Summerfield, Ill., J. B. Baer, orphan in China, $4; Mrs. Baer's S. S., ditto, $7; Rudolph Mueller, Halstead, Kans., for Jacob, India, $15; Girls' Missionary society, Moundridge, Kans., Ena Roth for Joseph, India, $14; mission friend, Moundridge, Kan., P. W. Penner, for Boys' building, $1.50; ditto, for mission auto, $5.

For the Leper Fund.

Sewing society, Bergtal church, Korn, Okla., Margaretha Ratzlaff, $50; Sewing society, West Zion church, Moundridge, Kans., Mrs. J. M. Sudermann, $23.

Sincere thanks.

Gustav Harder, Treas.
Whitewater, Kans.
J. G. Regier, Asst. Treas.,
Newton, Kans.

RELIEF COMMISSION REPORT

From Dec. 8, 1916 to Jan. 31, 1917.

Rev. P. R. Voth, Gotebo, Okla., for Heny Ummel's orphanage, per J. Lichti, $5; a brother from Beatrice, Neb., for Henry Umimel's orphanage, per J. K. Penner, $10; the Salem Zion congr., Marion, S. D., for war sufferers in Europe, per Rev. Alfred P. Waltner, $109; for war sufferers in Europe, per Abr. Janzen, Mt. Lake, Minn.: Abr. Olfert, $25; F. Schroeder, $5; J. H. Wall, $2; J. J. Thiessen, $1; Abr. Janzen, $10; the San Marcos cong., Paso Robles, Calif., for war sufferers in Germany, $17.75; collection at Union Thanksgiving service, Reedley, Cal., for the suffering Armenians, per H. J. Krehbiel, $16.40; Friedensthal congr., Gotebo, Okla., Thanksgiving collection, for sufferers of the Mennonite faith in Germany, per J. H. Schmidt, $100; Sychar cong., Cordell, Okla., Thanksgiving offering for the American Red Cross, per J. W. Schmidt, $11.15; congr., Bloomfield, Minn., for relief of war sufferers in Europe, per J. M. Franz, $196.06; Hoffnungsfeld-Eden congr., Moundridge, Kans., for widows and orphans in Germany, per J. J. Krehbiel, $100; J. J. Krehbiel, Moundridge, Kans., for widows and orphans in Germany, $5; Prof. and Mrs. J. H. Langenwalter, Bluffton, Ohio, for the Armenians, $5; annonymous, Beatrice, Neb., for Henry Ummel's orphanage, $15; Paso Robles, Cal., for the interned German soldiers in Siberia, per Henry Heer, $52; Mennonite congr., Beatrice, Neb., per J. H. Penner: for widows and orphans in Germany, $118.71; for widows and orphans in Russia, $118.70; the Menn. S. S., Halstead, Kans., for orphans and needy in Germany, per Henry J. Penner, $66.60; Menn. cong., Prettie Prairie, Kans., for war sufferers in Europe per P. W. Kaufman, $89.57; C. I. Dyck, Altona, Man., for Christian purposes, per D. W. Friesen, $15; a friend, ditto, $1; San Marcos congr., Paso Robles, Cal., for the interned German soldiers in Siberia, per J. J. Dueck, $5.29; Chr. Erb, Deer Creek, Okla., for the German Red Cross, per J. Lichti, $1; Springfield congr., Eakley, Okla., Advent collection for the German Red Cross, per J. Lichti, $9.25; Deer Creek S. S., collection taken at Christmas entertainment for the German and the Austrian Red Cross, per J. Lichti, $10.77; Deer Creek cong., collection taken on Christmas morning for the German and the Austrian Red Cross, per J. Lichti, $25; Bethany congr., Kingman, Kans., for the war sufferers in Europe, where needed, per C. J. Voran, $23; Rev. Alfred Wiebe, Upland, Cal., for where needed, $15; anonymous from Altona, Man., for war sufferers in Europe where needed, per D. W. Friesen, $2; anonymous, from Altona, Man., for mission in general, per ditto, $5; Zoar congr., Goltra, Okla., Christmas exercise collection, for the war suffering children in Russia, $22.32; Friedensthal S. S., Gotebo, Okla., for members of the Mennonite faith in Germany suffering from the war, per J. H. Schmidt, $30; S. S. of the First Menn. congr., for members of the Mennonite faith in Germany suffering from the war, $33.75; S. S. of the First Menn. congr., Bluffton, O., for children of the Mennonite faith in Germany suffering from the war, $29; Hoffnungsau congr., Buhler, Kans., for Armenians in Turkey, per J. C. Dyck, $11; A. J. Flaming, Medford, Okla., for Reichsfechtschule, Magdeburg, Germany, per J. Lichti, $10; Medford congr., ditto, $9.16; Deer Creek congr., for the German Red Cross, per J. Lichti, $10; S. F. Sprunger, Berne, Ind., for where needed, $5; Menn. congr., Reedley, Calif., for the German soldiers interned in Siberia, per H. J. Krehbiel, $67.60; S. S., Menn. congr., Laird, Sask., collection taken at Christmas exercises for the suffering children of Russia, per D. D. Penner, $40; Halstead Sewing society for Henry Ummel's orphanage, per Anna Dester, $10; I. A. Sommer, Berne, Indiana, for sufferers where needed, per S. F. Sprunger, $10; Mrs. Elizabeth Lehman, ditto, $5; Mrs. J. Bergman, Whitewater, Kans., for the German Red Cross, $50; ditto, for suffering members of the Mennonite faith in Siberia, $50; S. S., O'Neill, Neb., for ditto, $10; Christian congr., Moundridge, Kans., for the International Red Cross, per P. H. Krehbiel, $36.70; J. T. Albrecht, Weatherford, Okla., for the German Red Cross, $4.38; A. E. Lugibill and family for members of the Mennonite faith suffering from the war in Europe, $5.

God loveth a cheerful giver. II Cor. 9:7b.

Gratefully acknowledged.

P. P. Hilty,
Treas. of Relief Commission.

NEWS OF THE WEEK

INDIANA GOES IN DRY COLUMN

Indiana will be the twenty-fourth prohibition state of the Union. The prohibition bill, passed by the lower house of the Indiana legislature by a vote of 70 to 28 on January 25, was passed by the senate on February 2 by the surprising vote of 38 to 11. This state-wide prohibition bill will become effective April 2, 1918. Many breweries and distilleries, and 3500 saloons will be put out of business by this legislation.

Indiana is also to have a constitutional convention next January at which time it is hoped that prohibition will be written into the state constitution.

DIPLOMATIC RELATIONS WITH GERMANY SEVERED

Washington, D. C., Feb. 3.—President Wilson announced to congress today that he has recalled Embassador Gerard from Germany and has handed the German embassador, Count von Bernstorff, his passport.

LEGISLATORS TO BACK PRESIDENT

Washington, Feb. 4. — Congress, aroused to patriotic support of the president, calmly awaits developments in the diplomatic breach with Germany,

Ready to act quickly and adequately in any emergency, administration leaders are in constant touch with executive departments with legislative machinery prepared for expeditious disposition of extraordinary revenue and defense measures. While hopeful that the break with the imperial German government will not force the United States into war, leaders already have cast partisanship aside, legislative squabbles over minor matters have been tempered, and the legislative branch is standing by to respond to any demand for protection of the nation in the international crisis.

Important measures bearing on the situation already are under consideration in both houses, among them the annual naval appropriation bill, to which emergency amendments have been proposed since the president addressed congress yesterday. The bill, carrying more than $350,000 for naval maintenance and construction will be taken up again Tuesday with a prospect of passage before adjournment that night. An amendment to be offered by Representative Britten of Illinois would appropriate an additional $119,000,000 for the immediate completion of 113 war vessels already authorized and now in various stages of construction. Another, suggested by Secretary Daniels and shaped by Representative Padgett, chairman of the naval committee, would empower the president to commandeer private ship building yards and munition plants whenever in his opinion the interest of the country requires such house leaders tonight said they believed that the amendment would be adopted.

BERNSTORFF PLANS TO LEAVE AMERICA

Washington, Feb. 4. — Although plans for his enforced departure from the United States still were incomplete, Count von Bernstorff began today the preparation of his baggage and that of his staff for shipment back to Germany. His last duty as the representative of his government, the task of winding up the embassy's affairs for relinquishment to the keeping of neutral diplomacy, will be performed as soon as details can be arranged and then he will sail for home.

When passports for the embassy staff were handed to Count von Bernstorff yesterday they were not accompanied by a guarantee of safe conduct through the allied blockade, but the state department is preparing to secure one.

SEC'Y DANIELS HAS PLAN TO COMMANDEER PLANTS

Washington, February 4. — To insure quick construction of naval vessels and manufacture of ammunition and equipment, for which private plants are under contract, Secretary Daniels has asked the congress for authority to commandeer such plants, if necessary, and operate them in the public service.

A draft of the proposal sent to the house by the secretary was presented by Chairman Padgett of the naval committee as an amendment to the annual naval bill, on which debate was just closing.

Following closely on the president's address to the congress, submission of the amendment enlivened discussion of the developments in connection with the break with Germany.

"This is an hour of reflection and serious consideration," said Mr. Padgett. "I address myself to the patriotism and wisdom of the house. There is no partisanship in considering the navy. Under the circumstances at this time that sentiment finds cordial expression from every member. This is not an hour to hesitate."

Several Republicans expressed similar sentiments, urging that the naval bill be brought to passage as quickly as possible, but others on both sides of the house entered objections against the commandeering amendment.

ASKS NEUTRALS TO ASSIST HIM

Washington, Feb. 4.—Besides breaking off diplomatic relations with Germany, President Wilson has made a bold stroke to range the moral force of all other neutral countries along with that of the United States in the interest of peace.

The president has suggested to all the other neutrals that they break off diplomatic relations with Germany as the United States has done and has instructed all American diplomats in those countries to report immediately how the suggestion is received. The opinion in diplomatic quarters here is that European neutrals, at the very doorstep of Germany, threatened by her military power, will hesitate to take such a step. The effect of the suggestion in other countries is being eagerly awaited. This was the only known development of first importance which came out of a day of tense waiting which followed the actual announcement yesterday of the break with Germany.

News that the American steamer Housatonic had not been sunk without proper warning and that no lives had been lost, dispelled a cloud which threatened the storm to follow the first overt act against the United States under the new war zone order.

Still hopeful that Germany will not ruthlessly sacrifice American lives or rights, the administration is awaiting developments, but leaving undone nothing to prepare the country for the eventuality of war.

SINKING OF HOUSATONIC WAS LEGAL, SAYS OFFICIAL REPORT

Washington, Feb. 4.—Tension over the status of the United States since the rupture of diplomatic relations with Germany was relieved somewhat today, following the receipt of news that the American ship Housatonic was warned before being sunk by a German submarine off the Scilly islands Saturday and that the crew received ample time in which to take to the boats. Dispatches further indicated that the submarine sent up a rocket to signal a British patrol boat to come to the rescue of the crew of the Housatonic.

The Housatonic was carrying contraband and there was no doubt of the right of the Germans to sink the vessel, since apparently all demands of the United States in relation to warning and safety of crew were complied with. The ship evidently was not sunk in accordance with the new method of warfare outlined by the German government and which was the cause of the breaking off of diplomatic relations.

MILITIA PATROLING NEW YORK BRIDGES

New York, Feb. 4. — Detachments of the New York naval militia, equipped as infantrymen today, patroled and guarded the five great East river bridges connecting Manhattan with Long Island.

At sunset five naval militia tugs, one an ocean going vessel, began steaming up and down the river in proximity to the structures, warning all river craft not to approach within fifty feet of the bridge piers.

Special vigilance was exercised at the Manhattan, Brooklyn and Williamsburg bridges. Destruction of any one of these bridges, it was pointed out, would interfere seriously with the departure of warships from the New York navy yard.

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GERMANY WILL GO TO THE LIMIT

Berlin, Jan. 31.—Germany formally served notice on America and on the neutral nations of the world today that she has been forced "to do away with the restrictions which have been imposed upon her fighting means on the sea." This policy of unreserved naval warfare is effective February 1.

At the same time the imperial government urged America's co-operation in impressing on her adversaries the inhumanity of their starvation blockade.

America was urged to warn American ships against entering barred zones—described in an appendix to the note—and to warn Americans from taking passage on ships plying to ports in this territory, or to ship goods on such ships.

Germany's area of unrestricted sea defense measures establishes a barred zone in the waters adjacent to England, France, Italy and all entente powers.

The text of the memorandum, as forwarded to the neutral nations of the world today, gives one week's grace to all neutral vessels now on the seas and en route to ports in the barred zone.

SHIPS MAY LEAVE PORT AT THEIR OWN RISK

New York, February 1. — After being sealed all night by a cordon of destroyers and coast guard patrol boats, the port of New York was today opened by the custom authorities to all incoming and outgoing shipping. The stand taken by the collector of the port was that ships could sail at their own risk. They were permitted to clear as usual.

It was understood that the order closing the port last night was primarily intended to prevent the possible departure of any self-interned German liners without clearance papers. The same course will be pursued every night for the present, it is expected.

Docks where German goods are stored and interned ships moored were under close police guard, it was announced today by Acting Police Commissioner Godley. He said that men had been sent to reinforce the neutrality squad of the collector of the port. Mr. Godley added that the police department could handle any emergency.

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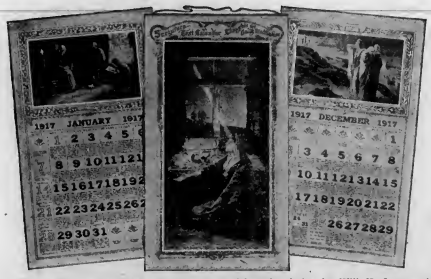

The Cover, a beautiful Madonna from the celebrated painting by Will H. Low, entitled "Christmas Morn", owned by the United States and shown in the permanent collections of the National Gallery of Art, Washington, D. C.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, FEBRUARY 15, 1917. No. 7.

IN MENNONITE CIRCLES

The Bethany church of Freeman, So. Dak., recently called Bro. Jacob Thiesen, a former Moody institute student, to the office of evangelist.

Bro. and Sister Kinsey, who for a number of years have been in charge of the Mennonite Home for the Aged at Frederick, Pa., have announced their purpose to retire from the position in spring. The board of managers is looking for some one to succeed them.

The most recent work from the pen of John Horsch, the author of the latest "Life of Menno Simons", is a work on "Infant Baptism", being largely a compilation from the writings of prominent reformers such as Luther, Zwingly, Calvin, Oecolompad, Hubmaier and Menno, showing their attitudes for or against the rite.

The splendid spiritual activity of the students of Bethel college is to be noted in the following report of the work of its gospel team which appeared in a late edition of the Bethel College Monthly:

"During the Christmas vacation a gospel team was sent out to Durham, Kans., to hold a series of meetings there. The members of the team were: H. T. Unruh, Sam Goering, W. C. Voth, J. J. Voth, A. A. Gaeddert and P. K. Regier. The last three together with C. O. Heidebrecht were in the quartet, which sang three or four songs at every meeting. The plan was to give five programs, but on account of weather conditions the last two programs were combined into one. The team went there in a devotional and prayerful attitude. The meetings were conducted in a spirited manner. The talks in general were of a practical nature. They all centered around these main topics: Blessings of Christianity; How Obtain These Blessings; Why So Little Christianity and God's Call to Men and Women of Today. The meetings were well attended and the people were eager to receive the message that the young men presented. A fine spirit prevailed at all of these meetings and the people responded with heart and soul. At the outset the leader emphasized the fact that this was not a bunch of students who came out with the idea that they knew everything, and were far superior to their audience. In this spirit the boys soon found their way to the hearts of the people. The members of the team agreed on the opinion that the meetings had been a success in every way, and they all felt more than repaid for the efforts they had put forth in making them possible."

NOTES AND COMMENTS

The commissioner of education reports that there are 596 denominational schools and colleges.

On February 2 the State of Indiana, by an act of its legislature, declared itself for a state-wide prohibition of the liquor triffic. The signature of the governor made it a law.

Dr. G. Campbell Morgan, a familiar figure to the Christian audiences of America, has resigned the pastorate of the Westminster church, London, which he has served for twelve years.

North America has more than 20,000,000 young people of the teen age. In this time of talking for war and preparation for war this fact is well considered in some quarters. Why not consider it as the greatest opportunity for Christ? Why not enlist them in the war against sin?

Although forbidden to attend the Sunday meetings by their cardinal, O'Connell, the Roman Catholics of Boston must have patronized the meetings fairly well since over a thousand cards were signed by "trail-hitters" who indicated their preference for the Roman Catholic church.

According to the official report of the Mormon church, the work of that body is stupendous. In one year, through its missions, which are scattered all over the world, the following activities were undertaken:

Tracts distributed, 10,892,122; gospel conversations, 1,744,641; families visited, 3,532,273; books distributed and standard church works, 500,614; meetings held, 92,072.

As a result of this propaganda, converts are being rapidly won, and many are sent from these mission stations to the Mormon settlements in western United States, where by their votes they increase the power of the Mormon church and by their tithes its financial power.

How many missionaries are working for these converts we do not know, but in England, where investigation is now going on, it is found that 1178 Mormons are engaged in the missionary work in that country alone, and that they distributed nearly six millions of religious publications in the year 1910, and also made many converts, especially among the mill girls of Lancashire. That they teach polygamy in England is also true, according to their converts' testimony, and to the confessions of the Mormon missionaries themselves, who frankly state that they are not allowed to preach it openly. It is also found that steamer tickets to the United Sates could be bought more cheaply at Mormon headquarters in Liverpool than in the regular offices.

According to a statement in the Cosmopolitan, eighty years ago, when Mormonism was in its infancy, the proportion the Mormons bore to the country's whole population was about one in 1,125,000. Now the ratio is one in every 125 of population. Is it not time that something is done to stem the tide against this fearful danger to our country?—Missionary Outlook.

"Prohibition victories in the United States," says Dr. Wilbur F. Crafts, of the International Reform Bureau, "are but a ripple compared to the tidal 'wave of reform' that has almost swept opium out of China in a ten years' campaign. By treaty with Great Britain in 1907 the absolute prohibition of both the sale and use of opium was to be accomplished in ten years — on March 31, 1917. China sacrificed millions of 'infernal revenue without a quiver and the new president has just refused $16,000,000 offered by the British opium combine for a suspension of sentence for nine months. The supreme danger now is from the persistant smuggling of British and Japanese morphia, which neither of those countries is sincerely endeavoring to suppress. To compel such suppression through 'a decent regard for the opinion of mankind' is now the task of philanthropic citizens of the world. That 'opinion' must be informed, aroused and expressed."

MENNONITES OF WESTERN CANADA SHOW LOYALTY BY SUBSCRIBING TO PATRIOTIC FUND

(Through the thoughtfulness of Bro. H. H. Ewert, Gretna, Man., we are able to give to the reader an article that appeared in the Winnipeg Telegraph on Monday, Feb. 5, 1917. We feel especially obliged to the brother for this item of interest since we, on the American side of the border, have often been wondering just what might be the attitude of the Canadian Mennonites who were led to make Canada their home by the promise of freedom from military service. The article also shows us the other side, the attitude of the Mennonites themselves toward the authorities.—Ed.)

Ottawa, Feb. 3. — Some time ago a deputation representing the Mennonites of western Canada waited on the prime minister to discuss with him their position as citizens of Canada during the war. When these citizens came to western Canada they did so under the agreement with the government that they would be relieved of all military duty, which is contrary to their faith. The deputation assured the government of their loyalty to Canada and asked that the contract made between them and the government of Canada be not abrogated. The assurance was given to them that the contract would be carried out, and that they would not be forced to do military duty, but that if any of their people volunteered for such service they would be accepted, and would be retained in the army until the individual in question asked to be relieved.

On the return of the deputation to the west, to show their good faith, they collected at the Mennonite settlement of Hague alone, $1,383 and sent it to the Hon. Ar-

thur Meighen to be used as he saw fit. This was sent as an appreciation also of the peace and quietness which they enjoyed as citizens of this country.

In reply the following letter was sent by Mr. Meighen to Rev. Jacob Wiens, of Hague, Sask.:

"The prime minister, Sir Robert Borden, and myself, duly received letter of the 17th January, and have noted with interest and appreciation the loyal and kindly sentiments expressed in your communication.

"I have also received draft on the Bank of Hamilton for $1,383, made payable to myself, which draft you sent me in appreciation of the peace and quietness which, as a community, you have enjoyed, and which you ask me to direct wherever it seems to me most needed.

"I desire to express to you my own very sincere thanks for the confidence you thus repose in me, and on behalf of the government and the country, our sincere gratitude for the generosity of yourself and people.

"I have given some thought to the question as to how I should use this money, and have come to the conclusion that the best way in which I can carry out your wish is to devote it to the Canadian Patriotic fund as a free and loyal donation from the community of Rhrnish(?) Mennonites.

"You might be good enough to let me know whether this disposition of the money meets with your approval. I sincerely hope it does.

"You are doubtless aware that the funds at the disposal of the Canadian Patriotic fund are used to assist in the maintenance and support of those of our people at home whose bread-winners are absent at the war. The number of those dependent have become very great indeed, and the needs of the fund consequently heavy. I am sure the president and all concerned will be deeply grateful for this very generous contribution.

"With regard to the matter upon which you interviewed me some time ago, I would suggest that in the event of any action being entered for the purpose of taking advantage of your inability out of religious convictions to defend, that you might at once communicate with me, and I could then have the matter of co-operating along the lines suggested when you were here, given consideration on the merits of the case itself. I am in hopes that your fears as to these prosecutions will not be realized and beg again to assure you of the determination of the government to adhere to the full to the obligations of honor incurred by this country at the time of the admission of your people to this country."

SCEPTICAL KNOWNOTHINGISM

There are those who take no little pride in making it known that they are agnostics. They imagine they stand in the class of the highest thinkers, since it is thought by them that the more cultured a man becomes the more he is convinced that if there be a God, He is unknowable, and that therefore the fundamentals of religion, which rest upon that knowledge, are disproved. But, to speak mildly of it, agnosticism is ignorance, and while it may be candidly admitted, it is nothing for a man to glory in, but something which he should seek to displace with knowledge.

He assumes an unpraiseworthy boldness who in the face of the Christian world declares that God is unknowable, since there are thousands to one of his kind who declare they know God. They do not pretend to comprehend His greatness, to grasp the glory and grandeur of His Being; but they know as much about Him as satisfies the cravings of their souls for deity, and makes doubt of His being impossible.

The man who says God cannot be known is not worthy of the attention of sane men; for great numbers declare that the joy of life consists in that knowledge. There is a way by which a knowledge of God may be obtained, and until that way is tried by a man he should keep silence regarding the possibility of that knowledge, since every one who has honestly tried that way has become possessed of it. There are those who reason away from the knowledge of God, rather than towards it, and hence are ever descending to the shades where blankest ignorance is found. But however disposed men may be to ignore God and the great truths of the religion of Jesus, there are some facts which reason and good sense compel them to admit.

The resurrection of Jesus is a historic fact. It was written in history by men who had seen Jesus as the persecuted, and also as the resurrected Savior. After His resurrection they walked and talked with Him. The character of the historians of this fact is unimpeachable. No historian had ever a better standing than have these. For this truth they sacrificed their lives; for it was the fundamental truth of all their teachings. The agnostic faces this fact in history. He is compelled to accept it as a historic fact, unless he can prove that the men who emphasized their confidence in it by their death, lied. There is no fact in history better attested; and should it be rejected as a historic fact there is no other in all history that he can rationally accept. There is no trustworthy history if the fact of the resurrection is not reliable. Caesar never led Rome's armies into Gaul, and the Battle of the Boyne, which made Protestantism in England possible, was never fought, if Jesus Christ did not rise from the dead. Men without self-injury may care nothing about Caesar's Gallic campaign; but they cannot without the saddest consequences ignore the resurrection of Jesus. The man who assumes the attitude of agnostic to this fact must be morally insane.

But it needs no reasoning process to be made acquainted with the fact that the religion of Jesus Christ lifts up all who truly receive it into their hearts. There is no fact more patent. He subjects himself to humiliating criticism who says he does not know that this is so. It can be easily seen why the agnostic of the day shuts his eyes to this fact; for let him acknowledge it and his creed of ignorance is destroyed; for it cannot stand before the acknowledged fact of the power of the religion of Christ to lift up the life of men. But acknowledge it he must, nor can he explain it away, ocular evidence thrusts it upon his understanding, and for him to say he knows nothing about the achievements of Christ's religion in uplifting men is to become a subject of suspicion as to truthfulness in any matter. I know that the religion of Jesus Christ makes thieves honest men, cleanses the tongue of the impure, makes the profane man reverent, turns human brutes into men of Christly stature and mien, is the language that the doings of religion of Christ would compel the sceptical agnostic to utter, if he were honest, with self-condemning emphasis.

It seems impossible for men who let reason have its normal way, and keep their eyes open, to declare when spoken to about Christianity that they are agnostics; for the many ways in which it shows itself makes such ignorance intellectually impossible. Life gives no stronger evidence of its existence than does Christianity; and no aereal painter ever put upon the heavens of the sunset a picture more real and glorious than are the deeds which Christianity performs. This cannot be denied. Where is the agnostic who will not admit that wherever Christianity comes brotherliness shows itself; philanthropy is most striking in its doings; and agencies for the betterment of men are born? The benevolent and charitable institutions of the world are the outcome of the spirit of Jesus. The vilest sceptic may know that when a man becomes a Christian he at once begins to act Christly towards his fellowmen. Let an agnostic walk through the realms of Christ's operations and those of His followers, and if he have reason worthy of the name, he will be ashamed of his unbelief in the presence of the wondrous works of Jesus and His disciples.

But the sceptical knownothing cannot be ignorant of the fact that the religion of Christ Jesus, accepted by a man, makes a wonderful change in his life. The drunkard, whose lips have been polluted by profanity, whose human love has been almost destroyed, whose brutal deeds have turned his home into a hell of violent passions, and filled it with darkness worse than ever reigned in Erebus, has by contact with Jesus Christ been changed into a man of sober habits, of pure speech, of reverent life, of affectionate character, trustworthy and noble in all his ways. Does not the agnostic know of such facts? Does not even one of them make him ashamed of his agnosticism? We know a man who was a professional burglar, who was again and again in jail for his thefts, but who, after a long criminal life, came into contact with Jesus Christ, and is now, and has been for years, a man of character, earnestly engaged in soul-saving, thoroughly trustworthy, a new man. Such a fact as this, with its inferences, sweeps away the sand on which agnosticism builds its boasted creed.

The agnostic, though with a degree of satisfaction he declares what he is, has no feature of mental life that is pleasingly attractive. He acknowledges his ignorance in almost boastful tones; but if he were of noble intellect he would seek for light upon the points he disputes, and rejoice when he finds any. His ignorance should cause him pain rather than satisfaction, and spur him on to discover the facts of which he is ignorant, or the indisputable evidences of their existence. What must that man's heart character be who passes by the historic evidences of the truth of Christianity, the colossal facts of its philanthropy that stand out with mountain prominence in the eyes of the world; with the marvelous works it is ever doing in the lives of men, and shutting his eyes to all those great verities, says, "I am an agnostic. I do not know." What does he not know? His very conduct contradicts his pro-

fession, for he does know that he is ignoring facts which destroy his theories, and make it apparent to every one that his profession cannot be sincere.—W. D. —Sel.

A STUDY IN PRACTICAL VIRTUES

By H. G. Allebach.

a) God is Truth. Deut. 32:4; John 17:17; Ps. 51:6; Isa. 65: 16.
b) Lying About Others. Ex. 20: 16; Jer. 9:5; Prov. 6:10-19.
c) The Truth and Right Living. Prov. 12:17; 23:23; John 8: 44; I Pet. 3:10.
d) A Christian Will Not Lie. Col. 3:9; Phil. 4:8; Prov. 3:3; Ps. 40:4.
e) Lying Lips Cannot Worship. Psa. 15:1, 2; Isa. 59:23.
f) Speaking Truth Is Christ-like. Eph. 4:15.
g) Punishment of Liars. Ps. 22: 15; Acts 5:5; Prov. 19:19; Rev. 21:27.

A. God is the Truth.

If we honor our God, we honor the truth. Christ said, I am the way, the truth and the life. If we love God, one of the reasons why we love Him is because He is so holy and good, He cannot and will not lie to us.

B. Do Not Lie About Others.

Verse 2 is one of the Ten Commandments. False witness against others means lying about them. There are three methods of lying:

1. From our own mouth.
2. By being silent when others lie.
3. By acting a lie.

Sometimes there is a temptation to lie about others,

a) Because they have lied about us.
b) They have done us injustice or harm.
c) We think we might gain an advantage.
d) We easily exaggerate if we are not careful.
e) It makes us appear better in our own eyes.
f) We enjoy shocking people at times.
g) We are rebuked by others' goodness and wish to stain it.

But no matter what or how strong the temptation, whether we lie directly or indirectly, it is a sin. Because others have lied about us or injured our good name is no excuse. Putting others down does not elevate us. To slander others for money or any other gain is something we should be ashamed of. We are not whiter ourselves if we blacken another's reputation, but blacken ourselves the more. We should not want to shock others with false stories about men's wickedness, but rather to help them to see the good in everybody, which is a more wholesome shock. If we fear that others are better than we, let us be honest with ourselves and not make it appear that they only want to seem better, but let us glorify God when we see their good works.

Of course, we are liars in the first degree only when we deliberately, consciously circulate falsehood. But there is lying in the second degree, when, for instance, we take up the story as some one else has told it and repeat it without trying to learn the truth about it; or if we allow ourselves to make the damaging report, if true, even more shocking. Sometimes a mere word inserted in the telling is like a red color and shows up the sin a more lurid light. This may not be as glaring and shameless a sin as cold-blooded lying, but it may do another just as much harm. Much gossip is of this kind.

Sometimes you are tempted to be silent while your friends are lying about some one, or telling a lie to shield or save you. Then you are a guilty accomplice and no better than a man who, while his neighbor is being robbed, makes no effort to warn or save him. Perhaps you fear punishment for yourself, and are glad to be white-washed. You will discover later that this is a mistake, and will be sorry for it. "Lying lips are an abomination to the Lord," and He will not allow you to enjoy substantial peace. You can not really respect yourself, or feel safe as long as the respect of others for you rests upon a lie.

C. Right Living Calls for Truthfulness.

Do you want to live as nearly right as you can? Being strictly truthful belongs to it. If you want to be respected by others for an upright character, you must always stand up for the truth, even if it hurts you to do so. You can not long enjoy a reputation for truthfulness if you are not really truthful. It will leak out after a while.

To whom will you be truthful? 1. To God, by letting Him see into your heart at all times; you cannot deceive Him, anyway. 2. To yourself, by watching your own thoughts that often go astray, and setting a seal at the door of your lips. 3. To others, parents, companions, teachers, neighbors, friends. While you desire others to respect you, you must first respect yourself, if you want peace with yourself. Pray for a good conscience.

You can act a lie if, by any pretence, on your part, you deceive others into thinking you are better than you are. These liars by action are known as hypocrites. They are more numerous than the lip-liars. "This people draweth nigh unto Me with their lips, but their hearts are far from Me." It is not wrong to want to stand well with men, but very wrong to be insincere with them and deceive them. Be right before you appear right.

Don't say what you don't mean. Don't act in a certain way when you are alone, and otherwise in public. Be yourself at all times.

D. A Christian Will Not Lie.

Underscore the word will—that is, does not wish to lie. A Christian young man or woman will hate lying and love the truth because they have Christ's Spirit within them. Of course, they will be tempted at times to lie, and will then honestly believe they are not lying. Satan, the prince of liars, will blind their eyes. Even though the spirit is willing to speak and act the truth, the flesh will prove too weak. But one of the fruits of real Christianity is the love of truth hand in hand with the practice of it. Real Christianity, observe, not sham.

E. Lying Lips Can Not Worship.

Read verses 5 and 6. The "holy hill" and "the tabernacle" were places of worship in David's time. Whom did God invite to give thanks to Him and rejoice in His communion? Only those whose walk and work and conversation were upright and truthful. Notice that truth is to be spoken "in the heart". This means loving truth and pursuing it. Watch carefully the songs you sing in church. Don't sing what you didn't care to sing or say a few days before when you knew you were not truthful. If God has not forgiven you since then, He will not listen to your fine words. If you have not reached the point where you have made a decisive stand against falsehood and for truth at any cost, you have not yet been converted to Him, and how can you praise Him? The greater part of worship is praise.

F. Speaking Truth is Christ-like.

Because V. 7 says that the sincere, or truth-seeking and truth-speaking person is "growing up into Him". Growing into a character like Christ's. Christ was always truthful at any cost, and He had to pay as dearly for the truth as any of us. Even though it hurt His mother (and therefore hurt Him) to confess to her, "My Father's business first," He made it nevertheless. He spoke the truth without flattery to the Pharisees at the final risk of His life. He confessed to Pilate before His Jewish enemies that He was the Son of God, and knew He would be crucified for it. Christ would not lie. We grow up into His image when we take the stand He took for truth. Is it not a pleasure and a privilege to practice truthfulness because our Savior did it? Is it not sweet to share His pure and lovely nature?

G. Punishment of Liars.

Proverbs 11:5 says: "He that speaketh lies shall not escape." Ananias and Sapphira were punished with instant death for lying. Peter said they had not lied unto man, but unto God. All lying is a greater offense against God than against man. It may hurt man, but it hurts God more, because He is all truth.

How are they punished? In various ways already in this life. The liar loses the respect and confidence of his neighbors. A man known to be a liar often has a hard time getting a job. No one will recommend him. No one will trust him. One lie alone may undo a man for years. But the eternal punishment is worse. Liars do not get into heaven. They are "without" in vile and miserable company. Read V. 8. The liar's name is not written in the book of life. Not to be in heaven with God and the Savior who wept and prayed and bled for us, and with the kind of people who have done us most good, is hell enough. We know this must be true, else God would not be God. It must be right, too.

Point of Contact.

The ancient Persians taught their boys three things: To ride, to shoot, and to speak the truth.

I am not bound to win, but I am bound to be true.—Lincoln.

One way to be true is to keep your promises.

The first thing the child has to learn about this matter is that lying is unprofitable — afterward that it is against the peace and dignity of the universe.—Holmes.

Sin has many tools, but a lie is the handle that fits them all.—Holmes.

General Stonewall Jackson was so careful to tell the truth that he would go through rain and storm to correct a misstatement accidentally made.

To front a lie in arms and not to yield,
This shows, methinks, God's plan
And measure of a stalwart man.
—Lowell.

No sin is painted blacker in Scripture than lying. The devil is called "the father of lies,"—"a liar from the beginning." Among the sins of the Cretans, lying is the first. Titus 1:12. In ten different chapters in the Proverbs of Solomon, lying is condemned—Chapters 6, 10, 12, 13, 14, 17, 19, 21 30. In Psalms 58:3 it is stated that the wicked are addicted to lying from their infancy. Lying excludes from heaven and liars are punished in hell. Rev. 22:15; 21:8.

THE MENNONITES

By C. C. Regier.

"Mennonites is a name borne by certain Christian communities in Europe and America, denoting their adherence to a type of doctrine of which Menno Simons was, not indeed the originator, but the chief exponant at the time when the antipedo-baptism of the congregations in which he labored took permanent form in opposition to ordinary Protestantism on the one hand and to the theocratic ideas of the Münster type of anabaptism on the other."(1) "They must be sharply distinguished from the Baptists, for though the general Baptists were developed from the Mennonites, 1609 onward, their distinctive tenet of immersion was both late and infrequent among the older body."(2) That the Mennonites developed out of the Anabaptist movement is undoubted, but where anabaptism came from is a mooted question. The older school of writers on this subject boldly claimed that anabaptism developed out of Waldensenism. Thus —— Cassel, v. d. Smissen, Dr. Keller (?) and Wedel. Prof. Wedel goes so far as to make this statement: "Die alten Tradtionen der Mennoniten und Täufer weisen ihre Entstehung im 16. Jahrhundert entschieden ab und beanspruchen ihre Herkunft aus der apostolischen Zeit."(3) The younger men, however, have their doubts about the Waldensien theory. C. H. Smith says it is perhaps "only a beautiful theory"; and with this verdict J. H. Langenwalter is in apparent agreement, while S. Cramer in his article on the Mennonites in the New Schaff-Herzog Encyclopedia says: "Although Anabaptism was no baseless phenomenon, suddenly evolved from the Reformation, there seems to be little evidence to show that it was derived from older religious bodies." It was not an organized movement in any strict sense. "It was a mass movement which made its appearance over the greater part of western Europe."(4) In Germany it sprang up everywhere immediately after the Peasants' War.(5) And it has been claimed that "the only party of the Antipedobaptists which has preserved a historic continuity until the present day is the Mennonites. * * * Menno and his successors continually warned their disciples not to form a sect, but rather to establish the true church of Christ. The Mennonites are important, therefore, as being the only body of the 16th century who did not seek to reform the church, but believed themselves justified in reestablishing beside it the ancient apostolic teachings, and appealed diligently to the church fathers, desiring to revirify the church of the apostles which had been obscured for a time, rather than to continue the medieval secularized ecclesiasticism."(1)

The founding of independent congregations constitutes the second stage in the Anabaptist movement.(2) The first such church was formed at Zürich in 1523, and on January 18, 1525 the first baptism was performed on confession of faith, inspite of the protests from the state.(3) Kindred societies were formed about the same time at Augsburg, Nuremberg, Worms, and elsewhere. Between 1525 and 1528 the movement spread all over Upper Germany. For this rapid spread there were, according to Wedel, three reasons: (1) They broke with the Roman church; (2) the apostles carried on a very active missionary work; (3) their life was examplary—it harmonized with their teachings.(4). It has been said that about 1550 a great change took place among the Anabaptists. Before this time they had enthusiasm for a world mission, but after this they fled the world and wasted their energies in the creation and application of strict rules of custom (Sittengesetze).(5)

The Anabaptists laid emphasis on life, rather than doctrine. The Bible they interpreted literally, especially those parts which deal with the ethical aspects of life. They believed that no man had a right to consider himself a Christian who was not trying to live a godly life. This excluded infant baptism. But the charge that they regarded only the "baptized" as Christians is unjust.(6) "Their hymns, the treatises of Denk and Hübmeier, the letters of Sattler, and other materials of the martyrs all breathe the same spirit; love of Jesus and the Bible; the cross as token of Christianity; the joy of the consciousness of salvation; gratitude for safety from this evil world and horror of it; brotherly love, and full freedom of conscience. In all else there was the widest diversity.(7) Their earliest confession of faith that we know anything of was drawn up at Schleitheim, near Schaffhausen, in 1527. An epitome of it follows:

An Epitome of the Earliest Anabaptist "Confession".

1. "Baptism.—Baptism shall be administered to all who are taught repentence and a change of life and truly believe in the forgiveness of their sins through Jesus Christ and are willing to walk in newness of life; all those shall be baptized when they desire it and ask it by the decision of their own minds, which excludes all infant baptism according to Scriptures and the practice of the apostles."

2. The ban of excommunication shall be practiced on such church members as refuse to repent for committed sins.

3. "Breaking of Bread. — All who wish to break 'one bread' in remembrance of the broken body of Christ and drink of 'one cup' in remembrance of His shed blood, shall be united by baptism into one body which is the congregation of God and of which Christ is the Head."

4. "Separation from the World. —The Christians must be separated from all the evil and wickedness that Satan has planted into this world."

5. "Ministers. — The ministers shall, according to the teaching of Paul, be of good report of them that are without. He shall teach, exhort and help all the members to advance in their spiritual life. When he has needs he shall be aided by the congregation which chose him to his work. If he shall be driven away, or imprisoned, or killed, another minister shall at once be put into his place."

6. "Taking the Sword. — The worldly governments of the land are to use the sword, but in the perfect congregation of Christ excommunication is used by which no one suffers violence to his body. Peter says: 'Christ has suffered (not reigned) and has given us an example that we should follow in His footsteps.' Neither is it the Christian's work to have a part in civil government, because the rulings of government are according to the flesh, but the government of Christ is according to the Spirit."

7. "Oaths.—Christ, who taught the law in perfection, forbade His disciples all oaths, whether true or false. By this we understand that all swearing is forbidden."(1)

This statement is surprising for its simplicity and does not agree with the current charges against the members of this group. "Confessions" were often wrung from the adherants by cruel torture and these were used by the enemies. And yet, even such procedure didn't produce many discrepencies.(1) Prof. Langenwalter has lately made a close study of Anabaptist doctrine and summarizes thus:

Chap. IV, p. 17. "The result of his study leads the writer to believe that to the Anabaptist and early Mennonite leaders, Jesus Christ was the Son of God in a unique sense; that He had been with the Father from "the beginning"; that He had come into the world voluntarily in order to carry out the purposes of the Father which could be carried out in no other way; that He limited Himself in order to take this step; that He came as a man (human being) and lived as a man, except that He remained sinless; that, having died the natural human death on the cross, He was buried; that He rose from the dead; that He ascended into heaven, which means that He has returned to the same position which He had before He limited Himself in order to come onto the earth."

Chap. IV, p. 34. "In the thinking of these men, Christ, the prophet-teacher, taught men the truth as it had never been taught before; revealed to them the possibilities before men as they had never been revealed before and substantiated both His teachings and His revelations with miraculous deeds. As High Priest He made a supreme and all-sufficient offering of Himself so that in some way He passed through an experience for them and thus made it possible for men to be saved from the doom of eternal separation from God. In passing through this experience He in some way suffered for them or in their stead; paid the price for them and gave up His life for them. All of this made these leaders to emphasize the need and the fitness of a grateful response to God because of what He had done for mankind through Christ. As High Priest Christ was also conceived of as continuing His work of intercession in behalf of men before God. As King He had established a new regime on earth. Of this He was and is the supreme authority. This "kingdom" is spiritual and not "carnal."

(To be continued.)

Strength of character consists of two things—power of will and power of self-restraint. It requires, therefore, for its existence, strong feelings and strong command over them. — F. W. Robertson.

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1. Encyclopedia Brit., 9th edition.
2. S. Cramer, in the New Schaff-Herzog Ency.
3. Wedel, Abriss der Geschichte der Mennoniten, II., p. 167.
4. Langenwalter, Christ's Headship of the Church According to Anabaptist Leaders Whose Followers Became Mennonites. M. S.
5. Schaff-Herzog Ency.

1. Schaff-Herzog Ency.
2. Wedel II., p. 38.
3. Schaff-Herzog Ency.
4. Wedel II., p. 71.
5. Wedel II., p. 145.
6. Langenwalter, M. S.
7. Schaff-Herzog Ency.

1. Van der Smissen, Gesch. und Glaubenslehre der Mennoniten. 166-69.

1. Langenwalter, M. S.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail matter.

EDITORIAL

One of the features of a denominational paper is its obituary column. In some quarters efforts are being made to do away with it because of the demand for space for other material. We believe the obituaries have their value and we would hesitate long before discontinuing them. These "Miniature Christian Biographies", as they have been called, are a part of the church history as well as the family record of those who have them published. Written, as they are, by a sympathetic pastor or friend, they are expressions of love which go to show that the whole church is interested in the life's story of all of its membership. A church paper is more than a secular sheet; it is a matter of the intimate spiritual interest to the church member. We would not want to do anything that would in any way interfere with its endearing position in the life of the subscriber.

Is the voice of the prophet stilled? A prophet is one who can come before the people with a message prepared by: "Thus saith the Lord." Naturally such a man with such a message will be fearless. It takes a man unafraid to be the Lord's prophet, for in every age in which the prophet's voice was heard there has been violent opposition to the prophet as well as to his message. Whether it was Nathan who, with the finger directly pointed at David, could say, "Thou art the man," till David quaked; or John Knox, who could thunder at a godless queen until she trembled, the delivering of God's message of righteous wrath called for all the courage a strong man could command. Prophets generally brought their message to God's people rather than to the world at large though people had degenerated and in our day while dreamers are seeing visions of social service and all that kind of opportunity, there is a decided need of fearless men ready to come to the church with plain denunciations of its follies and the sins of its people. Places of amusement thrive under the very eaves of the church patronized by church people. The din of the dance music a block away drowns the feeble music made by the few ancient saints who still patronize the prayer meeting while the young trip away the hours in dances that, to say the least, are not as decent as they might be. The table on which the old family Bible once had a conspicuous place has had a conversion, or rather a degeneration, it is now a card table and no one is straightlaced enough even to protest. But, what is the use of multiplying examples? We need prophets. We need brave prophets, men of God who will not hesitate to face the double-faced Christians of today and tell them, "Your theatre-going, card-playing, dancing, etc., is not right. It is a stench to God. You are holding up His cause to shame and redicule."

This is a time to be calm and prayerfully trust to God's leading. The peace of our nation hangs by a thread. Should that thread break the blood of America will be mingled with that of the many nations now in the horror of this senseless war. There are those who loudly clamor for a chance to get into the struggle. Should they get into it, have they the right to drag others not as passionate as they with them into the fray? Some tell us we must stand behind the authorities and support them no matter what their next move may be. We agree, all should be true and loyal Americans, but we insist that as loyal and law-abiding Americans we have a right to think for ourselves in this matter. War never settled anything and so long as the way is open to calm and deliberate thinking and doing we claim the right to use every means to avoid entering into this war which is not of our making. Why should we as citizens not have the right finally to say whether we want war or not? and why, when we have expressed this sentiment, should we not allow those who want to fight to do the fighting?

We know that some will regard such an attitude as unpatriotic if not actually cowardly, but we reserve the right to be true to our Christ and His teaching no matter what the present excitement may be, or what it may cost us.

One of the disgusting things to be noted of the ministers in the countries at war has been the way they, who should be upholding the principles of brotherhood and forgiving enemies, have been damning one another. If it comes to actual hostilities it is to be hoped that the American clergy will at least preserve its balance sufficiently to refrain from making themselves the mouth-piece of senseless hate and bitter denunciations such as the English and German clergy of all denominations gave themselves to.

We have been fortunate in not having a fire-eater for a president or we should long ago have been in the midst of the war. The president, however, is the head of an earthly government and as such no government can be trusted to abide by Christian principles. If the great principles of Christ in which universal peace is involved are to be a power it will be because the God-fearing—the citizens of the kingdom of God—exercise their power and influence.

THE C. E. TOPIC

Feb. 25.

The Home Mission Board of My Denomination.

Isa. 35:1-10.

Members of the Home Mission board of the General conference: President, Rev. W. S. Gottshall, Bluffton, Ohio; secretary, H. P. Krehbiel, Newton, Kans., treasurer, Prof. G. A. Haury, Newton, Kansas; Rev. J. B. Baer, Summerfield, Ill., Rev. David Toews, Rosthern, Sask., Rev. Victor Boyer, Allentown, Pa.

Members of the Home Mission board are elected by the General conference. The board looks after matters of home mission interest throughout the conference. It has had a varied line of activity. It has provided support to needy churches, assisted in the erection of new churches, cared for scattered members of our church and wherever practicable organized them into churches, established and financed city missions. At present in connection with the Foreign Mission board it supports a secretary who travels in the interest of the two boards. Bro. M. M. Horsch of Upland is the present representative on the road. Besides supporting Bro. Horsch other representatives are sent out into fields where their presence is needed. The board looks for its income to the free-will offerings of the churches and people. The present issue of the Mennonite contains an acknowledgement from the board's treasurer for gifts received during the month. A study of the list of contributors would be in order and might lead those who have not contributed to a determination to do their duty by the church and the board in this particular.

The Home Mission board at present supports two city missions, one in Chicago, Ill., which is in charge of Rev. W. W. Miller, 1769 West 71st Place, and another in Los Angeles, Cal., in charge of Rev. E. F. Grubb, 4900 Aldama St. Arrangements have just been completed for the taking over of the Altoona (Pa.) mission, which, until now, has been under the care of the Eastern District conference. Rev. Jacob Snyder is the minister in charge in Altoona. These city missions may be supported by the prayers and sympathies of our people. Proof of sympathetic and prayerful interest may be expressed by gifts of money, clothing and such other things that may be used for the relief of the poor and the comfort of the sick. Regular services are maintained in all of these three establishments and members of our churches who have the opportunity for so doing should make special efforts to visit these missions and see the work they are doing.

Mennonites seem to scatter as no other body of people do. Here and there all over the country isolated members, separated families and groups are to be found. Very early in its history the General conference undertook to supply the needs of these people or at least keep them in touch with the brotherhood. For this purpose for a number of years the Home Mission board had a minister continually on the road and much good was the result. While at present there are no Mennonites from abroad coming into the country, indications appear which lead us to feel that as soon as the war is over there will be a mass movement of Mennonites to America from several of the war-cursed countries. Many of them will come in poverty and distress and will want to locate in the localities where our brethren are established; they will need assistance in establishing homes, organizing churches and learning the ways of America. Along this line a great task may soon develope for the board of our conference.

For a number of years there have been great communities of Mennonites in Canada, particularly in Saskatchewan and Manitoba, who because of their isolation and other conditions have been backward in their church and community life. To these people our board has in a number of ways been prepared to be helpful.

Along the lines mentioned there has been enough demand to use

up all the means and effort at the command of the board. The board's field has been thus far limited because they have worked up to the limit of the means our people and conference have put at their disposal. With greater means at their command they would be in a position to widen their field. Other denominations see home mission opportunities among the American negroes, the poor people of the mountains of the East and South, the natives of China and Japan on our western coast, the Mexicans on our southern border and the multitudes of poor and ignorant who come to America from non-protestant lands. The fields are so large and varied that even the larger denominations have not been able to cover them and there is plenty of room for our church to work in them. Will we respond to the opportunities? The answer will come when men, money and moral support is assured by our people to the board.

THE S. S. LESSON

Feb. 25.

Jesus at the Pool of Bethesda. Golden Text.—John 5:15.

Jesus was to be found where there were needy. For this reason He came to earth. The most needy of all things that appeals to God is the world of sin needing the Christ to redeem its sinners. It is an ancient notion among a certain type of Christians that to please God one must entirely leave the world. That is the reason why monks and nuns bury themselves away in cloisters. In doing so they think only of themselves and not of the needs of the great world. Jesus did not do things that way. He went to and fro in the world of sin ever ready to give the troubled and tried the benefits of His blessings. Hypocrites complained of Jesus that He was a friend of the "Publicans and sinners". If He were not a friend to such persons His coming into the world would have been purposeless. Jesus was found among the lowly, not to share their sins but to help them free themselves from them.

The fact that Jesus commanded the infirm man to "sin no more" would indicate that he owed his terrible condition to the sins of his former life. Sin does leave its marks on the body. Drunken, immoral and dissipated persons are sure to carry the marks of their sins with them. One cannot sin against the body without paying the full price. Sinning against the body is sin against God because God created the body in His image. It is the mercy of God that makes possible, through Christ, the forgiveness of sins wickedly and deliberately done.

The man had waited long and tried often — but failed. There is nothing so pathetic in life as a confessed failure. Many have gone through life, determining through their own strength to correct the evils in their lives. Like the man beside the pool, they have utterly and miserably failed. But it is to the one who has failed that Christ becomes of greatest use. When we once realize that of ourselves we can do nothing and that all earthly help is useless we are in a position to benefit by God's help. The first step in the sinner's redemption is a realization of his helplessness and hopelessness.

One might class the case of the subject of our lesson as the worst. Jesus is equal to the worst cases, not only of bodily infirmity but of sin as well. If Jesus were not able to deal with the worst cases there might be doubt concerning any, but "Jesus is able to save". This means to lowest and the worst. Take the cases the Bible brings to us, cases such as that of Paul, and we find Christ's wonderful power demonstrated. Take the cases of some of the best men of all ages and one will discover that they have been won from the very lowest slavery of sin. Every redeemed sinner can sing with Wesley: "I am a miracle of grace."

The conversation between Jesus and the infirm man show how He inspired the need of faith in him. He brought out a confession of many failures, then a desire to be made whole, then an impulse to act on His word and be made whole. Not alone is saving faith required of all who would benefit by God's blessings: He inspires faith by showing our weakness and His strength and creating in us a desire to benefit by what He has to give and a determination to do as He commands.

It seems almost absurd to tell a helpless man to do something but that is what Christ did. He could do so because He gave him strength to obey. We have tasks, impossible tasks it seems, set before us. They would be impossible without Christ, but with His command is the assurance that His trength is sufficient for all.

When the man was healed he went about telling others. This is the gospel method. The world is to be saved through the instrumentality of saved men and women. Redeemed sinners will always be willing instruments for bringing sinners to redemption.

In the hopeless man and his companions, hopeless like himself, we see a picture of the world of misery. This misery reaches soul and mind as well as body. It's an appeal to God for help and in the sympathy of Jesus Christ it finds the only helping response. "A great multitude of impotent folk" is the world of sin waiting for Christ.

The benefits of the pool of Bethesda were but for the one, first come first served. In Jesus we find a fountain open to "whosoever will". If men now abide in their iniquity and sin it is because they choose to do so. God uses every means in His power to win them from it. He sends Christ, He gives praying friends, He gives the witness of saved ones and He continually pleads through His Spirit. If any one goes to perdition it is over the crucified body of Christ sent to prevent it.

In the Jews who objected to the Sabbath day miracle we find an illustration of those who would rather see men lost in misery than see them saved in a way they do not approve. Such an attitude is the worst type of hypocricy.

Of all the duties, the love of truth, with faith and constancy in it, ranks first and highest. To love God and to love truth are one and the same.—Silvio Pellico.

MINISTERIAL CONFERENCE

First Mennonite Church, Allentown, Pa.

March 5, 1917.

Afternoon Session — 2:00 P. M.

PAPER: Should the Conference give the Educational Committee a wider range of work as supervisors of Sunday School Work, or should the Conference elect a new board to be known as "Directors of Sunday School Work" to advise, direct and assist the school in our District? — By Rev. H. G. Allebach, Quakertown, Pa.

PAPER: What is the Righteousness by Faith; Its Nature and Essence? — By Rev. S. M. Grubb, Philadelphia, Pa.

Evening Session — 7:30 P. M.

Sermon by Rev. H. W. Shelly, Quakertown, Pa.

Sermon by Rev. D. J. Brand, Bally, Pa.

CONTRIBUTIONS

For Home Missions.

For January.

First Menn. church, Newton, Kans., by J. H. Richert, $53.42; Bethel College congr., Newton, Kans., by Chr. Wirkler, $14; anonymous, Halstead, Kans., Los Angeles, $5, chapel, $5; E. M. Harder, Newton, Kans., $20; birthday gifts from Katie Schmidt's S. S. class, city mission, $2; Upland (Cal) congr., by W. F. Dettweiler, $24.15; Lizzie Stauffer, Dognellson, Iowa, chapel, by P. P. Hilty, $10; Hoffnungsfeld and Hoffnungsfeld-Eden congrs., Moundridge, Kans., by J. D. Schrag, $241.05; Bethlehem congr., Bloomfield, Mont., city mission, by G. L. Deckert, $33.14; Hoffnungsau congregation, Christmas coll., by children for poor children in Chicago, by J. C. Dyck, $9.60; Halstead congr., b. F. W. Schowalter, $40; Hillsboro (Kans) congr., by August J. Kohfeld, $40.14; Menn. S. S., Woodlake, Cal., by D. E. Mohn, $6; Halstead, Kans., by Anna Dester, $30; Christian congr., Moundridge, Kans., by A. H. Kaufman, $10.40; West Zion Sewing society, Moundridge, Kans., by Mrs. J. M. Suderman, chapel, $10, Los Angeles, $10; Ruff, Wash., by P. C. Jantz, $10; Bethel congr., Inman, Kans., by Heinrich Toews, $10.87; friend, Bluffton, O., chapel, by W. W. Miller, $10; sewing society, Mt. Lake, Minn., by Helena Penner, $50; Martha Camp's S. S. class, Halstead, Kans., by H. J. Penner, $1.27; Ella Penner's S. S. class, ditto, for Chicago, $1.50; Summerfield, Ill., S. S., by J. B. Baer, Chicago, $5, general treasury, $10; Ladies' Missionary society, for Chicago, by J. B. Baer, $15; S. S., Swiss congr., Whitewater, Kans., by Peter Zuercher, $31.42; Burrton (Kansas) congr., by J. A. Richert, $7.70; Hoffnungsau congr., by J. C. Dyck, $50; Menn. congr., Beatrice, Neb., by J. H. Penner, $90.98; Ebenezer congr., Mt. View, Okla., by D. A. Goertz, $8.50; J. W. Ruth, Halstead, Kans., $50; Bethany S. S., Freeman, S. Dak., b Benj. Waltner, $40; Elizabeth Ruth, Upland, Calif., $5; anonymous, Goessel, Kans., by B. H. Friesen, city mission, $33.33, general treasury, $33.33; Zion S. S., Dallas, Oreg., by Eliz. Diehm, $15.68; E. P. Steiner, Bluffton, Ohio, chapel, b W. W. Miller, $5; A. E. Lugibihl and family, Bluffton, O., by W. S. Gottshall, $5; Bergtal congr., Pawnee Rock, Kans., by Jacob Ruediger, $15.62; Bethany congr., Kingman, Kans., by C. J. Voran, $18.20; Pretty Prairie (Kans.) congr., by P. A. Graber, $71.81; Friedenstal congr., Tampa, Kans., by Bethel College Gospel Team, $10.34.

G. A. Haury, Treas.

For the Sanitarium.

For January.

G. G. Rempel, Dallas, Oregon, $200; S. S., Reedley, Cal., $25; Christian Schrag, Odessa, Wash., $10; Arthur B. Nafziger, ditto, $12; Alfred Wiebe, Upland, Cal., $10; Mrs. John Rupp, ditto, $25; Frank Wenger, Aberdeen, Idaho, $5; from a friend, through L. Dirks, ditto, 50c; from Colfax, Wash.: Chas. Johnson, $100, Chas. Stevick, $25, P. R. Maurer, $25, Dan. Geiger, $10, Amos Gerber, $10, Albert Hilty, $5, E. A. Aeschlimann, $25, Mrs. Ensley, $10, Ulysse Calam, $10, L. F. Aeschliman, $10, D. J. Steiner, $2.50, August Allenbach, $5; Aug. Hiebental, Dallas, Oregon, $25; D. A. Peters, Schrag, Wash., $10; Joseph G. Schrag, ditto, $20; J. L. Frantz, Warden, Wash., $5; W. L. Frantz, ditto, $10, Sophie Schlemeyer, Wilcox, Wash., $10; Menn. S. S., Upland, Cal., Mrs. J. J. Voth's class $3.32, Miss Susie Haury's class, $3.15, collection, $14.21, Lucas Horsch's class, $7.50.

Respectfully yours,
P. J. Schmidt, Treas.

NEWS OF THE WEEK

AUSTRIA WOULD AVOID A BREAK

London, Feb. 10. — Reports from Vienna, received at The Hague and transmitted by the Exchange Telegraph company, say that the Austro-Hungarian government is negotiating with American Ambassador Penfield over the question of allowing Americans to travel unhindered in the Mediterranean, hoping thereby to avert a severance of relations between Austria-Hungary and the United States.

It is not expected, the dispatch adds, that the negotiations will succeed, because Germany is averse to giving any pledge regarding Americans on the ground that it would weaken the blockade in the Mediterranean, and Austria is also unable to give a guarantee without German sanction.

Vienna, Friday, Feb. 9. — Government circles and public generally view the delayed action of President Wilson regarding the relations between Austria-Hungary and the United States as a somewhat favorable omen, and wonder if no rupture is to occur. The newspapers in a majority of cases hold a similar view, with the result that the tone of the editorials is losing all its sharpness, save in the case of a few radical papers, of which the Reichspost, the most prominent Catholic organ, is the chief instance.

GERMANY MAKES INFORMAL MOVE

Washington, Feb. 10. — Germany has made a move to prevent war with the United States. In a manner that diplomacy calls "informal", the German government has offered suggestions intended to pave the way for discussion that will overcome the present critical situation in the relations of the two nations and offered a possible agreement by which American ships and American lives will not be subjected to the dangers of the relentless submarine warfare.

This government received advance information today of what the German government would like to accomplish. Dr. Paul Ritter, the Swiss minister, who has represented German interests here since the break in relations, called at the State Department late this afternoon and in a long interview with Frank L. Polk, the counselor of the State Department, is understood to have made him acquainted with expressions of the German government to the government of Switzerland in regard to the resumption of friendly relations between Berlin and Washington. No formal note was presented by the Swiss minister. That may come later.

For the present the Swiss government, acting as intermediary, will content itself with offering the German suggestion in an informal way for the consideration of President Wilson. Should it not appeal to the president the German effort could be dropped without the further injury to German sensibilities that would come from formal exchanges of diplomatic communications.

Washington, Feb. 12. — President Wilson has flatly refused to accept any terms from Germany not in accord with his demands made resulting from the "Sussex" case.

CONGRESS BUSY IN EMERGENCY

Washington, Feb. 11. — The diplomatic break with Germany having been indorsed by the senate by an overwhelming vote last week, congress is devoting itself to overtime consideration of important general business, together with emergency measures necessitated by the strained international situation. Leaders on both sides of the capitol are doing all possible to suppress talk that might embarrass the government as well as interfere with business.

Work on preparedness bills is progressing steadily. Tuesday the house will pass the naval appropriation bill, together with amendments suggested by Secretary Daniels, providing authority to commandeer ship yards and munitions plants and appropriating $1,000,000 for the purchase of basic patents of aircraft. When this is done the army's appropriation bill carrying approximately $300,000,000 will be put through as quickly as possible.

Emergency measures awaiting action in the senate include espionage and conspiracy bills recommended by the attorney general and amendments to the shipping laws, giving the government authority to commandeer vessels being built in this country for foreign owners in time of war or threatened war.

OFFICIALS WISH SHIPS TO SAIL WITHOUT CONVOY

New York, February 10. — More than 1,100 vessels arrived at or sailed unharmed from United Kingdom ports during the first nine days of Germany's unrestricted submarine warfare in British waters, according to an announcement made here today by persons in authoritative touch with British admiralty officials.

Seven hunlred vessels entered United Kingdom ports safely and 410 sailed, according to this information. The admiralty officials are declared to be convinced that Germany's renewed undersea activity is a failure insofar as it tends to bring about starvation of the people of the British isles.

Other figures declared to have been received from admiralty sources, covering the U-boat operations from February 1 to February 9, inclusive, show that sixteen ships escaped after being attacked. The total number of vessels destroyel within the period, according to these figures, was eighty-nine. Of these twenty-one were trawlers and smacks. The summary classifies these losses as follows:

Torpedoed—British steamships; 25; entente steamships other than British, 13; neutral steamships, 21; trawlers and smacks, 21.

Sunk by mines—Nine vessels, class and nationality not stated.

Washington, Feb. 10. — Pressure is being exerted in favor of a naval convoy for the American ships now held in port. Evidently it will not influence the government authorities to change the decision arrived at several days ago, that such a convoy would not be provided.

It is the view of the president that an armed convoy would be in contravention of the spirit of his address to the two houses of the congress on February 3, when he said:

"I refuse to believe that it is the intention of the German authorities to do in fact what they have warned us they feel at liberty to do."

WASHINGTON SEEMS TO THINK CLIMAX IS NEAR

Washington, Feb. 8. — Realizing that war between the United States and Germany probably can not be averted, the president and the members of his cabinet redoubled their efforts today to get this country in readiness, as far as possible, for the final break.

The sinking yesterday of the British trans-Atlantic passenger steamer California without warning and the placing in jeopardy of at least one American life could be regarded as sufficient justification for the president going to the congress and asking for authority "for the protection of our seamen and our people in the prosecution of their peaceful and legitimate errands on the high seas," but it was made evident today that the authorities would not regard the California case as an overt act of sufficient consequence to warrant this country in taking the step that has been so long dreaded.

There were intimations from authoritative sources that in all probability it would be an accumulation of such invasions of the rights of this country as have taken place within the last few days that would prompt the president to go to the congress for authority and money with which to make war.

It is only stating the fact to say that everybody here clothed with important duties in connection with the present crisis has come to the conclusion that the German empire is determined to provoke this country to enter the conflict. No other interpretation, it is asserted, can be placed on the ruthless way in which Germany's submarine warfare has been conducted since the first day of the month.

Every step taken by the Germans since the receipt here of the German note of January 31, it is pointed out, indicates a positive intention to disregard the rights of the United States. The authorities attach much significance to the order which evidently came directly from Berlin to Germans in this country to disable the engines of all the German ships interned in United States ports. Certainly, it is pointed out, an order to dismantle these ships would not have been issued if the German empire had had no thought of provoking the United States to a point where the use of force for the protection of the rights of this country would be necessary.

As far as can be learned the State Department has not had a direct word from Berlin since Ambassador von Bernstorff received his passports and Ambassador Gerard was instructed to ask for a dismissal by the German government.

WORKS PROTESTS AGAINST WILSON'S STEP THUS FAR

Washington, Feb. 8. — Declaring the United States "has not been neutral", that Great Britain has persistently violated rights of the United States to the seas; that the United States has borne these violations as if it had been an ally of Great Britain, and Germany had no reason to feel friendly toward the United States, Senator John D. Works of California, Republican, voiced the first opposition heard in congress to the president's action in severing diplomatic relations with Germany.

Admitting Germany had violated the rights of American citizens on the seas under international law, Works said:

"I protest against this or any other movement that tends towards war with Germany for no greater cause than has yet been given."

The address by Works came as a bolt from a clear sky. The senate had been expected to adopt without protest Senator Stone's resolution endorsing the break with Germany.

WAVE PUTS OUT FIRE

San Francisco, Feb. 10. — While on her voyage from Sydney the barkentine Griffith caught fire, following an explosion in the donkey house. Mate Robert Monroe was badly burned and with no way to fight the blaze it seemed as if the ship would be lost. Then came the unexpected. A giant wave lashed by the heavy wind swept over the little vessel, the blazing donkey house went overboard and the fire was out.

CHINA WITH UNITED STATES

Peking, (delayed), Feb. 9. — The Chinese cabinet has indorsed the American action against Germany on the submarine campaign. The cabinet has assured the American minister, Dr. Paul S. Reinsch, that China associates itself firmly with the United States. The Chinese government has advised the German government that China will break off diplomatic relations if the new submarine measures are pursued.

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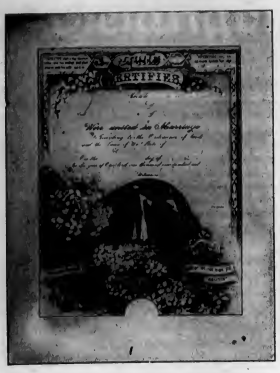

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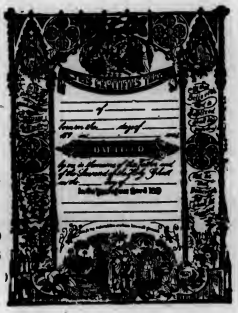

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, FEBRUARY 22, 1917. No. 8.

IN MENNONITE CIRCLES

A mass meeting for women, held in the First church, Philadelphia, February 11, was addressed by Miss Anna Allebach of New York City. At the same time a mass meeting for men, held in another portion of the church, was addressed by Mr. Norcrus, religious editor of the Philadelphia Public Ledger.

The Zion Mennonite church, Souderton, Pa., at its Annual meeting elected Reed F. Landis pastor. The congregation likewise severed its relations from the Schwenksville charge, desiring to be an independent charge. Mr. Landis will, however, serve Schwenksville and Bertolets in connection with Souderton until such time when a pastor shall be elected by those two congregations. Mr. Landis is continuing his studies at the Reformed Episcopal seminary, where several of our young men completed their studies before.

The most recent contribution to Mennonite literature is a History of the Mennonites of Butler Co., Ohio, by the pastor of the Trenton congregation, Rev. Wm. H. Grubb. The little book describes the coming of the Amish fathers of the church into the country, the establishment of several congregations and their final union in the Trenton church. The work contains a great deal of valuable information concerning the families who made up the settlement and gives a biography of all of the former pastors.

NOTES AND COMMENTS

The Pennsylvania convention of the National Christian association will meet Feb. 26 and 27 in the Gospel Tabernacle, Northside, Pittsburg, Pa. Among others President Chas. A. Blanchard, D.D., and Rev. W. B. Stoddard will address the convention.

Reports have it that India now has 150,000 applicants for baptism under instruction. It is said that the Christian population is increasing at the rate of 5000 a month. This mass movement is most in evidence in the north. The great need at present is for workers qualified to instruct the applicants.

Missionaries in China were the first to use kerosene lamps in their homes. The natives were not slow in appreciating their use and today China is importing oil to the value of $14,500,000. Rather than hurt trade as some opponents of missions would have it, the missionary is one of the best advance agents for legitimate commerce.

In an appeal to the Christian people of the United States for moral preparedness through pending legislation, Rev. Dr. Wilbur F. Crafts of the International Reform Bureau writes:

"In the present European war, more than in any other, the causal relation of drink and other immoralities to inefficiency has been recognized, and now that the United States is soon to have some great part in the settlement of the contest, either as war-maker or peace-maker, the moral bills in congress that are half-way to victory have greatly increased claims for the support of every Christian patriot. The artillery fire of petitions and the infantry volley of letters are both about over for this expiring congress—It is time for the sharpshooters' fire of influential telegrams.

"It would be timely and helpful to telegraph your own congressman something like this:

"'Hope you will use every resource to carry prohibition for Washington, for Porto Rico and for mails in "dry territory; also cessation of sectarian Indian appropriations.'

"Ten persons can sign that in the "night letter" telegram limit of fifty words plus one signature, and about ten cents each will pay for the three duplicates for petitioners' own congressman and both their senators."

SOME THINGS NOT GENERALLY KNOWN ABOUT PEACE SENTIMENT IN ENGLAND

Beatrice, Neb., Feb. 2, 1917.—Last week I received a letter and also a postal card from a friend in England, both are very interesting and give an insight into the real conditions now existing in England, of which, however, the public in general, is kept in ignorance. I am sure it will be interesting to your readers and so I send you a copy of parts of the letter, as well as the card, asking you to give it a place in your paper.

There was a notice on the envelope in large letters: "Opened by Censor No. 3181," but how the contents of the letter could have passed censorship I can explain only by the fact that my friend's handwriting is very peculiar and extremely difficult to decipher, and as the first part of the letter contained only personal matters of minor importance the "Censor" probably did not take the trouble to read it all through. The same, I think, was the case with another postcard which I received yesterday from my friend.

Postal Card.

England, Jan. 12.

I am sending off a letter and also a little parcel with photos, but for fear neither should reach you, I am writing this postal card as more likely to be delivered. Your calendar with its specially welcome quotations came a few days ago, and made me want to write, but I fear my letter has too much about the war and will not be let go through. Our life is very sorrowful. England is going down so fast and the best people are in prisons and guard rooms. I think you know little of what is going on now.

.....

Following is my friend's letter:

My dear Miss Jansen: I have been a very long time answering your letter, but somehow life gets so full, it is difficult to get any writing done and we have indeed had a sorrowful "1916" and I hardly think any country can have begun "1917" more sadly than we have—for the little hope we had that President Wilson's address to the nations might be the beginning of better things has almost departed by the answer in our papers today.

(Here follow thanks for calendar and more detailed remarks about photos to be sent and descriptions of the same, etc.) In a former letter she had enquired as to the possibility of young men, (who, from conscientious principles could not do active military service) to find work here in Nebraska and to this she refers as she goes on:

"It was kind of you to get me the information about work in Nebraska, but as I expect you know by now, our young men are not allowed to go out of England, and we who believe in the wickedness of war, are having a sad time. Two of our friends were taken up on New-year's day and both I expect will go to prison. They are the sort to do honor to prisons, in fact we have a joke, that "Wormwoods Scrubbs" (the prison where most of the conscientious objectors are), is the most aristocratic place in England. Certainly it contains now some of the men most likely to save our nation from sinking to a lower moral and spiritual level.

I do not think America can have the least idea, what is going on in England but we cling to the hope President Wilson will go on with his peace endeavors. The newspapers do not represent the better England and the last three months the mass of our people do seem to have awakened in a certain degree to the fact that going on fighting is no use and each soldier, who returns, has a longing to never go again. If only the soldiers could make their voices heard. I think we should have peace at once. In the meantime Christianity is being taught in guard rooms and prisons and in such a way, that one feels almost as if the suffering and pain had already borne fruit. One man, a prison officer, said to my sister when she was walking with a number of conscientious objectors from the prison to the railroad station: "If I had 100 sons I should like them all to be with these men." You see, it is the reality of the men's faith, that im-

presses the men who are put to guard them and though great cruelty has been experienced by some of the first men taken, of late most of the men have been treated better. I almost think the wives at home have had the worst of it lately, but none of us knows what is going to happen and since Mr. Lloyd George has come into power we feel there is no stability in any part of our government and anything may happen. There is only one thing I feel we have now to depend upon: The lives and prayers and faithfulness of those who believe we can and must find a better way than war. All the nations, outside the fighting ones can help, and America most of all. The German people in England have a very unpleasant time. We have friends who come to us often, but as a rule people are not nice to Germans and some of our friends are so angry with us for seeking out Germans to help and having them stay with us, they will "cut" us in the street. This has been done to me by a most friendly person, it almost seems like a form of madness.

So much from the letter of Miss S. The postal card which I received yesterday forms a kind of sequal to the sad state of affairs described in the foregoing.

Postal Card No. 2.

January 18, 1917. — I am sorry today the parcel of photographs I posted to you have come back, they are not allowed to go. I am sorry I did not send them before these rules came in. We seem to hardly have any free intercourse with other nations now, it is very sad, but one hopes it will all soon be over. More and more people in England desire peace, and one feels it is the governments now that are keeping up this war.

Respectfully,

Helena Jansen.

411 High Street.

CORRESPONDENCE

First Church, Philadelphia.— On Saturday evening, Feb. 10, the organized Men's Bible class of the First Mennonite church of Philadelphia gave their annual banquet to their members and friends. The banquet was held in the lecture room of the church and was a success from every viewpoint. We had sixty-three present, the menu was good and the speakers were excellent. What more is necessary to make a banquet a success?

Those present were not only the members of the class and their friends from the church, but we had several men from out of town, among them being Rev. Harvey Allebach, V. S. Stauffer, Jacob M. Landis, Harry F. Landis of Quakertown, Pa.

We did not depend wholly on the speakers for entertainment and instruction. Excellent as they were they had to share the honors with the male quartet of the class (composed of C. E. Hunter, I. A. Moyer, N. M. Bergey Jr., and D. M. Kratz) and the Shelly orchestra, a justly famous musical organization of the Second church, Philadelphia Still the dinner did not depend on the efforts of the speakers, the orchestra and the quartet, but added greatly to the good fellowship of the evening by singing numerous hymns.

I shall now try to give a more detailed review of the events of the evening and incorporate the main thought of each of the speakers. I, however, first want to pay a tribute to the social committee of the class, Nelson M. Weiss, chairman, for the excellent arrangements, the decorations which were very appropriate, and the way the committee worked to make a success of the affair.

By the time the guests had assembled it was eight o'clock, but we took our places then and Bro. Rev. Harvey Allebach asked a blessing. The guests then sang "Old One Hundred". To add a patriotic flavor we sang the "Battle Hymn of the Republic", and a little later "What Did He Do." After the first course the quartet rendered their first selection, followed by an encore. The orchestra, of course, had started their pleasant entertainment about seven-fifteen o'clock and they rendered selections until the banquet began.

Just before the entree, S. M. Rosenberger, toastmaster for the fifth successive year, introduced Bro. Grubb who wished to leave early and possibly thus get out of making a speech, but the men would not be denied. Bro. Grubb said that his talking ability was handicapped by the tempting food setting before him, but he expressed his pleasure ot being present, and he felt sure that since the banquet was held in the church it would be assurance that we were in good company.

D. M. (Pop) Landis was then introduced as the father of the class who knows how to take care of his boys. He voiced the sentiment that the class is not a failure and that it has been and is an agent for the good of the church and the Sunday school.

Rev. Harvey Allebach then spoke on the "Successful Class". He proved to us by numerous illustrations that successful classes were the result of good leadership.

Bro. J. B. Berletel, superintendent of the Sunday school, showed us that life is not a dream, but something very serious indeed. Our Christian life, character, or reputation is only as strong as its weakest point is made by us. Each one should stop and ask himself the question, "What have I done?" One way to do something for the church and the Sunday school is for each one of us to take hold of non-church-going men and get interested in their spiritual wellfare.

Irwin Weiss, the assistant teacher, called on all the men to come out to Sunday school on February 11 as that was designated as visiting day for men.

Harry Braun and Irving Hunsberger, the president and secretary of the class respectively, called on the class members to place their shoulder to the wheel and do the Master's work.

O. M. Kratz then briefly explained the class contest. The class is divided into two sections. Points are awarded for new members, for visitors and for getting absentee members to return to the class. Bro. Braun is captain of Section A and Bro. Hunsberger captain of Section B. The contest to date is close, each side having 73 points. One absentee has returned and three new members have been added to the class.

C. E. Hunter, associate superintendent in the Intermediate department and member of the quartet, showed his versality by regaling us with several stories which all pointed to the moral that we must keep busy and do our work.

Just before we departed we sang the inspiring hymn, "The Church in the Wildwood."

I am sure that each one present felt that he was entertained, instructed and blessed by being permitted to be present.

Oliver M. Kratz.

A REVIVAL CONFERENCE IN CHICAGO

A communication from Sister Martha Burkhalter, a member of the Berne (Ind.) congregation, tells of the revival conference, held in Chicago in commemoration of the eightieth anniversary of the birth of D. L. Moody.

The conference was notable for the men of distinction in the administrative and educational work of the church who took part in it. For example, leaders like Bishop Luther B. Wilson of the Methodist Episcopal church, Prof. A. T. Robertson of the Louisville Baptist Theological seminary, Dean Torrey of the Bible institute of Los Angeles, and representative pastors like A. B. Winchester of Toronto, John Timothy Stone of Chicago and evangelists and rescue mission workers of the type of Paul Rader and Mel Trotter.

It was notable also for the remarkable unity in the teaching of these men, though representative of almost as many different denominations. And this unity expressed itself in the most conservative testimony to the Bible as a revelation from God, the deity of Christ, the personality of the Holy Spirit, the lost condition of men by nature and the all-sufficiency of the atoning sacrifice of Christ. No discordant note was struck from the beginning to the end of the conference.

It was notable also for the practical character of the instruction given. For example, Prof. Robertson, besides giving one or two inspirational addresses, taught the Epistle to the Philippians regularly at the same hour each day. After the same manner the Rev. Mr. Winchester took an hour a day for instruction in the overcoming life. Dr. Torrey's themes were prayer and personal work.

The inspirational addresses of Bishop Wilson, Herbert Booth of the Salvation Army, Dr. Robert McWatty Russell, Rev. W. W. Ketchum of the faculty of the institute, Pastor Rader, Mel Trotter, Dr. Torrey, and all of the speakers for that matter, bore upon such subjects as the prayer life of the Christian, Bible exposition, Bible evangelism, practical holiness, soul winning and related themes calculated not only to awaken a revival spirit but to guide it along useful and constructive lines. Prayer was a great feature of the conference, one of the best hours of the day being set apart for that exercise.

A very important feature of the program was a mass meeting on Sunday afternoon when three or four of the speakers addressed the great company on prophecy and the Lord's return in the light of the war.

A BIBLE STUDY ON TEACHING PURITY

By H. G. Allebach.

Text—Create in me a clean heart, O God, and renew a right spirit within me. Ps. 51:10.

The Teacher's Preparation.

a) Clean Life and Clean Lips. Eph. 4:29; Col. 3:8; Rom. 6:13; Col. 3:5; Eph. 5:3, 4.

b) Purity in Young People.— I Peter 2:11; Psa. 19:12; II Tim. 2:22.

c) Curse of Impurity. I Cor. 10:8; Job 14:4; Eph. 5:5; Titus 1:15.

d) How to Be Clean. John 15:3; I John 1:7, 9; Gal. 5:16.

Lesson Pegs.

A. Clean Life and Clean Lips.

The sin that is named in verse 1

is frequently warned against in God's Word. It means unclean and illicit relations of the sexes. No apology is necessary for introducing wholesome training and warning in this direction in our Sunday schools, for several reasons:

1. The terrible prevalence of unchastity and the wreck of multitudes of young people.

2. The guilty silence of parents and teachers, who, nevertheless are responsible before God and their children.

3. The peculiar exposure of young people in their teens to sexual temptation.

4. The perils of indiscriminate social intercourse, especially in towns and cities.

5. The perversion of sound, wholesome sex instincts by indulgence in low jests and frivolous suggestions which kill respect and reverence and turn all purity into impurity.

6. The consequent lowering of the health, vitality, and moral and spiritual standards of coming generations.

7. The crying duty devolving upon earnest Christian teachers throw out the life line.

8. The imperative demand of the Word of God to give instruction plainly and reverently and in the fear of God.

This is admittedly a delicate subject, and should not be entered upon without earnest prayer for wisdom from above. You as teacher may be honestly afraid of creating an evil instead of expelling it. The class may miss your spirit entirely and may find in the subject only an occasion for trifling. Yet many a conscientious teacher has felt uneasy at her silence and has honestly wished to say or do something helpful. And every teacher must realize that nowhere is instruction and moral guidance more necessary.

Method: Don't approach the subject gingerly. Avoid the appearance of apologizing, as though it were a sin to have high and holy ideas of natural functions. Don't let false modesty make your manner insincere or affected, and rob your message of its clearness and force. On the other hand, don't dwell unduly upon details that may prove repulsive. Use the terms fornication and lust, and be sure the class understands them. A hint of their meaning will be sufficient. Then take up the Scripture teaching, and use some of the multitudinous facts on hand to enforce and give point to the Scriptures. Never let your earnestness forsake you for a moment, but let it impress your scholars. Let them know that GOD SPEAKS, and they will listen. Fill them with your own lofty ideal, and pure thoughts will drive out the impure, if such exist. Everything depends upon your spirit. If this fails you, better not make the attempt.

First Point of Attack—A Clean Heart. Drill the text into the class. Recommend it for a daily prayer. Tell the story of David's sin and repentance, as given in II Sam. 11 and 12. Show how he honestly revolted from the wickedness and horror of his deed. Then take up the meaning and power of fleshly lust. Show them that the lust itself is sin, quoting Christ's warning: "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28. It is evil to harbor any such thought in the presence of the other sex. The thought may come, indeed, but the guilt begins when it is indulged, encouraged, allowed to gain the mastery. God's Word teaches temperance, self-control.

Second Point — Clean Lips. Read Eph. 5:34. "Neither filthiness, nor foolish talking, nor jesting". Girls, as well as boys, when together, will often have great glee over low, vulgar jests, which often pass for humor, innocent fun. Show that such filthiness defiles, and is often as dangerous as the first drink, or a match in the hand of a child. As boys are growing into manhood and girls into womanhood, they ought to feel a growing shame stealing over them when any one proposes smutty conversation. Read General Grant's retort below. Teach them to shun all loose stories, avoid plays, moving pictures, post-cards, and novels that arouse the passions and make a jest of such holy things as marriage and motherhood.

B. Purity in Young People.

II Tim. 2:22 tells what to flee and what to follow. "Flee youthful lusts"—that is, the youth is to run away from his besetting temptations. He is to face in the other direction and seek uprightness, faith, charity, peace, and all the habits that foster these virtues. Seeking virtuous things is the only way to flee vice. Read only good books, cultivate the society of good people, imitate only good deeds, learn to see the good features of family life, to love only pure and uplifting conversation.

C. Curse of Impurity.

The impure man has no part in the kingdom of God. Jesus said, "Blessed are the pure in heart: for they shall see God." Into the holy city shall in no wise enter anything that defileth. The sentence that will be spoken from heaven upon the impure trying to enter is: "He which is filthy, let him be filthy still."

To an evil eye nothing is good; holy things lose their holiness, all things are twisted. A bad heart easily sees all things going to the bad. Everybody is tainted, nobody can be trusted. There is no such thing as goodness, it is only an idea, perfectly impractical, "To them that are defiled and unbelieving, is nothing pure." This is the awful curse resting upon an impure mind. And nothing can blast a boy's or girl's soul so quickly and effectively as impure habits of thought or life. Sexual impurity is one of the fruitful sources of godlessness, infidelity. A libertine is capable of any crime—lying, theft, slander, murder. Morality, society, human life, are all cheap. A boy once started on this highway to hell is unfit ever to be a father, a girl to be a mother. The innocent babe in their arms is to be pitied, for it is poisoned in the cradle. Thoughts are the product of life-habits just as much as the habits are the offspring of thoughts. A pure life is like a fountain from which only pure thoughts can bubble forth. How important, then, to save the young life and keep it pure.

D. How to Be Clean.

Be filled with Christ's spirit, so that you will live every day in that spirit. Be transformed by the renewing of your mind that you may know what is that good and acceptable and holy will of God. That is the only way to keep clean. Then unholy and vulgar things will have no attraction.

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word."

General Grant was once in a company of men, when one began to tell a shady story. But before starting out he looked around him, saying, "I hope there are no ladies present." "But there are gentlemen present," retorted General Grant.

Sexual immorality, by indulging in indiscriminate intercourse, is the occasion of a terrible disease—syphilis. The disease is communicated through public drinking vessels, whereby many an innocent young man or woman has drunk in the disease, a thousand times worse than tuberculosis, poisoning the blood, causing blindness, deafness, idiocy, various forms of skin and bone diseases. Dr. William Osler says that "of killing diseases, syphilis comes third or fourth." This is one of the reasons why the law in various states has banished the common drinking cups and the common towel. One such case in a church can communicate it to others through the communion cup.

But this is not the only social disease. There are a number of others, this being the most revolting.

At the close of the World's Purity congress at Minneapolis in 1913, some of the Canada delegates recommended warnings to girls away from home, which warnings the Canadian government printed and circulated. Here are a few of them:

While on a journey never leave the train or boat with a stranger.

Never accept a ride in an automobile or other vehicle, or enter a house, restaurant, or place of amusement on the invitation of a stranger.

Do not loiter in public places, and remember that there are women as well as men in strange cities, or traveling by train, who are watching for chances to decoy the innocent.

When in danger, pray to God for deliverance. He who has the power of life and of death can show a means of escape, and may He, the source of pure love, take from our hearts all lusts that defile, replacing them with such respect for our own honor and the honor of others as is shown in the teaching and example of Jesus Christ.

Evangelist Brown says: If women went decently clad on our streets and in our ball rooms, one-half of the immorality that makes vile this land would be gone inside of twelve months. How our boys and girls can walk the streets without having their brute instinct aroused is a mystery to me—in face of the extreme style of dress for girls and women.

In many cities there are houses of prostitution into which young, inexperienced girls are all too easily enticed. In two blocks in Atlantic City, thirty-one brothels were recently found, containing one hundred and twenty inmates, most of whom had been driven from Philadelphia, New York, Baltimore, Washington and other cities. Some of these houses are lodging houses, fourteen used automatic pianos for dancing, and some have "professors" to play them. A great number of boys were found in these houses, especially on Saturdays.

Thousands of young women end up in a den of commercialized vice in some city because they never received any training or warning from parent, teacher, or friend. They have sold their virtue because early indulgence made them a slave to their passion.

(Continued on page 5.)

THE MENNONITES

By C. C. Regier.

(Continued.)

Among the early leaders of the Anabaptists Hans Denk was one of the most important. He started his ministry in Nüremberg as a young man in 1523. His spirituality brought him popularity and this brought jealousy on the part of the clergy. Before long he had to leave. He spent some time at Augsburg, Worms, Strassburg, etc. He died as a young man. His statement, "Christum vermag niemand wahrlich zu erkennen, es sei denn, dass er ihm nachfolge im Leben (Langenwalter, M. S.) shows us the man. Michael Sattler is supposed to have been the author of the Schleitheim Confession, 1527. He was tortured to death on May 21, 1527. His wife was drowned in the Neckar two days later. He was highly complimented even by his enemies. Some other prominent leaders were Ludwig Hetzer, Felix Manz, George Blaurock, Dirk and Obbe Philipps and Menno Simon. Another leader was Leendert Bouwens, who is said to have baptized 10,000 people. (Wedel II, 143.) And nobody did more to differentiate the Mennonites from other confessional groups than Dr. Balthasar Hubmeier, unless it be Menno Simon. This last named man was the one after whom a part of the Anabaptists were named Mennonites. The name was not one of their own choosing. They wished to be called Apostolic Brethren, but their enemies called them "Wiedertäufer" or "Taufgesinnten". Later a portion of the movement was called Mennisten or Mennonites. Menno Simon was born at Witmarsum, West Friesland, Holland, somewhere about 1496. At the age of 28 he began to serve as a Catholic priest at Pingjum. At first he didn't use the Bible for fear that he would be mislead by it. But to clear up his doubts as to the actual presence of the body and blood of Christ in the Lord's Supper, he studied the New Testament and was soon convinced of his former doubts. Then he consulted his Roman Catholic pastors, Luther, Bucer and Bullinger, on the subject of infant baptism. But each had a view of his own on the subject. This convinced him that he had been deceived also on infant baptism. Next he went to Witmarsum. There he opposed the Münsterites and won the reputation, "dass er ihnen den Mund fein stopfen könne." But he had a bad conscience on account of it, for he saw the intense earnestness of these misguided people. The Münsterites had gained a considerable following, when the authorities attacked some 300 of them at Onde Klooster, near Witmarsum and killed most of them, including Menno's brother. This incident forced the conscientious Menno to a self-examination in which he accused himself of trying to live an easy life when these poor deceived people were willing to die for Christ and he and others withheld from them the things which they should know. If he were not a Catholic priest he could have far more influence over the people. On January 12, 1536, he left the Roman church. And when a small group of Anabaptist young men of high character appealed to him to become their leader, he accepted after hard reflection. Persecutions soon came, but he seems to have looked upon them as deserts for his former life. In his convictions he was determined ("fest und zähe") but he was also kind of spirit. Six years after he had left the Roman church 100 guilders were offered for his capture. From then on he saw few days of safety. And yet he succeeded in living till the age of 60. His greatest sorrows came from the fact that there was disagreement and division inside of the group, and as a result Menno and Dirk Philips lost much of their former influence. He died on January 13, 1559, at Wüstenfeld. The place of his burial was destroyed in the 30-year war, so that we do not know the exact place where his remains are today. He was a great organizer and as he had to be on the move a great part of the time he did much to bring the different Anabaptist congregations together. The following statement will give us a glimpse into his soul: " I desire nothing else, before God, who created me, than to deal plainly with the living voice before every one as one willing to be overcome by the Spirit of Christ, or to overcome; for my desire is that I and many with me be saved; hence it is unnecessary to use the sword against me; if I have not the truth I desire with all my heart to be instructed in it; but if I have, you, then, do not persecute me but Him who is the truth, Christ Jesus." (Complete Works of Menno Simon I, p. 214.)

The Anabaptists also had their weaknesses. They demanded too much of the new members: condemned "interest"; demanded literal obedience to the Scriptures; held things (property) in common, and made too much use of the "ban". Communism defeated one of their fundamental characteristics — personal freedom. (Wedel II, 148.) The "ban" was used for discipline. This frequently protected the "communities" from slander, for the corruptions that attached to the older churches were under this system not possible. Only sometimes it was too strongly enforced. (Langenwalter, M. S.) They also depreciated education, largely perhaps because they saw so much to suffer from the educated but immoral clergy of the established churches. Infant baptism they opposed rabidly.

An incident happened which threw a great deal of discredit upon the Anabaptist movement, although unjustly. That was the Münster episode. The hard conditions under which the people lived and the severe persecution on the part of the governments made the people fanatical. And when the leaders advocated war and revenge on their enemies it was time for the government to suppress the movement. And it was done ruthlessly. As these Münsterites also denounced infant baptism, it was natural that all Anabaptists should be regarded with suspicion and hatred. This, however, was very unjust, for one of the fundamental principles of the Anabaptists forbade them to make any use of the sword even for self-defense. Then, too, the leaders protested against the fanaticism of the Münsterites.

The persecutions which the Anabaptists and Mennonites had to suffer were fierce. As an example of the attitude of the states toward these people the Edict of Speyer, issued by Emperor Charles V, in 1529, may be mentioned. It says, "Nachdem auch kürzlich eine neue Sekte entstanden, so in gemeinen Rechten verboten und vor vielen Jahren verdammt worden ist—so soll, um Frieden und Einigkeit im Reich zu erhalten—jeder Wiedertäufer und Wiedergetaufte, Mann oder Weib, mit Feuer, Schwert u. drgl. ohne vorhergehende Inquisition der geistlichen Richter vom Leben zum Tode gebracht werden." (Wedel II, p. 77.) Duke William of Bavaria gave command to behead those who recanted and to burn those who refused to recant. (Wedel II, 78.) Needless to say that under such governmental instructions the Anabaptists (and the Mennonites, who can hardly be distinguished from them) had much to suffer. Many were drowned, burned, tortured, imprisoned, banished from the country, condemned to do galley service, etc. According to government records in Innisbruck 700 persons were executed, banished or otherwise punished in Tyrol in 1530; 600 were put to death in Ensisheim before 1535; 73 in Linz, 350 in the Palatinate and 50 in Passau. In all, thousands were executed, starved or left to die in prisons. "Only Strassburg, Nüremberg and Philip of Hesse refrained from the effusion of blood." (Schaff-Herzog Ency.) By the close of the 17th century Mennonites were still sold as galley slaves or sent to prison in Switzerland. In Holland and northwestern Germany they enjoyed most of the civil and religious rights of other people. But they were regarded with suspicion even in the most tolerant countries. (C. Henry Smith; Mennonites in America, p. 7.) This was partly due to their beliefs: Opposition to war; refusal to take oaths; condemnation of infant baptism and denying to the state the right to dominate over the church. But it was not so much the doctrinal heresy that roused the hostility of the authorities as the refusal to submit to the organized state church.

(To be continued.)

THE CHURCH NOT A HOSPITAL

The church of God is not a wayside inn where the traveler stops simply for refreshments, and then goes on his way. It is not a hospital where people lie in bed the whole year long, but the church is a body militant, composed of brave men and women who have volunteered their services to God, and who have taken oath to never return to selfish occupation.

The church of God is a collective body of individuals, whose personalities are as distinct as the waves, yet united as the sea. She is the modest bride of Christ, yet, aggressive, and progressive. Her mission is one of conquest and emancipation, which can not be secured by haphazard expediency, tolerant compromise, or deference to the foe she seeks to overcome. The church of God must not trust alone to those powers that work through natural law, but she must be wide awake and active.

Intelligent action is always based upon intelligent thinking, hence no one will succeed as he should until he has a clear conception of sin as the abominable thing in the universe. Toleration is a dangerous word when used in connection with sin. It is the obstructor of revelation, and mildew of pure character. Absolute conformity to the will of God in every detail is the underlying principle of safety, and the prime factor of successful character-building.

"Work or die," is one of nature's fixed laws, and also a spiritual law.—Sel.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail matter.

EDITORIAL

The paper of another denomination asks the question, "Who knows why a person who does not own a church discipline and pay for the church paper should be kept in office in the church?" Certainly, there is nothing to be said in favor of retaining such a person in the confidence of the church that holding a church office implies. We believe that the test should go beyond the limits of a single denomination and be applied to the officers of our own churches as well. It is reasonable to presume that a church officer is familiar with exactly what the church teaches and requires of its people. He is in his position to see that the doctrines and the rules of the church are properly applied. If he does not even possess a copy of them how is he to see that they are obeyed, or, how is he to obey them himself? It is also expected that church officials are familiar with things in the church beyond the confines of their own congregation. There are the conferences, the benvolences, the publishing interests, the schools and colleges and the Home and Foreign Mission boards, all of which represent the collective activities of the individual churches. Can an officer of a single church be in touch with the duties of the congregation and its people if he persistantly keeps himself in ignorance of them by refusing to take the church paper?

The readers of the Mennonite will naturally ask, Are there such church officials? Our answer is that there are many in our denomination to whom the churches look for guidance who nevertheless ignore the opportunity the church papers give them to keep in touch with things. In selecting a church official it would only be reasonable that the church insist upon the one so selected be loyal to all that the church represents and keep in touch with all its interests. Without the denominational paper this would be impossible.

Reports have it that the moving picture promoters have decided to omit the display of nude persons from their films. Perhaps they are beginning to realize that it is time to be good when steps are taken to make them to be good although the probable reason for the move is that they have overdone the thing and found out that as a business proposition indecent pictures are re-acting against their profits. Our attention was called to a certain film play, very much advertised, in which a woman is presented in the act of disrobing. Imagine a mother going to see such a thing accompanied by her son in his early teens! Yet, there were many who did so. Imagine something worse than even that, some mother's daughter in her early teens attending such a show only accompanied by some particular boy friend of her age or maybe a little older! What mother, with a grain of self-respect, would want to give such a matter a thought? Sad to say, the circumstance is more than a mere ugly thought. Children by the thousands saw the performance. In most states there is a board of censors whose duty it is to see that the pictures remain within the rather vague limits of public decency. We are not familiar with the way such officials are appointed or where they come from but our general impression is that when the authorities are looking around for a capable person to serve as a censor of the moving picture shows they go to some blind man's home to get him.

Children whose imaginations are fed on pictures that detail attempts at rape, the seduction of women and the tricks and trades of the inhabitants of the brothel cannot be expected to grow up in angelic virtue. The next serious thing in order for the people of America to face will be, we fear, such an epidemic of immorality among the children that will startle the world if means are not taken to prevent it. Not so long ago cow-boy and Indian scenes were so much in vogue that the youngster who saw them had his imagination fired to the extent that when he came home he practiced catching wild horses by trying to lasso his grandmother or some other member of the family less supple than himself. People were horrified then at the thought of what the thing might lead to. Now we are past the time when we tremble lest young America stampedes for the West and exterminates the Indians, we wish for that time in the moving picture to return, but wish in vain, for it already belongs to the good old days. Today the business is a fountain of impurity, a breeder of crimes against men, women, children and God, an ocean ever spreading and engulfing our boys and girls in its slimy hold.

AN EDUCATED MINISTRY

The minister of the gospel occupies a position in life that is unique. He mingles with his fellow men on occasions gay and sad, meets the people in their homes, sits in and directs business meetings, and is the teacher of his congregation.

As a visitor he goes into the homes of both wealth and poverty; as a special citizen he is prominent in the life of the community, and as a teacher he is expected to instruct the classes and the masses.

Were he not a public instructor, the other manifold duties of his calling would require mental ability and polish. And when his platform work is considered, the necessity for mental equipment is at once apparent. The successful public speaker in this age must be able to express his thoughts in language the schoolchildren will not criticize, and his thoughts must be worth expressing. The preacher's message is the Old Story, but, if successful, this message must be up to date—presented in the terms and illustrations of modern life.

The time was when many of the great preachers were self-educated men, and even now some of the most successful pulpit men have never enjoyed the advantages of college life. This being true, the possibility of a young man at the present time, preparing himself, without the aid of college training, for a successful future ministry, will have to be admitted. But such an accomplishment is more of an exception now than in former years. Also, this method is slow and laborious, and, in other ways, unsatisfactory.

The average young man can take a college course. The wealthy father is not necessary. It is highly probable that, for many years yet, the majority of celebrities in the pulpit, and in the other literary vocations, will be men who will have struggled with college debts. The question is not, Can the young man, who wishes to preach, acquire college training? He can—if he has in him the requisites of a useful minister.

The question is, Where should the young preacher receive his training? We would answer that he should attend the college (and the university—should he wish to do postgraduate work) which offers positive instruction and exalts the Bible. No college or university in whose classrooms skepticism has a place can develop the preachers this sin-stricken, burdened, sorrowful old world needs. No preacher whose faith in the things the people expect him to stress, and the things they need, has been shaken, can be happy in his calling—and happiness in one's calling is an asset, without which there can be no great success. We do not think Ruskin missed the mark when he wrote:

Education is leading human souls to what is best, and making what is best out of them; and these two objects are always attainable together, and by the same means. The training which makes men happiest in themselves also makes them most serviceable to others.

—Christian Standard.

A BIBLE STUDY ON TEACHING PURITY

(Continued from page 3.)

Dr. Mowry of Chicago has designed cards for distribution among girls and boys as a warning to save them from impurity. He says to the boys: "Boys, show yourselves that you can go about the right way when your sensations of passion come—when you are 12 to 16 years old. Shun bad pictures and stories, as in the end they cannot fail to do harm, in one way or another.

"Do not attempt liberties with good, sweet girls, as it may result in lives of shame and suffering, and make bad women out of those who would otherwise become good wives and mothers.

"Treat girls as you would want other boys to treat your sister."

He says to the girls: "Girls, where do you suppose you will find yourselves if you lower your own self-respect by allowing yourselves to commit any secret doings with boys or men that you would not have your mother or teacher know?"

Dancing is a prolific cause of such sins as fornication, adultery, lasciviousness, children born out of wedlock. So writes former Judge Austin of Georgia. "No person can dance and be the same," he says. "The sexual instinct prompts all dancing," and therefore boys and girls from 12 to 16 may mostly want to learn to dance during this period, the period of adolescence. "Few girls," he says, "are there who

would remain in the embrace of a man as long after the dance as they were in his embrace during the dance." "Dance halls are doing more to break down the character of young people than anything else."

Ten thousand children—mostly school girls—have been lured from their homes into the arms of white slavers in New York City. —Herbert Kaufman, in the Chicago Examiner.

If you as teacher want to recommend suitable reading matter to your class on purity, ask for the magazine "The Light", published at La Crosse, Wis.

THE S. S. LESSON
March 4.

Jesus Feeds the Five Thousand.
John 6:1-14.

Golden Text.—Matt. 6:11.

Jesus was followed by a great multitude. They had something to get from Him. He had something to give. The multitude was on the way to attend the feast at Jerusalem. This was a great religious privilege and in following up this privilege they had opportunity to get closer to Jesus and enjoy the blessings He had to bestow. Man is by nature a religious being and in following the promptings of his religion he is led to Jesus and there gets the great blessing He has to bestow freely upon all who seek Him. Too often religion becomes a dead formal thing that does not satisfy the cravings of the soul and shuts the eyes to the possibilities of getting anything from God. When it degenerates to this it is no more religion. It then is the shell from which the meat has been taken.

The miracles attracted the multitudes. Some were curious, others wanted to be cured or had friends whom they hoped to have cured. Miracles are the credentials by which Jesus shows that He comes from God with extraordinary power and desired only to do good to the world. In them, by His power to do good to the bodies of men He illustrated how he was able also to do good to the souls of men.

Philip noted the crowd and also noted that they needed feeding. One of the greatest wrongs man may do to fellow men is to ignore their physical needs when he himself has plenty. There is nothing to be said in favor of the rich man who lives in luxury while he knows that at his very gate others are starving or are in need of the barest necessities of life. Philip noted the crowd's needs because Jesus pointed them out to him. When Jesus points out the needs of those whom He is pleased to call His "little ones" we have not the slightest excuse to be unconcerned about them. What we do for them we then do for Jesus.

Philip estimated the great cost of feeding the crowd, yet Jesus had bread to give that cost nothing. The spiritual food that Jesus had to give was more important than the material food. Men are apt to twist the order around and regard physical needs as the more important, but when they catch the spirit of Christ they will realize that the most important thing to seek is the kingdom of God and His righteousness.

The lad with the loaves and fishes was no doubt in the minds of the multitude of the least consequence. Jesus noted what he had and used it to the greatest advantage. It isn't what the world thinks of what we have or can do but what Jesus thinks of it and how He uses it that is of supreme importance. God often takes inconsequental things and makes of them things of the greatest worth. The might of the kingdom of God has been built up by men and women to whom the world pays little regard.

In using the bread and fishes Jesus made much of little. That is God's way of doing things. One little grain of corn can produce hundreds. In the miracle Jesus only hastened a process that is going on every day. One insignificant nation, the people of Israel, preserved the true faith for the world. One weak Christian is the light of the world. One movement may fix the destiny of an individual, of a nation or of the world. Never should we despise small things. We do not know whether they are really small. In God's hands they may be the power that shakes the earth.

The disciples were commanded to give the multitude to eat. The multitude now before the disciples are the Christless in the homeland and in the lands across the seas. They hunger. Some hunger for the necessities of the physical body, others hunger for the necessities of the spiritual body. In either case the command to give them to eat is imperative.

The bread illustrates the fullness of the gospel. It is sufficient and satisfying because it comes from the Giver of every good and perfect gift and because it alone can meet the needs of hungry souls. We see in the feeding an illustration of the gospel feast which is designed for all, is free, is satisfying and comes from the hand of Christ as a gift prompted by His grace.

The saving of the crumbs should be a rebuke to those who waste God's gifts. Not only are natural resources despised by the enormous waste now going on, but there is a waste of opportunity, of talent, of time and of knowledge by many who could make them things of enormous blessing to the world.

THE C. E. TOPIC
March 4.

Service. Jos. 1:19-27.

A definition that is satisfactory and tells in a few words what a thing is, no more or no less, is one of the hardest things to compose. The Bible does not contain many definitions, but those that it does give are to the point and extremely practical. Two Bible definitions ever to keep in mind are that of faith in Hebrews 11:1 and James 1:27, which reads: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction and keep himself unspotted from the world." Religion, then, is a state of purity and service into which God bids every one who wants to be His child, to enter.

All service must have behind it a pure motive and a pure life if it is to be acceptable to God. It is God's purpose to use his children to clean up this filthy old world and get men ready for the pure and eternal atmosphere of heaven. No one would imagine that any cleaning-up process could be accomplished with filthy instruments and surely, the wise God would not under any circumstance endeavor to make the world clean of its iniquity if sin-soiled hands and hearts were to do it. First, get clean through the redemption that is possible through Jesus Christ and then only will you be a factor in saving the rest of the world that now wallows in its sin and iniquity. For this reason we are commanded not to be unequally yoked with unbelievers or have fellowship with the unfruitful works of darkness.

It is important to realize that service is the chief thing in the activities of a Christian life. God does call some to leadership and He has so constituted the order of things that some must benefit by the service of others, but the emphasis is always upon service. Jesus Himself declared that the Son of Man came to minister rather than to be ministered unto and He gave an example at the close of the Last Supper intended to show that if He was willing to take the place of the lowest we, too, should be ready to take that position. In Scripture He is spoken of as the servant as well as the Master. God's greatest and best men and women were proud to be regarded as His servants, and Paul speaks of himself bearing on his body the marks of the Lord Jesus (that is, the brand which the slave-master burned upon the face of his slave, or, the scar that the Jewish slave bare in his ear as a sign that he had willingly given himself in slavery to his master when the opportunity of securing his liberty presented itself.) Service is honorable. True service to a worthy master is never degrading. Most of us work for some one, that is, we are their servants, but we do not see anything degrading in our situation. It would be a sign of our inferior character if we would not work. It is generally to our advantage to be working for someone else. The noblest of all callings is being a servant of the Most High, a co-worker with the Son of God.

The kind of service we should perform is revealed to us. We have the example of both the Lord Jesus and those who were great in their service for God. The first thing to learn for ourselves in our study of God's servants is that they were unselfish. It is well enough for most men to work when they know that their work will give some material reward, but in the service of our Lord we must not expect reward in this life. Our attitude must be, doing good for goodness' sake, helping others for the sake of helping them; giving because we want to give with no expectation of getting anything back for our giving. The next thing to be learned in our service is that we are to use the means which God has put at our disposal. The little Hebrew maid in the land of the Syrians, telling of the God of her people to her mistress; the lad with the few loaves and fishes, or Dorcas with her consecrated needle, were as much in the great service of the Almighty as were the fiery prophets or the eloquent apostles. In our service we must also realize that, unless He especially indicates otherwise, our field of service is right where we happen to be. Like the leaven, we are to influence for good the one next to us; like the vine, we are to bear fruit right where we are. Like Paul and Silas in prison or Peter and John in the temple, we must be ever ready to testify of our Christ and point others to Him.

Service to fellow men, when it eases them in their miseries, relieves their distress or points them to a Savior for their salvation is possible to all who want to be real servants of their Lord. Sin, ignorance, poverty, pain, sorrow, crime and vice have their victims everywhere and wherever they are; there is a call to some one to come and help.

NEWS OF THE WEEK

GENERAL FUNSTON DIES SUDDENLY IN A HOTEL

San Antonio, Texas, Feb. 19. — Major General Frederick Funston, commanding the southern department of the United States army and one of the leading figures in the country's military history since his capture of Aguinaldo, while commanding a Kansas volunteer regiment in the Philippines, died of acute indigestion tonight. He collapsed in a hotel soon after dining with friends and did not regain consciousness before his death, a short time afterward.

General Funston was at his office today, with no sign of ill health. During dinner he seemed in his usual good spirits and after the meal began to play with a child of one of the guests. He fell over unconscious before any one could reach him.

Lieutenant Colonel M. W. Ireland, medical corps, U. S. A., General Funston's physician, said, General Funston had been under his care for the last two weeks and for several days had been virtually well. Two weeks ago he had an attack of acute indigestion.

General Funston was fifty-one years old. Ever since March, 1916, when he was placed in command of all United States forces on the Mexican border, General Funston had worked unusually hard. At critical times in border developments he frequently remained on duty continuously for twenty-four hours. The Pershing expedition and of late rearrangement of regular troops while providing for the return of national guardsmen, exacted an enormous amount of detail work, probably exceeding that which fell to any other commanding general of the United States army since the Civil war.

GERMANY ASKS WHITLOCK TO LOWER U. S. FLAG

Washington, Feb. 15.—The German request that Brand Whitlock, American minister to Belgium, pull down the American flag from above the legation building in Brussels, the reported detention of American relief commission workers in Belgium and the apparently illegal sinking of the American schooner Lyman M. Law—the latest developments in the international situation — unquestionably have brought the United States and Germany nearer a complete break.

It is generally assumed that a diplomatic break between the United States and Austria-Hungary can not be delayed much longer. Neither at the white house nor at the State Department, however, was there any official comment today on the possibility of an immediate break with Germany's ally.

The report that the American relief workers in Belgium, of whom there are a great many, have been thrown into prison, has not been confirmed. Assuming that the German government, after it had decided, as it did at one time, to hold Americans in Berlin as hostages until it could get certain information from the United States, instructed the military authorities in Belgium to detain the Americans, the authorities here would not be surprised to hear that the relief workers have been in prison or are now held by the military authorities.

The State Department is making every effort through its diplomatic representatives in the neutral countries in Europe to ascertain what actually has happened in Belgium, as well as in Turkey and some of the Baltic states, where there were many Americans at the time of the break with Germany.

The State Department's official report was that Mr. Whitlock had been requested, but not ordered, by the German military authorities to lower the American flag from the legation in Brussels.

WILSON TO GET THE WAR POWER

Washington, Feb. 18. — Congress will pass the resolution recommended by President Wilson conferring wide powers upon the chief executive in connection with the use of military and naval forces of the United States for the protection of American life and property wherever and by whomever menaced.

This prediction is based upon a careful canvass of the situation in both houses by representatives of the administration.

Equipped with the powers desired, President Wilson will be able to take such action as may seem necessary in order to force American rights. If war should come, then congress will be called into extra session to declare the existance of a state of war from the date of action by this government.

There will be objection in both houses to the resolution. Efforts will be made to curtail the extent of this presidential authority. Senators and members will seek to forbid his use of American ships or American forces in the European war zone.

In the end the president is satisfied he will get through the kind of a resolution which, in his judgment, is essential if he is to be in a position to protect American life and property.

The president does not want to appear again before congress unless forced to do so. Such action will be necessary if Germany commits the overt act which is hourly expected. It may be necessary if so much opposition develops to the plan of a joint resolution that, in order to jam it through, the president should be compelled to make an appeal to the two houses, and above all to the country.

But fourteen days remain before congress must adjourn sine die. An organized filibuster in the senate could defeat any legislation which might be advocated. If such a filibuster should appear, it could be only beaten by the force of public opinion.

STEEL NET PLACED TO PROTECT N. Y. HARBOR

New York, Feb. 17. — A steel net, designed to protect the port of New York from hostile submarines and other war craft in the event of war was put in place at the entrance off the harbor today.

For the present it will be kept in position only between sunset and sunrise and will bar all ships from leaving or entering the harbor during the night. In case of war, the construction provides for placing it as a permanent barrier, if naval requirements make it advisable.

Three tugs and three lighters from the New York navy yard lowered the net early to the bottom of the channel.

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35-9

HEARS FROM AMBASSADOR

Washington, Feb. 15. — The first message to reach the State Department from American officials in Turkey or Bulgaria since the break in relations with Germany, was received today from Ambassador Elkus at Constantinople, who inquired about the difficulties of communication with his government.

It bore the date of February 7 and apparently was delayed at least five days longer than is usually the case with dispatches from the Turkish capital.

Officials are investigating the cause of the delay in all dispatches to and from Turkey and Bulgaria, but are not certain yet whether it has occurred at Vienna, through which all dispatches pass.

TWO REPORTED KILLED

El Paso, Tex., Feb. 15.—Two Americans were reported killed Tuesday, when a band of Mexicans, believed to have been a part of Jose Ynez Salazar's command, raided Lang's ranch, on the American side of the border, west of the Corner ranch, which was raided Monday, according to an American who returned here today. He said one of the men reported to have been killed in the raid at Lang's ranch was named Fulton. The name of the other man was not known.

American cowboys in Hachita were organizing a posse of fifty armed men to cross the border in an effort to rescue the American cowboys who were being held as hostages by the Mexican raiders, according to this American.

RAILROADS REACH AGREEMENT TO RELIEVE SHORTAGE

Washington, Feb. 15. — The chief railroads of the country took summary action today to relieve the shortage of freight cars and the traffic congestion at eastern seaports again approaching an acute stage because of the curtailment of trans-Atlantic sailings by Germany's new submarine campaign.

Representatives of thirty roads at a meeting here attended by interstate commerce commission officials, reached a "gentlemen's agreement" for a new and drastic campaign of relief, including the following measures:

Adoption of regulations tantamount to a virtual embargo on all export shipments through eastern ports, until a part of the vast accumulation already awaiting steamships can be cleared away.

Liberal use of "an intelligent embargo" on all domestic eastbound shipments. Such an embargo, already effective on some roads, may be extended.

A policy of separation of empty from loaded cars in the congested yards and sending the empties back, with others released by unloading, to western lines in solid train loads, ahead of all other traffic except passenger trains.

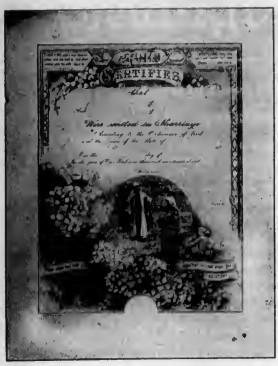
Eastern roads agree to give in addi-

AMERICAN SAILORS HELD AS HOSTAGES GIVEN FREEDOM

Berlin, Feb. 15. — The American seamen who were brought prisoners to Germany on board the British steamer Yarrowdale, have been liberated.

The British steamer Yarrowdale was one of the vessels captured by a German raider in the South Atlantic some time ago. With an armed prize crew aboard the steamer was taken into a German harbor on December 31. She had 469 prisoners on board, among whom were seventy-two Americans, according to an announcement made sometime ago by the German foreign secretary. It was stated that these men were to be interned as prisoners, having been captured on an armed vessel.

Early in the present month—the day of severing diplomatic relations with Germany — the United States demanded the release of the Americans. The following day it was announced that Germany had acceded to the demand. Later it was announced from Washington that the men were being held in Germany until assurances had been received from the United States as to the safe departure of Count von Bernstorff and the German consuls and the safety of German war-bound ships in American waters. A Washington ditpatch, Feb. 13, said that Secretary Lansing through the Swiss government had made inquiries of Germany as to the reasons for the continued detention of the seamen. A dispatch from Washington Thursday said a peremptory demand for the release of the men had been prepared by the state department and that it would go forward soon through the Spanish ambassador at Berlin.



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No. 22

The New Number for 1917.

In this booklet will be found concert matter for the Sunday school to fit in with any idea or service for Easter. It is especially rich in primary matter, the recitations and exercises for the little people being unusually taking and bright. This number of the Treasury contains:

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, MARCH 1, 1917. No. 9.

IN MENNONITE CIRCLES

Taking it for granted that all our congregations would concur, the president of our General conference has sent to the president of the United States the following telegram: "The General Conference of Mennonites of North America is composed largely of persons who left various European countries to avoid violating their faith by military service. These persons and descendants petition you to do all in your power to forestall compulsory military service and war."

The Dutch Mennonite Missionary union is, according to the latest reports coming through De Zondagsbote, very seriously crippled by the war. Much of its support came from South Russia and Germany. "The well of generosity in South Russia", as the paper calls it, has been entirely choaked up. Bro. Neff of Weierhof, South Germany, visited the last meeting of the union on September 6, 1916, and brought with him a substantial contribution. The condition of the union, however, is such that greater support must be given or the work will be seriously crippled. The writer of this report suggests that the assistance of the American Mennonites be invited; he says, among other things: "In America, in the United States and in Canada, there are more Mennonites than in all the rest of the world; they are generally prosperous, they are in sympathy with big undertakings including spiritual things and missions. Schould they not have a heart for the Dutch Mennonites who in former times held out to them the helping hand?"

That Bethel college has an active and spiritual Y. M. C. A. is evident from the following report, appearing in the College Monthly:

Mission study classes have taken the place of the Bible study classes during the second semester. The association meetings are as a rule quite well attended. On January 10 the meeting was in charge of Paul Erb. His topic was, "Shall we take Jesus seriously?" Discussions were asked for on this subject and many responded with good thought on what it would mean for Bethel if every man would take Jesus seriously. This meeting was one of the most successful and profitable meetings that the association has had for some time.

On Jan. 17 the meeting was in charge of Paul Baumgartner. At this time we had a special song service. Under the spirited leadership of Prof. Schmutz this song service was made a real devotional meeting.

Prof P. J. Wedel spoke on "True Heroism" on Jan. 24. He emphasized the true hero as being the one who in an unselfish spirit sacrifices for a cause or for the welfare of others. Through the short Bible course the association was so fortunate as to have some of the visitors speak at its meeting. Thus on Jan. 31 Rev. Amstutz of Halstead spoke on "The Kinds of Vessels that can be made out of clay." The speaker drew a parallel between the potter and his clay and Jesus and man. The talk was very much appreciated by all especially by the young men. On February 7 we had Rev. Suderman of Moundridge with us to speak at the association meeting. His subject was "Character Development." He emphasized that character development was the highest aim and could be attained through effort only. He said the highest type of character was inseparable from religion and that the only true and solid foundation for a good character was Jesus Christ.

H. A. Fast.

The Mennonite church at Menno, Wash., herewith invites all the conference churches to participate in the ordination of Rev. D. B. Hess as elder, on the 11th day of March, 1917, if it be the Lord's will. We heartily implore an interest in your intercession before the throne of grace.

NOTES AND COMMENTS

Definite announcements are made of the First Christian Efficiency congress to be held in Pittsburg, September 24-27, 1917.

It will seek to release the best knowledge gained by the study of the plans which have worked successfully through the local Inter-Church federations.

Stress will be laid upon the necessity of a Christian program worthy of the demands to be made upon organized Christianity under the new internationalism. The world has not yet learned how to live in permanent peace. It will not learn how so to live until international relations are christianized.

Is there really a science of individual and federated church work? It is hoped that this question will receive at least a partial answer at the Pittsburg Efficiency congress.

Recently there was held at the Ohio State university, Columbus, a Country Life conference under the joint auspices of the Commission on the Church and Country Life and the Ohio Rural Life association. About 250 men and women were in attendance, one third being ministers. The report of the Ohio survey was received with great interest. In many respects it was surprising and sensational.

The survey shows that a majority of the rural churches in Ohio, serving a population of 1,750,000 are barely holding their own or are slowly dying. There are 6,000 of these churches or one to every unit of 286 people. Meigsville township is typical of many townships. It has nine churches for 846 people. None of these churches has a resident pastor. Nearly two-thirds of the 6,000 churches have no resident pastors. More than 5,000 are without the undivided services of a minister. More than 3,300 have one-third or less of a minister's service. Seven hundred have no minister at all.

No wonder the Ohio Survey provoked lengthy and at times heated discussion. The question of federation was immediately injected and the demand insistently made that, as one lady put it, the "people higher up" get out of the way and stop blocking the efforts of rural communities who want to get together for the good of the kingdom.

An announcement of Billy Sunday's coming printed in Hebrew, Russian, Italian and English has been distributed in 35,000 homes on the East Side, New York. Attached to each notice is a postcard on which the foreign families are asked to open their homes for preparatory meetings.

The immediate legal issue is the right of American citizens to pursue their legitimate business on the high seas freely in accordance with international law. This is, without doubt, important enough; yet, beside the deeper moral issues it sinks into relative insignificance. The crucial fact in today's world situation is not infraction of international rules, but contempt for humanity and ruthless disregard of moral and spiritual principles. These are the deeper wrongs which every man and woman who reverences human nature instinctively condemns. The task of the United States in this decisive hour is not chiefly to vindicate a legal right, but to uphold the principles by which men live.

Germany's new submarine policy has staggered the world. To condone so great a wrong against mankind would be disloyal to every principle of humanity. The impulse comes to leap to arms. If by this means right cold be vindicated no offer of life could be too prodigal, no expenditure of wealth too great.

Yet it is not by war with Germany that the United States can champion the moral order of Christendom. This moral order consists of moral and spiritual relationships between human beings, and these relationships, whether between a few persons or between nations, rest ultimately upon the characters of individuals. Wrong can be successfully opposed only by making men righteous. Not a nation defeated, but the nations won to righteousness is what the world needs.

War with Germany would not simply be a colossal expenditure of life and wealth—a diversion of national resources which would arrest social progress for untold years. But the tragedy of such a war, undertaken for the sake of human welfare, would be

that after all the price paid, after all the loss of life the blood-sweat and the anguish, after all the magnificent heroism and self-sacrifice shown by many of its supporters, it would be found to have defeated its own ends. That all the sanguinary conflicts of history have done no more to make the principles of righteousness effective is due to no strange miscarriage of fate. It is the natural consequence of the contradiction between the method of war and the principles of moral order.

The method of war, instead of defending, inevitably shatters moral principles. In making the defeat of the enemy its supreme object it subordinates the moral law to military necessity. In its wholesale destruction of men by men, in engendering wide-spread hatred and distrust, it violates that reverence for personality which lies at the heart of the Christian religion. In demanding absolute obedience to military authority and the surrender of the right to act according to conscience, it cuts at the very life root of moral being. However just a cause may be, the method of war is intrinsically and incurably evil and therefore self-defeating.—From a Circular issued by The Fellowship of Reconciliation.

ANNUAL BIBLE LECTURES AND CHRISTIAN WORKERS' CONFERENCE At Bluffton College.

A. J. Neuenschwander.

That the annual Bible lectures have a place in the calendar of college and community life was proved by the anticipation and the attendance of the series that has just closed. Although the weather at times was cold and stormy, the meetings were all well attended and everybody felt that they were greatly helped and strengthened by the addresses.

The college authorities are very jealous of the opportunity that they have in bringing the best types of men into the community to deliver these series of lectures. Every man of the preceding years has left some distinct characteristic by which he is cherished and remembered. Dr. George Irving of New York, the lecturer this year, will long be remembered because of his sincerity and congeniality. Dr. Irving is at present editor of "The North American Student", the most widely read paper dealing with the Christian student world, and is also a well known figure at our large Y. M. C. A. Student conferences.

The series this year was divided into two distinct phases. During the afternoon lectures at the college chapel fundamentals of Christian living were emphasized. In the evening series at the church, representative men of the Hebrew nation were treated in a constructive way.

In the first of the afternoon series Dr. Irving treated the theme, "Jesus' Terms of Enlistment." The two great demands, that we must "love Him more than all else" and "be willing to take our cross for Him" were well illustrated and emphasized. The main point was: "Christ must be Lord of all, or He is Lord not at all." In the address on "Life Questions", the idea of being a "helper" or not was clearly pointed out. If we are helpers now we must face the question, Where can I help best? The subject for the third lecture was, "What Life Meant to Paul." During this address the speaker reached his highest point when, after describing Paul with all his great possibilities, he said, "For me to live is Christ." The address on "Paul's Source of Power" is necessarily closely connected with the preceding one. The "power" was shown to be the all-sufficient Christ whose magnitude penetrated into every phase of Paul's life. "Paul's Friends" was made the basis for a study of "Worthwhile Friends". After we were shown how some friends had been a comfort to Paul, we were faced with the question, "Am I a comfort—a help—to any one?" In the last lecture of this series on "The Changing Christ", Dr. Irving showed us the necessity that Christ should be changing for us—that our conception of Him should be a growing one; but that after all Christ was the same "yesterday, today and forever". Every lecture was, in fact, a challenge for more consecrated living.

In the evening lectures the plan was to study several of the conspicuous leaders of the Hebrew people, and in the first lecture the first real founder of the nation was discussed, namely, "Moses, the Founder of a Nation." During the lecture emphasis was laid on the points that God finds men of real sharp minds and then sets out to train them for real service. Moses was pictured to us as human just as we are human; but his greatness consisted in the fact that he elevated common-place duties and performed this duty in accordance to God's will. During the second address Dr. Irving spoke on "David, the King." In a brief, but comprehensive, introduction we were taken from the time of Moses to the time of David. The twofold training of David was emphasized; first as a shepherd lad alone on the plains with his sheep and time to think about God; second, his period at Saul's court. The greatness of David's statesmanship was shown when he chose Jerusalem as the headquarters of his religion as well as his civil kingdom. The magnanimity of the man was shown when he spared his enemy who sought to kill him. The sin of David was not overlooked but the important thing is that he repented so thoroughly. In short, David was pictured to us as a "kingly man and manly king". In course of time Israel declined in its worship until only the formality remained. It was then that "Amos, the prophet of righteous living" arose and in a frank but stern way rebuked the people of the error of their ways. The "righteous living" which Amos preached to his people is needed as much today as it was in the days of Israel. Perhaps the greatest point in Amos' life was the emphasis he placed on the fact that Jehovah was synonimous to righteousness. In the lecture on "Jeremiah, the Unpopular Adviser", the real test of the man was shown when he delivered his messages in spite of their unpopularity. Jeremiah's greatest characteristic was that he did not have his "ear to the ground for popular approval", but that he did his duty. "John, the Baptist, the Leader who Gave Up Leadership", is a worthy title for the discussion of the life of the man who was the forerunner of Christ. The task of showing to the Jews the new light as the fulfillment of prophecy, was a truly great one. But the conscientiousness of the man was shown when he refused leadership when the Christ really came. In the final address, on "Peter, the Visionary", many of the important thoughts of the week were tied up and reemphasized. The wisdom of God, in choosing the right man for leadership, was again pointed out. The fact that Peter was willing to grow while he was with the Master was the main point of emphasis. The concluding remark was "The Christ that worked the change in Peter is still the same and will do the same thing for you."

Christian Workers' Conference.

For a long time the need of such a conference was felt. Reports from other places indicated the possibilities that are connected with such a work. It was not until this year that a conference at Bluffton was made a possibility. The program was carefully worked out to meet the practical needs of the people who would attend these meetings. Space does not permit a detailed report of all the meeting, but the program in brief was as follows:

On the first day Missions, both home and foreign, were discussed by men who had been on the firing line. Their messages proved that they were men of action.

Education was treated during the second day's sessions.

The educational needs of workers in the foreign and home field were discussed. The need for better educated men and women was made evident if we as Mennonites wish to cope with the situation successfully.

On the third day of the conference "Pastoral Work" was the topic for study. The relationship of the Mennonites toward other churches was brought out in an address and then also by the open discussion that followed. In the Pastors' Round Table several vital questions were well discussed. On the following day the Sunday School was the main topic. The Sunday school was shown to have a tremendously large field in meeting the ever-growing needs of education.

On the last day of the conference "Young People's Work" was up for consideration. Special emphasis was laid upon the fact that our young people should know more about our Mennonite history. It was also shown that Bible study is a great determining factor in making for efficiency of our young people.

That this conference was another factor in unifying the different constituencies was proven by the cooperation that existed. Men of several divisions were here and aided to make this conference a real success. It is to be hoped that more such conferences may be held in the future to bring us in still closer fellowship.

GAINS OF THE CHURCHES IN 1916

The churches of the United States have not suffered financially from the European war and the increased cost of living, nor has their ordinary rate of growth been reduced the past year. They have given freely toward the millions of money sent to the war-afflicted populations of Europe and Asia, and yet maintained their own regular work, evangelistic, missionary, benevolent and educational, with undiminished force. The Year Book of the Federal Council of the Churches of Christ in America for 1917, edited by Dr. H. K. Carroll, gives full statistics, showing that the religious bodies, Catholic, Protestant and Eastern Orthodox, had in 1916 an aggregate of over 40,000,000 communicants or members, crossing the forty million mark by about 17,000. The net increase of the year was 747,000, or 204,000 more than the increase for

1915. In 1890 the total religious strength was 20,618,000, so that in twenty-six years following the net increase has been 19,399,000 or 94 per cent., while the gain in the population of the country for the same period has been about 39,000,000 or 61 per cent. The churches therefore gained faster than the population.

Of the gains in 1916, about 216,000 were of the Roman Catholic and some 500,000 of the Protestant bodies. Among the latter, 136,000 are credited to the Methodist, 132,000 to the Baptist, and upward of 79,000 to the Presbyterian and Reformed group. The Episcopal church had a gain of 27,000, and the Lutheran bodies of 20,000.

The thirty constituent bodies of the Federal Council report a total of 17,996,000 communicants, a gain in 1916 of about 254,000. Except for an extraordinary revision of the returns of the Disciples of Christ, causing an apparent loss of about 185,000, the gains of the churches comprising the Federal Council would have been much larger.

The gain in 1916 in number of churches was small, only 117. In the previous year, however, there was a net loss. The smallness of the increase this year is due to decreases reported by several denominations and denominational groups. The Disciples of Christ sustain an apparent loss of 769, caused by faulty method of counting in previous years; the Methodist Episcopal church loses 68, the Northern Baptists 33, the Northern Presbyterians 97, the Episcopalians 7. These and other losses reduce the considerable gains of the Roman Catholics, 199, the United Brethren, 70, the Lutheran Synodical Conference, 105, etc. It is quite probable that churches, particularly in the rural regions, are being closed or merged for the sake of economy and efficiency.

The gain in ministers is 2,643, which is nearly double that of 1915. The largest gain, 478, is reported by the Roman Catholic church; the Baptists added 365, the Lutherans 159, and other bodies smaller numbers.

Dr. Carroll presents a new chapter, indicating the distribution of communicants and population of the chief world communions of Protestantism. The Anglican communion has an estimated population of 26,758,000 in the world, the Baptist of 21,000,000, the Congregationalist of 4,355,000, the Lutheran of 70,500,000, the Methodist of 32,418,000, and the Presbyterian and Reformed of 30,800,000. It is shown that the prevailing estimates of the strength of Protestantism are far too low, and that nearly, if not quite, 200,000,000 are Protestant members and adherents.

Returns for Sunday schools in the United States for 1916 show a much larger aggregate of Sunday school scholars than any previous report has given, and that the net increase in the last ten years is more than 6,300,000, with a gain of between 15,000 and 16,000 schools.

A MISSIONARY AS PEACE-MAKER

The missionary work of the early church would be inexplicable without the career of the great Apostle of the Gentiles. It is the same in modern missions. Eliminate the names of Francke, Zinzendorf, Schwartz, Judson, Livingstone, Hudson Taylor, and you could not understand the work of the world's evangelization in the last two centuries.

One of these forces was Dr. Geo. Edward Post, who was born at New York, on December 17, 1838. The son of a physician, he early embraced his father's vocation, and in 1861 he entered on work as chaplain in the Northern army. His real career began in 1868, as professor of surgery, at Beyrout, where he died forty-one years later, says G. Appia, in the Journal des Missions Evangeliques.

Post was only thirty years of age, and for forty years thereafter he continued his activities in the same city, extending his influence ever more widely, attracting by his character, his energy, his scientific superiority, a considerable portion of the cultivated youth of the Levant to the great missionary college, which today has some 800 studens.

Dr. Post occupied a position of the first rank among medical missionaries; and he handled the pen with as much ability as the bistoury. Alongside of his hospital work he produced a large number of medical and missionary volumes. His "Flora of Syria, of Palestine, and of Egypt," his manuals of the Mammifera, of botany, of surgery and of other divisions of medicine, his dictionary, and his contributions to Biblical journals are ample proof of his literary activity.

In 1888 he addressed a great missionary conference in London, in part, as follows:

"Some years ago an epidemic of cholera burst upon the towns of northern Syria. It was summer and on the heights of Lebanon I was pursuing my linguistic studies in order more efficiently to resume my college work in the autumn.

"One day there arrived a messenger from the Protestant congregation of an infected city, a congregation numbering 150 Christians. He was the bearer of a letter which ran thus:

"'Dear Doctor:—Cholera has broken out in our town and we are afraid of being attacked. Send us, if you please, without delay, some medicines, and, if possible, come yourself, not only because of the epidemic but because the devil is working division among us. We earnestly desire that you will come and reestablish peace.'

"I sent the medicine without delay, and promised that I would follow close on the heels of the messenger. I took with me a young teacher who was employed in our theological seminary. He was a godly young man, and though not a doctor, I thought I should be the better of his advice in dealing with a matter so delicate.

"We traveled for five days in the month of August, crossing the burning plains of Coelo-Syria. Getting near the town, we encamped on the banks of the Orontes. My traveling companion said:

"'Doctor, we might enter the town tonight, but I would like to say something. I know that you will despise me; but . . . I am afraid of the cholera.' He added: 'I mean to go into the town, but I would like to pass this night in fasting and prayer, that God would give me the strength which I need.' I answered him: 'But I do not despise you by any means; on the contrary, I honor you. I know what this fear is; only we doctors, we get over it. I shall take good care that I do not despise you because you are afraid of this sickness.' And I added, 'If you would like to remain here for two days, do so.' 'No,' he replied, 'I will remain for this night only, and God will give me the needed strength.'

"He retired to his tent, taking no food that evening, and passed the night on his knees wrestling with God. For myself, I went to sleep of which I was in urgent need, and I had no fear of the cholera.

"Next morning, on awaking and going out of my tent, I found my young man, his face radiant as an angel's, and I at once understood that all was well with him. He said to me: 'Doctor, let us fold up our tents and enter the town. I have found peace, and now I have no care about the cholera: I am quite ready.'

"We entered the town. Our brethren came to meet us, and we learned with joy that as yet none of the Christians had been attacked. We then approached the question of their disputes, and you will see how the medical missionary succeeds in gaining his point.

"All knew that we had journeyed five days to reach a city invaded by cholera; they knew also that for this purpose we had quitted a sanatorium where cholera never comes. This made a good foundation on which we could build. I began by taking aside each of the brethren. I said to the first, 'Well, brother, what is the matter?' He replied, 'Oh! so far as I am concerned, there is nothing wrong; it is Yuset who has done so and so. I have done absolutely nothing against him, but it is he truly who has begun the dispute.' 'Good,' said I to him. 'But if now he agrees to be reconciled to you, would you be willing?' 'Certainly.'

"I followed this up by reading a portion of Scripture and prayed, as did also the brother who accompanied me.

"Then we called a second. 'And you, Salem, what has happened to you?' 'Oh! I have done nothing; it is Pharis who troubles us; it is he who is the cause of all our contentions.' 'Well,' said I, 'if Pharis wishes to be reconciled, will you be content?' 'Yes; I have no feeling against him.' We prayed then with him and read the Bible, and he went away satisfied.

"Pharis then came in. 'Well, now, Pharis, what do you complain of?' 'Oh!' replied he, 'it is that other brother who is the cause of the wrangling. I have done nothing.'

"I discovered in this way, that not one had a single thing to say against another, but that each was quite certain that somebody else had raised the trouble.

"When we had exhausted the list of the names of those who complained, and when each separately had assured me that he was quite ready for reconciliation, we had all in together. Let me add first that during their quarrels they had called each other demons, Judas Iscariot, etc., using all the insulting epithets to be found in an eastern language. We had them all together, read with them portions of Scripture appropriate to the situation, asking one and another to pray in his turn, and adding that if any one had still any grievance against a brother, now was the time to mention it. Nobody did so, but all were in tears, and they knelt on the spot, thanking God with hearts full of acknowledgment of His goodness. We left them a few days later. They accompanied us to the banks of the Orontes where we all knelt down to pray once more together and they wished us a happy journey."—The Christian.

THE MENNONITES

By C. C. Regier.

(Continued.)

We shall now take up, one by one, the principal countries in which the Mennonites have lived, and briefly trace the history of this people.

In Switzerland Zwingli was practically dictator of Zürich by 1523. Konrad Grebel and Simon Stumpf went to him and to Leo Judä and proposed to them that a new church be founded outside of the old Catholic church that would admit only such people as were free from greed and other vices. (Cassel, "Geschichte der Mennoniten." Cassel has embodied a large portion of Anna Brons' "Ursprung, Entwickelung und Schicksale der Taufgesinnten oder Mennoniten.") This Zwingli decidedly refused. Grebel, Felix Manz, William Reublin, Dr. Balthasar Hubmeir and many likeminded people then formed a new church in which primitive Christianity was initiated. The monk George von Chur (Blaurock) was the first to be rebaptized. The idea was to found a church free from state and priestdom and which should be based on the gospels. When they began to practice adult baptism and gospel "communion" Zwingli and the rest greatly abused them by word and deed, calling them "boys" or "devils clothed as angels of light" etc. After several disputations in which Zwingli and his adherents claimed the victory and the Ana-Baptists claimed that they had not been permitted to express themselves, the latter demanded a written argument from both sides. This was denied. By February 1526, there were already 24 Anabaptists in prison. Zwingli admitted that it was harder to fight the Anabaptists than the Catholics. (Cassel, 459.) By 1526 there was danger that the former might be in a majority in Zürich in a few years. Felix Manz was drowned in the Zürich lake on January 5, 1527. That penalty had been fixed against the Anabaptists on March 7, 1526.

In 1528 Bern also passed laws against this dangerous sect. The charges against them was that they practiced adult baptism, refused to take an oath and refused to recognize the government as Christian. (Cassel, 475.)

Many Anabaptists now left Switzerland. Some went down the Rhine to Holland, others fled to the Palatinate, Bavaria, Elsace and Hesse. Emperor Ferdinand tried hard to exterminate them in his domains, but some of the rich nobles secretly protected many of them.

After Zwingli's death the persecutions in Switzerland almost ceased for a time, but in 1576 the state church started it again. In the same year the Zürich government issued an edict against migrating to Pennsylvania. The charge was that the emigrants left the country laden with property, and returned empty. By 1580 it was agreed by 12 cantons to relieve the Anabaptists of this property on leaving the territory. Many other edicts were passed against them, but by 1612 their number seems to have increased rather than decreased. (Cassel, 502.)

So many people were imprisoned that it became a heavy burden on the state to feed all the prisoners. The government, therefore, used the property of the Anabaptists to feed them with. (Cassel, 506.) The brethren in Holland heard of their hard condition and had the matter investigated in 1641, and sent some money.

After the 30-year war Archduke Carl Ludwig of the Palatinate wanted to repopulate his territory, and so he opened it to the Mennonites of Switzerland. (Cassel, 509.) But these again suffered greatly when the armies of Louis XIV devastated that region.

Up till 1660 the exertions of the Dutch Mennonites in behalf of their brethren in Switzerland did little good. In that year, however, they induced the government of Amsterdam and the states-general to intercede. This brought results. The Zürich government now permitted the Mennonites to emigrate with their property. But this did not end the persecutions. Bern and Basel passed edicts against them. Those that were strong left the country and the weak remained. But the number must have been greatly diminished and those that remained were very quiet so as not to attract the notice of the governments. By 1695 Bern renewed its edict against the Anabaptists. As this had little effect it began a determined persecution in 1709. The prisons were soon full and the question came up what to do with them. A part of the court of Bern was in favor of execution and the other part in favor of deportation. At this crisis the Dutch Mennonites called a great general Mennonite conference in 1710. Here 50,000 Gulden were gathered for the oppressed brethren and the states-general was again requested to intercede for the Swiss Mennonites. On March 15, 1710, the states-general sent the following strong message to the canton of Bern:

"Wir halten zwar mit Euch die christlich-reformierte Kirche für die beste und wahre Religion und wünschen, dass die Mennoniten sowohl hier als auch bei Euch zu derselben zurückgebracht werden könnten, jedoch nur auf dem Wege der Ueberzeugung und nicht durch Zwangsmittel, welche in Glaubenssachen niemals angewendet werden dürfen, weil Gott allein sich die Macht darüber vorbehalten hat, dem jeder Mensch von seinem Glauben sowohl als von seinem Tun, Rechenschaft zu seiner Zeit ablegen muss. Und da Ihr sowohl wie wir und andere Potentaten, welche der reformierten Religion zugetan sind, uns mit Recht beklagt haben über die Verfolgungen, welche unsere Glaubensgenossen in den Ländern, wo eine unerträgliche Hierarchie die Oberhand hatte, erlitten, so scheint es uns in keiner Weise in der Ordnung zu sein, denselben Weg der Verfolgung einzuschlagen gegen diejenigen, welche nur in einigen Stücken von uns abweichen, sondern vielmehr geboten, eine christliche Duldsamkeit gegen sie zu betätigen, damit die Feinde der reformierten Kirche keine Veranlassung erhalten, ihre harten Verfolgungen gegen unsere Glaubensgenossen damit zu rechtfertigen, dass von einer reformierten Obrigkeit dasselbe gegen andere geschieht, welche einen abweichenden Glauben haben.

"Es erscheint uns hartherzig, jemand um seines Glaubens willen, in welchem er seine ewige Seligkeit zu finden glaubt, mit Landesverweisung, Galeerenstrafe, ja selbst mit dem Tode zu bestrafen, und glauben wir, dass jedem darin seine Freiheit gelassen werden muss, sofern er nichts tut, was dem Lande zum Nachteil gereicht. In diesem sind wir der Meinung, dass von den Mennoniten weniger als von andern Konfessionen zu befürchten ist, denn sie sind der Obrigkeit gehorsam und untertänig in allen Dingen, welche nicht mit Gottes Wort nach ihrem Glauben streitig sind, und leben still und ernst." (Cassel, 515.)

What the Bern government answered we do not know, but it seems that the more liberal faction in the court now succeeded in carrying through their deportation scheme. Bern requested of the states-general free transit through the Netherlands to America with their loads of Mennonites. The request was refused. But before this action became known at Bern several vessels, loaded with Mennonites (57), had already started down the Rhine. Of these 57, 32 were landed at Mannheim, and the rest were taken farther down the Rhine, to Holland. They went to the Palatinate and the Elsace. This did not end the persecution. Many more came to the Netherlands. By the middle of the 18th century ideas of toleration came into vogue and in 1799 an act of toleration was passed.

In the first part of the 19th century there were not many Anabaptists in Switzerland. When in 1810 they asked for permission to form an independent church, the state objected, hoping that they would remain a part of the state church. By 1820 such permission had, however, been obtained. As people learned more about other lands, and as property could not be taken out of the country, emigration increased. Many went to the Palatinate, to Elsace or to America. In this country they settled about Bluffton, Ohio, and Berne, Ind. In 1850 the church at Emmental had 200 members and in the Jura district there were 400. At present they are somewhat better fixed than they were during the first half of the 19th century. At the beginning of the 20th century they still refused to bear arms, but did sanitary service instead. (Wedel IV, 47.) Education is very meagre among them.

(To be continued.)

SOUTH AMERICAN ROMANISM

In working for South America, we have to pray that Christian people may be enlightened as to the true character and influence of South America Romanism. We have to capture an ear which is entirely preoccupied or closed against us. We have to tear the mask off the face of that system and let Christian people gaze upon its hideous features until they stand aghast. We have learned by experience that we do not get the crowds, when presenting the needs of South America, that will gather for China or India or Africa. South America, so rich in scenic beauties and natural resources, is cursed with a baptised paganism which has hung like a millstone around its neck for centuries. Romanism, with its hatred and open hostility to the circulation of the Scriptures; with Mariolatry of a most debased character; with its traffic in indulgences and its exhorbitant charges for baptism and confessions, for the marriage of the living and the burial of the dead; with the gross and general immorality of its priesthood; has reached a depth of ignorance, superstition and filth which can find no parallel in any other continent.—Charles Inwood.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail matter.

EDITORIAL

In a recent number of the paper of our Dutch Mennonites there appeared an inquiry from one of its subscribers concerning the possibility of getting in touch with other Dutch Mennonites in New York. No doubt there are some and possibly they only need leadership to bring them together into a congregation. Some years ago while Mr. Fleischer, a Dutch minister from Makkum, was in this country in the interest of the Netherland Green Cross society he visited brethren from Holland in the vicinity of New York. We understand that arrangements were made for his having service with them. No doubt there are scattered families here and there who only need discovery to bring them into touch with other Mennonite brethren. In Philadelphia several such have been found and New York which has a larger Dutch population no doubt contains many more. It seems to us that here is an opportunity for our Home Mission board to do a little investigating. The Dutch type of Mennonites, because of differing conditions and separation by country and language differs somewhat from the German type. Its liberal tendencies have frequently been noticed. Yet such natural differences should not in any way be a barrier between them and those of our American church who might be in a position to assist them in finding themselves here and establishing a congregational life of their own under the favorable opportunities that America has to offer.

"It is a wonder that their teachers won't teach them better things if their mothers neglect to do it," exclaimed an old-fashioned country woman upon seeing a body of school girls in a city trolly making a display of themselves such as one may see any day and anywhere in our large cities.

Home influences are reflected in the school. It is no unusual thing to hear educators complain that their work is complicated by many undesirable home influences. In a measure this is to be expected. Children from uncultured homes are hardly to be expected to recognize the worth of culture, at least until it is impressed upon them by the personalities of the instructors with whom they come in contact. The school with the church has a gigantic task on hand just now in combatting dangerous home influences. Isn't it a pity that we must say that even in nice homes there are influences at work which are a positive menace to the morality of the growing children? We can only conclude that with mothers aiding and abetting their daughters in the unmodest display of their persons in public it must remain for a merciful Providence to keep them from the downward path. All the character that the school room can bring to bear upon them seems like a waste of effort in the face of such a condition. With school girls on the trains making studied arrangements of themselves into positions that display more transparent hosiery than opague drapery one must wonder why they will not be moved to cover up because of the cold even though they show no inclination to do so from a sense of modesty. Angels may weep but mothers don't even seem to care. It has come to this that we expect our public school teachers to inspire a sense of lady-like decency in order to save them from wicked display because their mothers do not show signs of being in sympathy with that sort of a thing. Many of our parents were once old-fashioned to believe and to teach their children that dyed hair and a painted face were the badge of a harlet. When mothers themselves today give way to such brazeness what shall we expect of their daughters?

THE DOOM OF WAR

By Larimore C. Denise, D.D.

We are in the midst of two great campaigns. They are of greater importance to mankind than the assaults on Verdun were to Germany. They are more vital to the welfare of humanity than the battle of the Maine was to France. They are waged against more powerful and destructive foes than the central powers or the allies. The two great campaigns which humanity is now fighting are the battle against booze and the war on war.

Both go to certain victory, King Alcohol is doomed. God has decreed it. The prophet Habakkuk has declared it. When speaking of the liquor traffic, he asserts, "Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood and for the violence done in the land, in the city and to all that dwell therein." In every nation the liquor forces are meeting defeat.

King Mars, too, will perish from the earth. God has promised it. The prophets, looking down the vistas of time, have seen the vision of a warless world. It is well for us to turn to God's Word. It heartens us when we feel discouraged and incline to the belief that world peace is a poet's idle dream or a pacifist's mad desire.

This is the Word of the Lord, the sure voice of prophecy:

"He maketh wars to cease unto the end of the earth; He breaketh the bow and cutteth the spear in sunder; He burneth the chariot in the fire." Ps. 46:9.

"They shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Is. 2:4.

"I will break the bow and the sword and the battle out of the earth and make them to lie down safely." Hos. 2:18.

"All the armor of the armed man in the tumult and the garments rolled in blood shall be for burning, for fuel of fire. For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder and His name shall be called Wonderful, Counsellor, the Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and of peace there shall be no end." Isa. 9:5-8.

These and kindred passages make it certain that war will go, that this is the will of God. There is no doubt about the ultimate issue of the campaign to abolish war. There is no doubt that war is doomed to follow slavery, crucifixion, the duel, the feud, legalized gambling, opium and the liquor traffic into the company of that which civilization and Christianity condemns and bans.

But when will war cease? Not until the world grows sick of wars. Not until the nations realize that there is a better way. Not until the Christian world awakens to the fact that war is against the will of God and contrary to the spirit of Jesus. When the "government is upon His shoulder" who is the Prince of Peace, then will the dream of the poets be realized and the vision of the prophets be fulfilled.

Is this time near? Yes. The world is sick of war, never so sick as today. The nations now know that there is a better way than by force to settle their difficulties; that war never proves who is right, only which is stronger. And never before have Christians seen war with its mask off as they do today, as the father of all evils, as the instigator to all cruelties, as the enemy of all liberties, as the foe of the church, as inimical to Christianity and as hostile to the kingdom of Christ.

An awakened Christian conscience abolished slavery, the lottery and the opium traffic. These reforms were once declared impossible, yet, they were accomplished. Shall the Christian world declare with unbelievers that to end war is impossible, when God is against war, when its evils have been made manifest by the greatest of all wars and when the victories of the past over ancient wrongs are before its eyes? Shall it not rather pray, "Thy will be done," and while it prays, speak, write, labor and sacrifice to abolish this child of hell, war, from among mankind?

ALCOHOL AND LIFE

Forty-three of the leading life insurance companies of the United States and Canada have assembled their collective experience with many different classes of insured persons. They include records of two million lives, covering a period of twenty-five years. It is by far the largest and most comprehensive investigation ever undertaken by insurance companies anywhere.

We are interested particularly in their findings with regard to the use of alcoholic beverages. The fifth group investigated were "those whose habits with regard to alcoholic beverages were not satisfactory in the past, or who used liquor steadily at the time of application for insurance."

Nothing has been more conclusively proved than that a steady, free use of alcoholic beverages or an occasional excess is detrimental to the individual. Among the men who admitted that they had taken alcohol occasionally to excess in the past but whose habits were considered satisfactory when they were insured, the extra mortality was equivalent to a reduction of over four years in the average life of the men.

With regard to men who had used alcoholic beverages daily, but not to excess, the experience of the companies was divided into two groups:

A—Men who took two glasses of beer or a glass of whisky, or their equivalent, a day.

B—Men who took more than the foregoing amount but were not considered by the companies as drinking to excess.

The mortality in this second group was found to be fully 50 per cent. greater than in the first. It was found that a moderate use of alcohol shortens the life of the drinker by 11 per cent.

Sufficient statistics have been published by the individual companies to justify the statement that persons who have always been total abstainers have a mortality, during the working years of life, of about one-half of those who use alcohol to the extent of at least two glasses of whisky a day.

If you want to live long, let alcohol alone!—Selected.

Since the great war began, the British and Foreign Bible society has supplied more than a million and a half of Testaments and gospels for sick and wounded soldiers and sailors; for prisoners of war, refugees, and aliens; as well as for the troops of all the nations engaged in hostilities. These books have gone out in more than a score of different languages, and in a dozen different countries. —C. W. M.

THE C. E. TOPIC

March 11.

Spreading the Good News

Acts 8:4-17; John 1:35-42.

First of all, there is good news to spread. The saved person is a happy person and because he is happy he knows that he is in the possession of something that will make others happy. If some one had a cure for the most dreadful of deseases and tried to keep it a secret he would be terribly miserable. They say that medical ethics would prevent a physician of good repute from keeping a useful discovery a secret. Nonsense. He must give it to the world, not because he is a respectable physician, but because he is a man who has feelings and could not have the heart to keep help from those whom he knows better than any one are miserable. Next, there is a field waiting for the good news which is as wide as the world and includes all those who belong to the race. When our Lord compared the world to a harvest field ready for the harvest, the harvest was only just beginning. Today we have a wider outlook over the world and the size of the field is proportionately greater. Two thousand years have passed and yet the harvest seems to be only in its beginning.

Jesus compared the truth of the gospel to a tree, to leaven and to a grain of corn. The tree must grow or die when once it has ceased to grow it has commenced to die. So, too, the cause of Christ. It must be a progressive movement or a dead movement. Not only is this true of Christianity, it must be true of the individual church and it must be true of every Christian. The leaven shows the process of growth. Each particle affects each neighboring particle until the whole is leaven. Those of us who only see vision of opportunities far off should ponder well and see whether this reference does not suggest the method along which we must work. The grain of corn dies to live again and when it does again live it is multiplied many times We should be ready to die to live. This involves being willing to wear ourselves out in the service so that many may profit by our sacrifices. This was the method Christ applied to Himself and the Christ method is the only one that just exactly fits his followers.

The gospel must be spread by right living. In a city in China a stranger came to tell the story of Jesus; he told how he was good and altogether lovely. When the story was finished one of the hearers exclaimed: "I know Him, He lives in our village." He meant the missionary. Here was a life that reflected the Christ. Judson in Burma must have led such a life for the natives learned to call him "The Jesus Christ man."

The gospel must be spread by service. In the days of the persecutions the Christians were doomed in the city of Carthage. Then came the plague. Others fled, leaving the sick uncared for and the dead unburied, but the Christians remained. Is it any wonder that persecutions ceased there and Carthage soon became a center of Christian influence?

The gospel must be spread by testimony. This does not mean telling how good you are or how much better you are than others or bragging how well you served the devil before you gave your heart to God, but it does mean pointing to Christ as your Savior and letting the world know what He has done for you and what He can do for others.

The gospel is to be spread by preaching. Ministers are expected to preach every Sunday to those who come to hear them. This is not all of preaching, indeed it is the least part of it. Preaching is doing anything that will bring men in sin to know that there is redemption in Christ Jesus. In preaching there is room for the edification of the saints but when it is all edification and does not make prominent salvation for the sinner it ceases to be preaching.

Spreading of the good news must have behind it the great impulse, love. God loved, that is the message. The one who tells of it loves God and because he loves God he loves his fellow men for whom God gave His Son to save.

THE S. S. LESSON

March 11.

Jesus, the Bread of Life.

John 6:24-37.

Golden Text—John 6:35.

In a way it was a splendid thing that the multitude sought Jesus; it shows that they appreciated the fact that in Him they had a superior being able to do things that others could not do and give things that others could not give. The world has always seen this in Jesus. Sinners and saints alike cannot help but recognize in him a unique personality. But they were not seeking Him because of the highest motives. They saw in Him chiefly one who could freely give bread in abundance without putting them to the trouble of working for it. Multitudes see in Jesus today many good things which, nevertheless, are inferior. They see in Him the ideal man, the great teacher, the wonderful worker of miracles, the personality who inspires clean and orderly living. All this is good. The best to see in Him is that He is the Savior of souls and the giver of eternal life. In seeking Jesus let us look for one who can secure forgiveness of our sins, make us right with God, prepare us for right living, get us ready to die and assure eternal and everlasting life.

Jesus understands the motives that bring men to him. He knew what the crowd wanted most. He knew that they had set their desires upon lower things but that did not prevent Him from giving them the higher and more spiritual things. Some people turn to religion for things that are not the highest. It is a refuge in their fears. It is respectable. It brings them into respectable association. It is instructive. But we have a mission to these people. When they sought earthly bread He told them about the heavenly bread; when they sought to satisfy their bodily cravings He offered them something for soul hunger. Whenever and wherever the church can reach the multitude it should do so. No opportunity should ever be missed to tell men and women of the things that are more than life and provide for the needs of an eternal existence.

A solemn warning is given against laboring for the "meat which perishes." The short-sightedness of the thing is apparent. What is the use of wasting one's efforts for that which in the end can give no satisfaction and only ends in vexation? All temporal things are perishing things; money may be lost, property may be swept away, skill at doing things may be destroyed, worldly wisdom may have to give way to madness, etc. "Seek ye first the kingdom of God and His righteousness," as Christ makes it possible. That alone is the meat that endures. God has sealed, set apart, His Son to give the things "which endure unto everlasting life." When God so much concerns Himself about our eternal welfare why waste efforts at securing only the vain and mocking things of life?

The question is asked, "What shall we do that we might work the works of God? When this question is prompted by sincerity it indicates (1) a recognition of the unsatisfactory state of our condition, we want to do better; (2) a desire to please God; (3) a recognition that God has a work to do, and (3) a realization that God's work is the best work in which we may engage.

The answer to the question is, "Believe on Him whom He hath sent." This calls up the whole question of faith. It is (1) believing without seeing; (2) taking God at His Word; (3) having absolute confidence in Him; (4) obeying Him absolutely; (5) identifying one's self with His cause; (6) Using every means at our disposal to bring others to accept Him by faith.

The asking for a sign from Him whom they had seen performing the miracle of the loaves and fishes illustrates the absurd stupidity of those who, having eyes, see not. They do not all belong in Christ's time. The world is full of men and women who have seen all the wonders of Christ and Christianity wrought upon fellow men and yet demand signs. It shows a condition where they put themselves in a condition that will not believe in spite of all that God has done and is doing.

As the bread of life Christ is (1) satisfying; (2) able to sustain in every emergency; (3) as the body assimilates food to live and grow and thus food becomes a part of the body, so Christ may be assimilated spiritually and become our life; (3) the bread of life is God's gift to the starving hungry souls of men who, without this gift, given out of grace, would perish.

Jesus assures a reception to all who come. This is because God loves the sinner and has given His Son to prove it. It is not because the sinner deserves such treatment, but because God is gracious, He shows mercy to those who do not deserve it.

NEWS OF THE WEEK

WILSON WANTS TO ARM MERCHANTMEN

Washington, Feb. 26. — President Wilson today appealed to a joint session of congress for permission to arm American merchantmen to establish an "armed neutrality" and for full and immediate assurance that he may exercise such authority as he deems necessary to handle the German situation.

Declaring that he is "the friend of peace and means to preserve it for America" as long as he is able, the president emphasized the fact that he neither asks or contemplates a step which might bring war through the action of this country. He declared that war could only come through an act of Germany.

"No course of my choosing will lead to war," he said. "War can come only by the wilful act and aggression of others."

"But," he added, "we must defend our commerce and the lives of our people."

He emphasized that while he may now have full power to take what steps are necessary, he desires that congress "by its own vote" show that it is behind him in whatever he may decide is necessary.

The president also asked "a sufficient credit to enable me to provide adequate means of protection where they are lacking, including adequate insurance against the present war risks."

While "practical results" of the new German subsea campaign "are not yet fully disclosed," the president said, and the overt act has not occurred, "it will be foolish to deny that the situation is fraught with gravest possibilities and dangers."

"BONE-DRY" ADVOCATES WIN IN FIRST SKIRMISH

Washington, Feb. 21. — The senate "bone dry" amendment to the postal bill, prohibiting shipments of liquor into states which have prohibition laws, was adopted today by the house 321 to 72. It is accounted one of the most far-reaching prohibition measures in years because it will make absolutely "dry" states which now permit shipments in limited quantities.

Washington, Feb. 21. — Supporters of the Reed "bone dry" amendment to the postal bill won the first round of the "wet" and "dry" fight in the house today, when a proposed amendment by Representative Saunders of Virginia, which would have nulified the Reed proposal, was defeated, 206 to 81.

Defeat of the proposal was greeted with wild cheering, hand clapping and cries of "Bone dry! Bone dry" Representative Webb of North Carolina, father of the nation-wide prohibition resolution, voted for the Saunders proposal.

The Saunders amendment would have made the Reed amendment apply only in states that now are "bone dry". In effect, then, this would not change the present situation in any state.

FILIBUSTER HOLDS SENATORS AT FIERY NIGHT DEBATE

Washington, Feb. 24. — The Republican filibuster to force the president to call an extra session of Congress is in full swing, and the debate is fraught with great bitterness. The Democrats express a determination to keep the senate in continous session night and day until March 4 unless the revenue bill and other important measures are allowed to come to a vote.

Shortly before midnight the leaders on both sides reached a unanimous agreement to take a final vote on the bill next Wednesday night at eight o'clock, and the senate adjourned.

For the first time since President Wilson announced the severance of diplomatic relations between the United States and Germany, open and angry discussion of the German question engrossed the senate. Feeling ran high, and it was apparent that the situation was irritating to some senators.

EMBASSY SECRETARY HAS 200 SUITS OF PAJAMAS

Halifax, Nova Scotia, Feb. 22.—One of the German embassy secretaries returning to Germany with former Ambassador von Bernstorff on the steamship Frederick VIII, which is being examined here by British authorities on her voyage from New York to Copenhagen, is reported to have 200 suits of pajamas in his possession. In the baggage of nearly all the other members of the party, cotton goods known to be scarce in Germany are plentiful, the customs inspectors have discovered. In view of the close association between cotton and explosives it is understood that the examiners will take some of the excess clothing from the Germans and make an allowance for it.

It is learned also that the Germans are well supplied with gold. As this is contraband it is believed it will be exchanged into some form of currency less useful to Germany.

The care with which the Frederick VIII's passengers are being watched is shown by the fact that the customs guards are kept on the ship so as to avoid any possibility of messages being taken ashore. It was learned today that the customs men themselves are kept under surveilance by secret service agents and are forbidden to converse with passengers.

FIVE AMERICANS ABOARD SHIP SUNK BY GERMANS

Washington, Feb. 22. — Sinking by a German submarine of the Swedish steamer Skogland, February 18, which had five Americans aboard, after ten minutes had been given the crew to take to their boats, was reported by Consul-General Hurst at Barcelona, Spain, in a cable today to the State Department. No one was injured and the crew landed safely at Tarragona, Spain.

The Skogland sailed from Norfolk with a cargo of coal for Bagnoli, Italy.

Consul-General Hurst, in his dispatch, said there were twenty-six in her crew, five of whom claim American citizenship. He gives their names as James Braner, Brooklyn, N. Y.; Leo Cartright, Portsmouth, N. H.; Jack Purke, Brooklyn, N. Y.; Jay Lewis, Uniontown, Pa., and Joseph Brown, Elizabeth, N. J.

The Skogland was stopped in the Mediterranean by a submarine six miles south of Tarragona, Spain, at 6 a. m., February 18, Consul-General Hurst reported, and ten minutes were given the crew to take to the boats. As the crew left the ship sailors from the submarine went aboard and placed a bomb, which was exploded and destroyed the ship. The crew landed at Tarragona after seventeen hours in their boats.

ONE KILLED, MANY HURT IN FOOD RIOTS

With one man killed, and nine injured in Philadelphia in battles of frenzied wives and mothers to force a reduction of prices that would enable them to get food for themselves and families, bread riots raged in many American cities the past days.

In New York the frantic women of the East Side again attempted to march on the city hall but found their way blocked by strong guards of policemen.

Mayor Mitchel received a delegation of the women, sympathized with them and told them he would do all in his power to alleviate the situation.

Foiled by heavy police guards in their attempt to storm the city hall, the women again wreaked their vengeance on peddlers of food and savagely fought the police who attempted to disperse them.

Thirty pushcart merchants were set upon by the women, severely beaten and their wares and vehicles destroyed.

One policeman's clothes were ripped from his back by the rioters as he strove to stop their attacks on peddlers.

In Boston, too, there were food riots, and a general appeal was sent out by the women to the authorities asking help. Gov. McCall of Massachusetts took cognizance of the situation and declared his belief that intercession by the federal government is necessary to ameliorate the condition of the poor who are unable to pay the prices demanded for the most common articles of food.

In Philadelphia the food riots started among strikers at the plant of the Franklin Sugar Refining Co., and reached such violence that the police had to charge the mob savagely to restore order. It was in the battle with the police that the man was killed and others injured.

MILLION-DOLLAR FIRE IN LOUISVILLE, KY.

Louisville, Ky., Feb. 25. — Damage aggregating more than $1,000,000 was caused by a fire which tonight destroyed the elevators here of the Kentucky Public Elevator company, and which destroyed or damaged seventy-five freight cars standing on storage tracks belonging to the Illinois Central railroad.

Approximately 500,000 bushels of wheat, corn, rye and oats stored in the elevators were destroyed. Of the railroad cars destroyed a few were empty, while the remainder were loaded with merchandise and lumber.

NINE PEOPLE KILLED IN IDAHO AVALANCHE

Boise, Idaho, Feb. 25. — An avalanche swept down on the buildings of the North Star mine, twelve miles northeast of Hailey, Idaho, early today, demolishing the compressor house, warehouse and bunkhouse, smothering and crushing the men in the snow and debris.

The bodies of nine miners had been recovered tonight, six were missing and probably dead, and fifteen were injured, some seriously. Among the injured is Thomas Jay, mine superintendent. The Federal Mining and Smelting Co. were owners of the mine.

ALBANY SMITH GETS CONGRESSMEN TO HIT TRAIL

Washington, D. C., Feb. 23. — United States Senator Henry L. Myers of Montana took an evening off from work in the senate chamber last night and went out to the Sixteenth street tabernacle, where Gypsy (Albany) Smith Jr., an evangelist, is holding revival meetings.

The senator went largely because he had heard that administration officials, including Secretary of State Lansing, were greatly interested in the young evangelist and he wanted to see what Smith was like.

He was so impressed that when the call for converts came he got up and led the procession down front.

GERMAN RULES HELD AMERICANS

Berlin, via London, Feb. 25.—"Americans desiring to leave Germany are being called upon to meet military and police pass regulations in the same degree as other neutrals," the Spanish ambassador, who has charge of American interests in Germany, informed the Associated Press today.

Delays in obtaining official permission are to be accounted for solely in the formalities prescribed. War time conditions have made these more intricate and in addition, Germany in the last few weeks has undertaken to minimize travel across the frontier.

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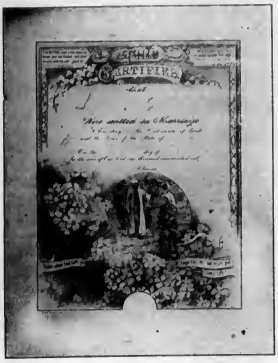

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No. 22

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, MARCH 8, 1917. No. 10.

IN MENNONITE CIRCLES

Our churches in Philadelphia suffered greatly during the last few weeks from grip and pneumonia, resulting in the death of members in both churches.

The Program committee informs us that the program for the General conference, to be held in Reedly, Cal., is in course of preparation and will appear ere long in our church papers.

Owing to the illness of the editor, confined to his bed with the grip, the comments on the Sunday school lesson are omitted from this number. It is to be hoped that he will recover sufficiently to resume his editorial duties in time for the next issue.

The First church of Philadelphia united with the Baptist, Evangelical, Methodist and Presbyterian churches have just closed a five-week campaign with a great mass meeting on February 4. The five pastors were their own evangelists, each one preaching one evening each week. The meetings were largely attended every night. Some nights the audience numbered fully a thousand. Of the thirty-two meetings held one old lady, ninety-one years of age, was present at every one. The services were intensely interesting throughout and many new converts gained and a number of men reclaimed.

The Adult department of the Sunday school of the First church closel a three-month increase and efficiency campaign on Sunday, February 28. Mr. Harry Paisley, treasurer of the Philadelphia and Reading Railway Co., was present and addressed the school. The result of the campaign was that 21 new members were added to the school and 12 former members brought back to the school.

CORRESPONDENCE

Berne, Ind., March 2.—A good interest was manifested at the union meetings which closed on January 7. On account of these meetings our church observed the Week of Prayer a week later than usual. We held meetings daily, some in day time and others at night in order to accommodate the most people. At the close of them, on January 14, the Lord's Supper was celebrated. For several years we have been using with good satisfaction the "individual cups".

In the evening of January 14 Rev. E. A. Miles of Indianapolis, an efficient temperance worker of the Anti-Saloon league, gave a helpful and timely address on the Progress of Prohibition. Our people are now interested more than ever in state-wide and nation-wide prohibition.

On January 21 the congregation reelected Bro. J. P. Habegger as deacon for a term of five years.

We had the pleasure of having Rev. Elmer J. Neuenschwander and family of Aberdeen, Idaho, with us several weeks. They spent their vacation here at their old home. Bro. Neuenschwander favored us with a good sermon before they left for the West on January 25.

The Ladies' Aid society (Nähverein) was quite active last year. This society is an important factor in the work of missions. The liberal contributions by the members ought to be a potent incentive for all the church members to be active and helpful in the Master's work. At the anniversary festival of this society, held on February 7, the special program was an encouraging success.

Several weeks a general revival has been in progress in the churches at Berne and vicinity. God's Spirit has testified mightily in the lives of many persons, young and old. Many have experienced conversion and others were reclaimed.

A very impressive funeral service was held at the Mennonite church on January 25. Bro. Irvin Kirchhofer who suffered much, being bedfast nearly three years, and at times severely, was buried, that day but not forgotten by his many sympathizing friends. On the day when he passed away from this earthly home to a "better place", as we confidently believe, he repeated many times cheerfully and victoriously: "For me to live is Christ, and to die is gain."

Dean J. H. Langenwalter of Bluffton college was secured by the committee of the Temperance society to give the address at the anniversary festival on January 26. On the preceeding Sunday, January 25, Brother Langenwalter preached twice, German and English. His helpful assistance was appreciated very much. The membership of the Christian Temperance society at Berne now exceeds 500 members. This anniversary was the most joyful in the history of this society. The good citizens of Indiana are exceedingly glad that this state will go "dry" by April 2, 1918.

Sister Martha Burkhalter has received permission to sail for India to enter there into the mission work If the present plans will materialize she will leave Berne for India on Monday, Feb. 12. Let us, in these trying days of horrible war and peril, remember our mission workers in a special way in fervent prayer.

I. A. Sommer.

P. S. — On account of Sister Foth's illness, another prospective missionary, the journey to India is postponed indefinitely.

Altoona, Pa. — I had the pleasure of attending a revival meeting at Mans Choice where Bro. Herman Snyder has been conducting for two or three weeks with great success. Some of the churches of the town are coming in and helping, but there are some of them so-called Christian members, even some of the ministers of the gospel, the very ones who should encourage and be willing for anyone to give out the whole gospel. I know that the Lord will take care of His Word as it is given out in the spirit and in the truth. He says, His Word shall not return void.

There are some few among the unsaved that are trying to keep come away that might come out and be saved. I fear that there are too many who join the church who have not accepted the full plan of salvation as being born again.

Quite often, when an evangelist or minister comes into a town, one can hear the expression: "Well, here comes another hypocrite to take the money from the people." I praise God that this is not the case in the Mennonite church. It is not a matter of dollars and cents, but for the salvation of those lost in sin. It is not a matter of church membership, but whether or not we are saved and have accepted Jesus as our personal Savior and then we can join the church where we can feel most at home and can be of best service for the Master and where we can receive the whole gospel.

A great convicting power came over the people on Saturday night. Nine came out on the Lord's side and several requests for prayer were made. They have a fine choir of about 25 children, all saved, and they can sing in the spirit and in truth; also an adult choir. The church has been crowded every night bringing chairs in from some of the homes. Meetings will still continue this week. Sunday afternoon they had a testimony service after Sunday school. Some of the new converts witnessed to the saving power. There was an attendance of 55 at Sunday school.

S. W. Attig.

Hanston, Kans., Feb. 23, 1917. To the Readers of the Mennonite and all those who love the kingdom of Jesus Christ:—Greetings.

Since the beginning of the year of our Lord, 1917, it has been my intention to send a communication to the Mennonite. However, I have thus far not found the necessary time nor leisure to make good this intention. Thus far I was glad enough for sufficient time and rest, to look after the most necessary correspondences. Now, however, having come to one of the extreme western outposts of our Kansas Mennonite settlements it so transpires that in the pleasant home of Brother Hirschler I find a day of comparative quiet and thus opportunity to send this letter to the Mennonite.

Since the forepart of November I am among our Kansas churches and I certainly do feel thankful for all the love, kindness and help extended to me by our dear Kansas people. In how far this journel is bearing fruit and in the future will bear fruit for eternal life, is known only to Him, who proves hearts and lives.

It is a pleasure to note the interest our people are taking in things and institutions pertaining to the kingdom of our dear Master. However, this interest is not yet as general and universal as it might be. There is still a great deal of ignorance and misinformation, hence uncharitable criticism and fault-finding. The more the love of Christ takes hold of the individual heart and the more intelligently and correctly our people are informed, the greater will be the interest and the deeper the love for our institutions, pertaining to the advancement of the kingdom of our Master.

Thus we must always remember that there is still a great deal to do among our own people. In some families and communities the light that radiates from Calvary, flickers but very dimly, yea is in danger of being extinguished altogether. Oh, the need of an outpouring of God's Spirit and of a genuine revival!

Our time is a very serious and dangerous time in many ways. The prince of this world in his fiendish cunning is endeavoring more and more to obliterate the lines of demarcation that separate God's kingdom and His own. It becomes ever more difficult to distinguish between the spirit of the world and the Spirit of God! Oh, for the gift of discerning spirits whether they be of God! May our people not be carried away by this subtile and crafty spirit of the times, but learn to distinguish between it and the Spirit of Christ. There is one certain distinguishing feature which we must always apply. The Spirit of Christ always leads to Calvary and the spirit of the world always leads away from Calvary or around it! Any movement or reform that does not lead to the cross, that shuns Calvary, is not actuated by the Spirit of Christ. Brethren, the seriousness of the time requires it, that our voices do not give forth an uncertain sound concerning these things. Let no one be misled by the insidious voices of the world's spirit today.

I expect to get home about the middle of March and after a period of rest and preparation go on my way again. By directions of our joint committee my next journey will lead me to our beloved Pennsylvania churches. Likely I will begin in western Pennsylvania among the brethren of Roaring Springs, Richfield, etc., and work my way east with the view of visiting all our conference churches in Pennsylvania. More definite information later.

I most earnestly, dear brethren, solicit your fervent intercessory prayers that the dear Master may graciously accompany this work with the guidance of His Spirit to the advancement of His cause and kingdom.

Greetings, **M. Horsch.**

THE MISSIONARY SUNDAY SCHOOL

(Paper, read at the C. E. and S. S. Convention, Bluffton, O., by Ed. G. Kauffman.)

What I have to say on this subject is largely taken from such authors as Hixon, Cope and Foster, all of whom have written on the work of the Sunday school in general.

In discussing this topic let us devide it into two main divisions.

First: **Why** should missions be taught in the Sunday school at all? Second: If it should, **how** is it to be done? What methods can and should be used?

Now to our first question: **Why** bring missions into the Sunday school? "No Sunday school can live within four walls. To attempt it is suicidal. The church, the Sunday school and the individual, whose life is self-centered has already started on the fatal decline. On the other hand: that church, Sunday school or individual who, with a world view of the kingdom of Jesus Christ recognizes responsibility thereto, will grow in spirituality and power." The more our Sunday schools know about missions the more willing they will be to help in the cause. And the more they will help, the greater will be their interest in their home work. So the first reason why missions should be brought into the Sunday school is for the sake of the Sunday school itself. Selfishness means death and unselfishness growth and life.

Another reason for bringing missions into the Sunday school is because in this problem of the world's evangelization, the Sunday school of all forms of church organization stands supreme in its possibilities for service. This is true for two reasons. (a) Because the Sunday school represents the main teaching work of the church, and if the subject of missions is to be taught in the church at all, it naturally falls to that department to do it. (b) The Sunday school deals wih people in their youth, the most impressionable age in life. John Alexander says that according to statistics more people decide for Christ during the ages from 12—18 than during all the other years of a lifetime taken together. Furthermore, more criminals get started and more people choose their life's vocation, during these years than all other years taken together. So it is largely during this impressionable age that we must interest people in missions if we ever will. The age of greatest religious interest, the most plastic period naturally constitutes the period of most effective and fruitful missionary training. If people are ever to decide for the mission field as the place for their life work or not, if they are ever to become great financial supporters of missions or not, if they are ever to be powerful intercessors for this cause or not, will largely depend upon the influences acting upon their lives during the time of their youth.

"At the present time missionaries are asking for more workers; boards are sending out calls; age and illness are depleating the ranks at the front; new fields are waiting to be occupied and weak points must be fortified; and hundreds of well qualified young men and women are not ever even thinking of this missionary enterprise in connection with their possible future life work, simply because it has never been brought before them in such a way as to suggest that they possibly could engage in it if they would so desire. The Sunday school alone is capable of providing missionaries sufficient for the world's evangelization. It alone is capable to educate and train young people so as to make them willing not only to give and pray, but also to go and thereby make mission work on a larger scale possible." In order to develop and maintain this healthy and genuine interesting willingness to sacrifice for this cause, it is important that children grow up in a missionary atmosphere and this responsibility falls to a large degree upon the Sunday school. These in short are some of the reasons for putting missions into the Sunday school.

How is it to be done? We can How is it to be done? We can only offer suggestions here, for local conditions will largely determine the methods by which this can be done to best advantage. One way to do it might be by having the Sunday school give a mission program once in a while, say once a quarter. By this plan every member of the Sunday school would be reached. In addition to the children there are always adult members who receive very little information concerning world-wide missions from other sources. This regular and systematic presentation before the entire school will not only emphasize the importance of a knowledge of missions, but will also give expression to the fact that missions are a legitimate part of church work. These programs could be composed of missionary stories, study of some heathen country, missionary biographies, mission book reviews, reports and personal letters from our missionaries, missionary songs, etc.

In some Sunday schools it might be considered better to have a short mission talk for the whole Sunday school every Sunday after the regular Sunday school lesson. If these talks and programs are of the right nature the whole Sunday school will soon learn to look forward to them with a great deal of interest and anticipation.

A second method to bring missions into the Sunday school might be through the Sunday school library. Most Sunday schools have libraries and all should have. The library offers one of the best and most direct avenues through which the children may be interested in missions. The reading of mission books is one of the best means of giving strength to Christian character. A study of the work of missionaries will make real, by its present day examples the teachings of the Bible. Mission programs and addresses will kindle momentary interest, but missionary reading intensifies interest and permanent zeal for the work. People as a rule in later life read things for which they have developed a taste in their younger days. It is therefore important that the Sunday school library should furnish its readers a liberal education concerning countries, peoples and the progress of Christianity. Never has there been so much good, narrative missionary literature as now. Literature of this kind is bound to be popular with children and young people. The Sunday school library should therefore not only be used as a source for material for the missionary program (although it can to good advantage be used for that also), but its books and pamphlets should be circulated and read by the members of the Sunday school. To stimulate this, various methods may be used. Often, if the pastor refers to and recommends this or that mission book in his sermons or otherwise, it will be read. The book reviews or the programs should be made so interesting that the hearers will want to read the whole book themselves. Sometimes prizes might be offered for the ten pupils who will read the most missionary books in one year, etc. The library, if properly used, can be made one of the most effective means toward making a Sunday school missionary in spirit.

Furthermore someone in each

Sunday school should be made responsible to get as many families as possible to subscribe for a good missionary magazine. To have the latest information on these matters will help to keep up the interest in the other library reading.

A third help to make the Sunday school missionary would be mission study classes. While the mission program and the mission library will afford means of presenting the subject of missions to the whole Sunday school, yet they will not result in the largest interest or most substantial gifts. Sustained effort can only be obtained by a thorough systematic study of the subject. While new missionaries will be recruited very largely from colleges and universities they will, nevertheless first come from the Sunday school to these places of further training. And their support must come from the churches. So the young people in our churches have as definite an obligation to the missionary enterprise as those of the colleges and universities, and it is especially important that they should realize this responsibility. Mission study will not only show them the world's needs, but also their obligation to be truly consecrated in person and possession, to meet that need. It will not only increase the gifts and prayers but in many cases it will influence them to give themselves as missionaries. Some Sunday schools have for their young people the regular Sunday school lessons three quarters of the year and take up some mission study course the fourth quarter. Other Sunday schools have mission study classes meet during the week sometime. Such a class is especially valuable to the Sunday school teacher by giving them illustrative material which they will be able to use in their regular Sunday school classes. But not only the Sunday school teachers should attend these classes, but all those interested in missions. If a good teacher is chosen and a good course selected the interest will usually grow so that soon more classes will have to be organized in order to meet the demands. Courses on Africa, China, India, Japan, South America, Mohammedanism, Buddism, Biographies of Missionaries, etc., would appeal to most young people.

Last but not least we must not forget the practical side when we speak of making a Sunday school missionary, namely giving and prayer. To secure further success in the missionary enterprise it will be necessary to train a generation of Christians to give and pray intelligently and systematically and not haphazardly. Children will feel the responsibility and respond to it with gifts and prayer when they have learned of existing needs and conditions of the non-Christian world. It is always a blessing to a Sunday school or a class in the Sunday school if it makes itself responsible to support a certain missionary. People will have something definite to give and pray for. Especially if that missionary should happen to be one of their own number, will the Sunday school members feel closely bound to him. His success or failure will be theirs. It will make the whole missionary enterprize more definite, real and vital. Only then can a Sunday school be missionary in spirit and truth if it feels that it really has a definite and specific share and part in the work of the evangelization of the world.

These, then, are in short some of the suggestions which may help us to make our Sunday school more missionary in nature. (1) Mission programs; (2) missionary literature in Sunday school library; (3) mission study classes; (4) systematic and intelligent giving and praying for a definite missionary purpose.

As a rule it may be best to have a missionary committee in the Sunday school that would plan and carry out, whatever methods might be applicable to local conditions.

May our Sunday schools soon realize that there are great possibilities and responsibilities confronting them along missionary lines. May we more and more see that this is especially the Sunday school's business since it is the prime educational phase of the church and since it deals with people during the most impressionable age of their lives. May our Sunday schools make the best of these opportunities, not only for the sake of the world, but also for their own sake, since self-centeredness and selfishness is suicidal, but unselfishness and sacrifice makes for growth and life. "Twenty-five years", says Marion Lawrence, "of sane, systematic missionary instruction in our Sunday school will forever do away with the great debts carried by our mission boards, multiply by millions the money poured into their treasuries, and increase tenfold the number of missionaries who are carrying the gospel to those who need it in the homeland and foreign countries." The Sunday school can thus be a collecting agency to raise money and a recruiting agency for workers. If the Sunday school can bring youths into the church, prepare them for service and send them forth with consecrated money, prayers and lives, into the great harvest field, surely then it is doing a great service for the kingdom of our Lord.

THE C. E. TOPIC

March 18.

The Curse of Cowardice.

It is remarkable how brave you can really be when there is no danger in sight. A few hours before the events of our lesson Peter had declared himself ready to die for the Master and the others had with indignation been asking, "Is it I," when the responsibility that one should betray his Lord with a kiss and the word friend, no more disasterous act was committed in all the history of the world when Judas betrayed his Lord. Nothing could possibly illustrate the tendency to shirk duties, when they are hard ones, than when Peter denied with an oath that he knew not the Lord. Even John, the beloved, is not free from centure. He went into the high priest's house, not as a follower of the Lord, but as an acquaintance of the high priest. In the hour of calamity the Lord had to feel the awful significance of the prophetic utterance: "He tread the wine press alone."

Cowardice is at the bottom of most failures, the simple reason of which the coward embodies in himself a combination of the baser things that go to make up a man. One of the greatest failures the Bible records is that of the children of Israel who were afraid to go up and take what God had given them, because there were giants and fenced cities in the land. It meant for those who were afraid that they should never see the promised land which was theirs for the taking. Can it be that because we are awed at the monstrous appearances of the forces of iniquity we, in this age, are keeping ourselves away from the blessings that we might cheerfully enjoy?

Men have no use for the coward, in the army he is a serious menace and is severely handled, sometimes being punished by death. The act of a coward may sometimes seal the doom of thousands. In every-day life the coward is as much of a danger; he does not meet the duties plainly laid out for him, and he has a disheartening influence upon those who are honestly trying. God has no use for a coward; our Lord declares that if we turn back, when once having laid the hand on the plow we are unworthy of Him. Time and again it is emphasized that unless one is willing to take up the cross, with all its anguish and horrors, one is unworthy of being a disciple of the Lord.

The bravest of all that men may know there is none more heroic and valient than the Christ, who went to the cross and there died for us. There is as much logic as sentiment in the old gospel hymn that our mothers used to sing for us:

"I gave, I gave my life for thee,
What hast thou given for me?"

The call of God is for those who are fearless, when He said to Joshua, "Be thou very couragous." He gave an order that every other Christian soldier should obey, and there is no reason to be fearful when we are in the service of the King. In the New Testament the description of the Christian soldier, it will be noticed that all the armor for the front is amply provided for, but no provision is made for the protection of the back of the Christian soldier. It is said of Cromwell's soldiers that the enemy never saw their backs which accounts for their always being victorious. The same must hold true with the Christian.

It would be an interesting study to note how many times the words "fear not" occur. Try it some time.

Observe good faith and justice towards all nations; cultivate peace and harmony with all. Religion and morality enjoin this conduct, and can it be that good policy does not equally enjoin it? It will be worthy of a free, enlightened, and at no distant period, a great nation, to give to mankind the magnanimous and too novel example of a people always guided by an exalted justice and benevolence. Who can doubt that in the course of time and things, the fruits of such a plan would richly repay any temporary advantages which might be lost by a steady adherence to it? Can it be that Providence has not connected the permanent felicity of a nation with its virtue? The experiment, at least, is recommended by every sentiment which ennobles human nature; alas! is it rendered impossible by its vices? — From Washington's Farewell Address.

MARRIAGES

Lugibihl-Suter. — On Sunday afternoon, February 4, 1917, Sylvia Lugibihl was married to Harvey C. Suter, both of Pandora, Ohio. Their pastor officiated.

Steiner-Bruchi. — On February 25, 1917, at the bride's home at Berne, by Rev. P. R. Schroeder, Cyrus Steiner and Amanda Bruchi, both of Berne, Indiana.

THE MENNONITES

By C. C. Regier.

(Continued.)

Since the Netherlands were royal domains of Emperor Charles V, sharp edicts against the reading of the New Testament and of Luther's writings appeared here as early as 1522. But persecution was not popular here and it was not until 1525 that the first martyr, William Dirks, suffered death here. (Wedel II, 104.) This region was a very fertile one for the Anabaptists. The big figure here at this time was Melchior Hofmann, who joined the Anabaptists in 1529. In some of his views he agreed with the body of believers whom he joined, but many of his views were fanatical. He believed that he was Elijah and that the end of the world was at hand, etc. But he made a very great impression among the common people. He was imprisoned in Strassburg and died in prison. He has been called the evil genius of the Anabaptists. His followers were called Melchiorites. The successors of Hofmann kept up the agitation so that in Holland, Waterland, West and East Friesland nearly the entire poor population was on the side of this movement. (Wedel II, 112.) Such fanaticism drove many of the Anabaptists back into the established church, especially after the catastrophy at Münster, 1534. The experiences that they had to undergo after that incident were far from pleasant, but it had its good side also. The "quiet" faction now gained more influence, and at the Synod of Bachölt in 1536 they were in control. At this time Menno Simon began his activity among the quiet faction, and rose rapidly to such prominence that by 1544 his co-religionists were known as "Mennonites". Thus the Münster movement has caused the Anabaptists of the Netherlands to start in the direction of forming certain dogmas and a common church organization. (Wedel II, 123.)

"Probably 5000 Protestants were executed by the Roman Catholic authorities in the Netherlands after 1530. Of these 3700 were Mennonites; of the Lutherans and others 6 per cent. and of the Mennonites 30 per cent. were women. In the North the last to die was burned at the stake, in 1574, and in the South a young woman was buried alive in 1597. (Schaff-Herzog Ency.) The Duke of Alva (1567-73) was very hard on them. Perhaps the fact that most of them were wealthy had much to do with it. The informer received one-third of the property. As the persecutions were especially severe in the southern provinces, many fled to West and East Friesland, to Holstein, the Baltic region, and up the Rhine. (Wedel III, 7.) After the wars of independence the Mennonites were tolerated in the northern provinces. In the South they were persecuted till the end of the 16th century. Their liberties, however, were very limited even after that. They had to pay taxes for the support of the established church, were often bothered by the Reformed clergy, etc.

Several divisions took place among them. The principal one was between the Friesians and the Flemish. The former were an independent rural population and would not submit to much control, while the latter were largely factory workers and submitted to regulations. (Wedel III, 21.)

The early period of Mennonite history in the Netherlands — up till 1648—may be called the normative period. Many of the characteristics that had to be acquired there under existing conditions were maintained, even in other lands—Prussia, Russia and America. Among these may be mentioned the fact that preachers were elected without previous training and without paying them a salary; the worship was conducted without an organ; prayer was often silent; in many congregations feet-washing became a part of the Lord's Supper; a whole congregation might be placed under the ban; the attitude toward other confessions was often very harsh, and little was thought of theological learning; and also the tendency to flee the world, instead of exerting an influence upon it.

A very notable literary piece of work that the Dutch Mennonites did was the publication of the "Märtyrerspiegel". In its final form this is a very large volume, with strong binding, board covers and bronze edges. It gives accounts of the persecutions, trials, end, last letters, advice of prayers, etc., of the martyrs. It contains hundreds of names and such accounts of Mennonite martyrs. These accounts were read under tears during the time of the persecution. The material was collected in Friesland, Flanders, South Germany and Switzerland. The first printed pages appeared in 1562, but the final complete volume was published by Tileman von Bracht in 1659. (Wedel III, 36.) The oldest Mennonite confession of faith that appeared in print had 40 acticles and was published in 1581. Several others appeared, but the most famous one was adopted at Dortrecht in 1632 by the elders of 17 congregations. It was later adopted in Prussia, Elsace and America. (Wedel III, 28.) In 1747 an attempt was made to unite the different factions of Mennonites in the Netherlands. For this purpose one of their ablest teachers, Cornelis Ries, was requested to draw up a confession of faith that might serve as a common basis of union. This was very ably done. The 36 articles set forth the principal points of the "Heilserkenntnis", as they understood it. It is not polemical and does not condemn those who entertain different views. This confession of faith by Ries is still held in high esteem in Mennonite circles. (Wedel III, 46.) It is this confession which Rev. Carl H. A. van der Smissen has republished (and translated from the Dutch) in his "Geschichte und Glaubenslehre der Taufgesinnten oder Mennoniten."

On the whole the 18th century was a period of decline for the Mennonites in the Netherlands. Their number is estimated to have declined in that time from 160,000 to 40,000. (Wedel III, 48.) In 1795 the state fully recognized them, just like any other denomination. When in 1810 Napoleon joined Holland to France, the privileges of the Mennonites had come to an end. Nor were their views in bearing arms respected. (Wedel III, 53.)

In 1811 the General Society of the Mennonites was founded with seat at Amsterdam. All factions have joined this society. It cares for aducation and benevolence. In 1847 a missionary society was organized. The attempt was made to make Amsterdam the center of all Mennonite missionary activities, and the Germans and Russians have contributed men and money to the movement. (Wedel III, 56.

Cramer says, in 1808 there were 28,000 Mennonites in Holland. By 1909 all their ministers were educated. They have 134 communities with 126 preachers and 60,000 adherents. Their hospitality to the state has disappeared. "Their distinctive features are abstinence from taking oaths, adult baptism, and the substitution of moral earnestness and piety for dogma. The congregations possess full autonomy, and are directed by the preacher, who need have no official authorization or qualification, and by the deacons, who are chosen by all members, male and female." (Schaff-Herzog Ency.) Their peculiar position in regard to bearing arms they have dropped.

(To be continued.)

Not failure, but low aim, is crime.

EDITORIAL

FAITH

The Bible contains few definitions. It is more than a dictionary of theological terms. It is an inspiration to righteousness and sober living to the glory of God and the salvation of souls. It contains the story of our redemption rather than a scientific analysis of how this is brought about. We must know Bible rather than Bible terms in order to be God's acceptable servants. There are, however, in the Bible two important definitions, namely:

Jas. 1:26: "Pure religion and undefiled before God the Father is this, to visit the fatherless and widows in their afflictions and to keep himself unspotted from the world." And:

Heb. 11:1: "Faith is the substanc of things hoped for, the evidence of things not seen."

In these two definitions works and faith are defined. One is practical, the other is philosophical. The philosophy of faith once comprehended is sure to result in the practical activities of works. There are works inspired by faith, there are also works in which faith is either absent or so perverted as to be something quite different from the faith that saves. A saved person will do the works of God which are sure to be a blessing to himself as well as many others. An unsaved person may do good works, others may benefit by them but he will not be promoting salvation by them.

Sometimes, when asked what faith is, we say, "Believing without seeing." This must be true in the exercise of every kind of faith. We need no faith when we see. It is the faith we have in our government that leads us to accept paper money. It says on the note that the one presenting it to the treasury of the United States will receive the value of gold or silver represented on its face. Every time we accept a note for so much money we accept without question the assurance that there is with the government so much money waiting for us to come and claim in the government vault. It is the faith we have in the individual with whom we do business that leads us to accept the check he gives us in payment for value received. We may never see the bank or the bank book where confirmation of the fact that there is so much money there is to be found. We simply believe that there is a credit there and do business on he assumption that the credit is all that the paper claims for it. The pupil never questions the word of the instruc-

tor, though he finds it necessary to present fact after fact which may possibly be an error. He is a trustful pupil and assumes that the teacher knows what he is talking about and doesn't go about checking up proofs. So, we might go on multiplying examples, but these given will suffice to show that in the ordinary walks of life everyone does exercise a kind of faith without which it would be impossible to perform any of the ordinary functions of life as we find it. Were the faith faculty absent from every-day life it would be impossible to buy, sell, learn, come, go, love, learn and a multitude of other things which go to make up the activities of society.

Such faith, while of a lower order, is vital to society. Imagine, if you will, a person who is devoid of faith in his government, and refuses to accept its money, who doesn't trust the people with whom he does business and refuses their paper, who won't believe the daily news, who won't trust his neighbor and imputes sinister motives to their every act, who doesn't trust his wife and watches her continually for the "overt act", who questions the honor of every man and the virtue of every woman. Given such a person and you have a most miserable and most dangerous individual, a menace to society and a damnation to himself. The very faith of every-day citizens is in a measure their righteousness and contributes to the mutual happiness and salvation of society. It was because nations either never possessed faith in one another or because they had lost that which they had that led to their losing their righteousness and giving themselves over to the devilishness that has for the past several years made much of this earth a hell of torment and threatens to go on until the whole of it is sunk into universal misery such as history never recorded of any period.

A distinction must always be made between what we call intellectual and historical faith and vital saving faith. Intellectual faith is the result of mankind's observation and ability to think logically. Observation shows us a universe with all its ramifications reaching from the great solar system of which we are a part to the smallest atom of life or matter. They are here, therefore they have been made. The thing made must have a maker. The maker and a great first cause must be identical. Nothing just happens. Something causes something else in a great chain of causes and effects. Ultimately the chain must reach back to the Maker of all—the first cause. It must reach a beginning because you could never think of hanging a chain on nothing. This God and creation which our reason tells us must exist is benevolent—He provides well for His creatures. He is patient and merciful—He does not always immediately visit His wrath upon those who sin against His law. By analogy of all nature He reveals to us that there is a future life following this present existence. All this is apparent. So long as we have our reasoning faculties we must believe it. Only the fool would say in his heart, There is no God.

Our historical faith is akin to our intellectual faith. We cannot deny the facts of Christ, the existence of the Nation of Israel to whom a divine revelation was made, to whom was given a superior priesthood and a system of prophets whose messages were unique and a power through the ages. Neither can we deny a crucifixion, a resurrection, an ascension or a Pentecost; these facts have been fully established by many infallible witnesses. Nothing in all history is so well established as the things presented to us in the Bible. So, too, we see the Spirit of God at work as a power in the church, in the world, through all the centuries testifying to the worth and goodness of Christianity. But all this is mere history. I may believe it all and yet not profit by the true faith, which the revealed Word of God makes possible to me.

Let us, then, come to our definition: "Substance of things hoped for; evidence of things not seen." The "substance of things hoped for" indicated a realization of a hope in the very fact. A realization of a fact that before had only existed as a hope. For what, then, have men of faith hoped? Read the catalog of the faith heroes in the celebrated faith chapter, the 11th of Hebrews, Abel hoped to obtain the witness that he was righteous. Here, then, in the very beginning is righteousness by faith. Enoch looked for the token that should prove that he pleased God; Noah became an heir of righteousness by condemning the world by his own righteousness; Abraham looked for an inheritance. By faith this became real to him. Isaac and Jacob looked for the same thing and had confidence enough in God to apprehend it. So, we might, if we cared, continue to the end of the list. To all of these men the unseen, visionary things of God became real and so they reaped a reward that others could not share.

Do we reap the rewards in the sense that Abraham, Isaac, Jacob and the rest did? Certainly, and in a fuller measure. Here is the one whose hope is for the forgiveness of his sins and a cleansing of his iniquities. The heathen only hopes, he cannot say as does the Christian, "I know on whom I have believed." Here, again, is the longing for immortality. No race or age but has felt it keenly. To us it is no speculation, but a certainty. No fact is better established than the resurrection of our Lord. Upon that we rest with the willingness to allow our whole doctrine to rise or fall. Then, there is the hope of fellowship with the Creator. We know we have that. We talk to Him; He answers us by His presence, by His Word and by His providences. The hope of faith in the fallen child of God is for a reconciliation with his Father. We have that, Abraham, the man of God, took possession of his inheritance making good his claim by pitching his tent here and erecting his altar there. His life was one of tents and altars. It seems to us that our spiritual promised land of today is one like that. We have no abiding city. New scenes and new pastures are open continually to us. Sometimes there is plenty, often there is abundance, frequently there are troubles, but the altar may always be erected God is near to hear. Every Larrea valley in our lives may become a veritable Bethel — the house of God — and the very hard pillows upon which we rested our troubled heads may come to be the monuments of the supreme experiences of our lives The promise to Abraham was only realized in part, but he had as much as he could occupy and more. That is always our experience, we don't come to the fullest realization of our hopes in God because we occupy so little of what He makes possible to us

When we come to take up "evidences of things unseen", we refer to the proofs of the actual realities of the spiritual world. Have we such proofs that we can make them understandable to those who have them not? If we are not confident of them our religion is nothing but a visionary hazy thing that while stirring up exotic sensations stops with that. It is well that we may turn to the assurances of those of old, but it is best if we may turn to some in our own lives. In every life there are providences of God manifesting themselves. Said a worldly old sea-captain not so long ago, "God always was taking care of me and my crew. When the fogs lifted we saw the dangers we had missed that no man could foreknow; when the storm ceased we knew that He alone brought us out. In the lives of redeemed men and we see the greatest proof of the spiritual realities. They have been changed from low vile creatures to children of light; their selfishness has given way to liberality and their gloom to light and joy. We see this change in multitudes of others but we feel it most in our own lives: once a sinner, now a saint; once in darkness, now in light; once dead, now alive; once the defeated slave of sin, now the victorious conqueror of Christ.

Abraham believed God and it was accounted unto him for righteousness, writes Paul to the Galatians. Righteousness is a state of being right. No man can do right, but he does his part through faith and then God justifies him, that is, God takes what he has done as though it were full satisfaction. The only faith that justifies is the faith that centers in Christ. Abraham's faith centered at taking God at His word and looking with anticipation to the coming of the one in whom all the families of the earth were to be blessed. The promise was through the one who was to come and who was to be of the family of Abraham.

By faith we become the children of Abraham; or, as Paul puts it: "They which be of faith are blessed with faithful Abraham." The oriental calls one who possesses some quality the son of that thing, for example: The Sons of Belial are those who do evil. The words mean the sons of the wicked one. So, then, those who exercise the faith of Abraham become the children of Abraham in faith. This is the argument of the epistle to the Galatians and on this argument the door is open to the Gentiles and we through them have the Christ.

We make much of righteousness by faith in opposition to works. Works originally were acts of faith. Every sacrifice, every feast and fast was a figure by which the Christ was portrayed or some characteristic the things He was to reveal was shown forth. In time the form was kept, but the lesson forgotten and men came to think that the mere doing of the thing with no thought of how it referred to the Coming One was sufficient. It was not, it had then become a mere outward show without faith behind it. The same thing has happened again and again as the church progressed through the ages; prayer, liturgies, and communions became elaborate display with the spiritual completely obscured in the form. Men trusted for their salvation in them though there was no Christ there. The only salvation possible is that which comes through the blood of God's Son, appropriated to ourselves by faith.

DEATHS

Voth. — Anna Voth, wife of Rev. J. J. Voth, died at their home at Upland, Calif., on February 15, 1917, at the age of 54 years, 3 months and 28 days. She was born in the village of Michalin, Russia, October 18, 1862. In the fall of 1872 she came with her parents, Cornelius and Eva Harms, to this country, settling in the state of Kansas. On Septemher 9, 1886, she was married to Mr. A. B. Harms whose death six years later left her a widow without children. On January 14, 1894, she was joined in the wedded union with her now bereaved husband, taking the place of mother for his two children one of whom preceded her in death. This second union was further blessed with five children, all of whome survive the mother. At the age of sixteen years she was baptized on confession of faith and received into the Guadenherg congregation in Kansas by the Elder Johann Schroeder. Her life as a Christian was one whole-hearted service according to her ability, from first to last, especially giving warm support to her husband in his work as minister of the gospel in Oklahoma and later in Pasadene, California. In May 1904 they removed to Upland and from that time to her death she was a faithful member and co-worker in the Mennonite church of this place. Both in the family and in the church life she will be sorely missed. Her fatal sickness began with a cancerous growth, for which she underwent an operation about a year ago. An apparent complete recovery of her wonted health and strength resulted. But in November a pulmonary trouble involving also the heart, began to develope, first slowly, then rapidly increasing in intensity, until last Thursday death ensued and her great suffering which she had borne with Christian fortitude and resignation, was over. Her spirit passed into the presence of her dearly loved Savior. Funeral services were held on Monday, February 19, and her mortal remains laid to rest in the cemetery in Ontario there to await the issue of the resurrection morn when the Lord shall come to gather unto Himself His own. — A. S. Shelly.

Lehman. — On February 4, 1917, at Berne, Ind., Mrs. Elizabeth Lehman, aged 65 years, 4 months and 19 days. She was borne in Wayne county, O. On April 1, 1876, she was united in marriage to David Lehman, after which they moved to a farm northwest of Berne and in 1904 moved to the town of Berne. This union was blessed by 5 daughters and 6 sons. A son and a daughter and her husband (in November 1913) preceded her in death. She is survived by 4 daughters, 5 sons, 1 sister, 1 brother, 1 half-brother and 13 grandchildren. About five years ago she had two strokes of paralysis and from that time on remained an invalid till her death. The funeral service was conducted by Rev. P. R. Schroeder who spoke from Ps. 68:19.

Kirchhofer.—On February 19, 1917, at Berne, Indiana, Irvin Kirchhofer, aged 24 years, 3 months and 20 days, after a five years' illness of rheumatism. He often suffered intense pain, but bore it with great fortitude. Jesus, his Redeemer, was his great future hope. He is survived by his parents, 4 sisters and 2 brothers. The funeral service on February 22 was conducted by Rev. P. R. Schroeder, who spoke in the German language from Rev. 14:13, and Rev. S. J. Grabill who based his English remarks on Rev. 21:4, 5.

Deusch. — On February 22, in Philadelphia, Laura Jane Deusch, nee Croll, wife of William R. Deusch, after several years of illness passed from this life to her home above, aged 46 years, 5 months, 11 days. Sister Deusch has lived a beautiful Christian life and a devoted and faithful member of the Second church of Philadelphia. She with her husband were among those who formed the organization of the Second church eighteen years ago. Funeral services were conducted at her home by her pastor and the pastor of the First church.

Umstead. — After a week of suffering from pneumonia, William G. Umstead, for 28 years a faithful member of the First church of Philadelphia, fell asleep in peace on February 23rd, aged 78 years, 2 months and 21 days. His was a Christian life full of beauty and strong in character, quiet and unassuming, beloved by all with whom he came in contact and truly devoted to his church and the cause of Christ. Funeral services were conducted by his pastor assisted by Rev. Bickerton.

Desramout. — Wilhelmina Desramout, a member of the Amsterdam, Holland, Mennonite church, came to this country with her daughter and family to spend the remaining days of her life with her daughter, Mrs. Peter Kuyf, just one year ago. Unable to speak the language yet faithful in her attendance to the services of the First church of Philadelphia. She was truly a mother in Israel. After four weeks of sickness she passed out of this life full of faith and trust in her Savior on Sunday evening, February 28, aged 75 years, 3 months and 9 days. Funeral services were conducted on March 1, just one year on the day she left her home in Holland, by Rev. N. B. Gruhh. She is survived by two daughters here and a son and daughter in Holland.

Burket. — Mrs. Elizabeth Burket, widow of A. J. Burket, deceased, died February 4 at the home of her grandson, Emery Burket. She was aged 84 years, 11 months and 12 days. The funeral was February 6, at the Claar church. She was a member of the Mennonite church at Roaring Spring. Jacob Snyder officiated.

Hilty. — Peter B. Hilty, subject of this brief sketch, was born on the 22nd day of March, 1858, on what is known as the old Hilty farm located about five miles south of Pandora, O., and passed away last Tuesday morning, February 20, 1917, at the age of 58 years, 10 months and 28 days; his death being caused by worry brought upon him by a misuse of his confidence and power which he unstintedly gave to others. His life was a busy one and full of epoch making events for this community. His occupation was that of farming, but much of his time was given to outside interests. He has been president of the board of deacons of the Grace Mennonite church of Pandora, Ohio, ever since its organization almost thirteen years ago. In this capacity he gave liberally of his fine services, wise counsel and money. Many things that have been accomplished in the upbuilding of the church bear the impress of his personality and character. These things will be the more permanent monuments, constantly reminding his friends and fellow-members what he has done for the church and Christ's kingdom. He was one of our strongest workers, and at no place will he be so sorely missed in any official capacity, as in that small group of men that carry upon their shoulders the weighty responsibility of the welfare of the church. It was easier for him than for most of us to quickly take in a situation and give a decision. His fine sense of humor often came to his good stead in strained or difficult positions. These qualities made him a valuable leader in the church and public life in general. For several years he has been president of the Mennonite Mutual Aid society. He was a memher of the building commission of the new Putnam county courthouse. For some time he was a trustee of the Mennonite Middle District conference. His connection with the Pandora Manufacturing company as its president was the cause of his early death. As was already remarked, the confidence and power that he gave was deliberately misused. When the financial crash came that involved so many of his friends and follew church members, his spirit drooped. His battle was more terrible than any of us even dare to imagine. His sensitive nature pictured to his own mind the vastness of the untold suffering that would follow for others. And yet, how magnanimous he was towards those who did the wrong! "Forgive us our trespasses," he frequently prayed, "as we forgive those who trespass against us." In this last clause he would insert a particular name. He had no hatred. There was no bitterness in him. All he wished for was that he might pay back all he really owed. The hurdens were too heavy for him. His spirit and his body broke under the strain. In that awful struggle that ensued, we do not know how many times the light still broke in upon his soul, or how many feeble efforts he still put forth to conquer. God knew the faint glimmerings in his soul. We cannot believe that a good God even in the darkest hours of life can be cold and heartless. God was there with His sympathy and love, and the sacrifice that our departed hrother made, the greatest sacrifice that any man can make when done unselfishly, — the loss of the power of reason — will not be left out of account in the great day when all the secrets of men shall be as an open book before the throne of God. In the year 1880 Mr. Hilty married Barhara Moser, a daughter of the Rev. John Moser. To this union 11 children were born, three of whom have preceded him to the beyond. He leaves to mourn his loss, a deeply bereft widow, 8 children, 3 grandchildren, 5 brothers, 1 sister and a large number of relatives and friends. In his death Pandora and community loses one of its most highly respected, progressive and useful citizens. Funeral services were held at the Grace Mennonite church on Sunday afternoon, February 25, 1917; the pastor of the church officiating.

CONTRIBUTIONS

Foreign Mission.

The following gifts were received during February:

Berne, Ind., birthday gifts, 64c; mission box, $30.75; mission friend, $315; S. S., "Careful Gleaners", $90; S. S., 1st Menn. church, Upland, Calif., by A. S. Shelly, $26.48; Friedenstal church, Tampa, Kans., by J. C. Wedel, $37.72; Mrs. B. R. Hornburg, St. Louis, Mo., $15; S. S., 1st Menn. church, Newton, Kans., by Sam. Unruh, $42.55; S. S., Menn. church, Munich, N. Dak., by H. A. Thiessen, $36.38; S. S., Saron church, Orienta, Okla., by John B. Lohrenz, $11.66; S. S., 1st Menn. church, Woodlake, Calif., by Daniel E. Mohn, $6; mission friend, Whitewater, Kans., by A. S. Voth, $20; R. H. Krehbiel, Donnellson, Ia., by P. P. Hilty, $5; Ebenezer church, Mt. View, Okla., by D. A. Goertz, $34.80; S. S., city church, Beatrice, Neb., by S. D. Ruth, $32.33; Menn. church, Hillsboro, Kans., by A. J. Kohfeld, $21.68; Bro. and Sister J. J. Krehbiel, Newton, Kans., $75; Menn. church, Greensburg, Kans., by A. C. Wedel, $30; Menn. church, Halstead, Kans., by F. W. Schowalter, $27.70; Menn. church, Deer Creek, Okla., by J. S. Dester, $18.05; S. S., Menn. church, Hydro, Okla., by Peter J. Schroeder, $7; mission workers, Newton, Kansas, $5; mission workers, Aberdeen, Idaho, $25; Menn. church, Escondido, Calif., by H. H. Adrian, $17.55; S. S., West Zion church, Moundridge, Kan., by Roy R. Schowalter, $16.48; Swiss church, Whitewater, Kans., by Peter Zuercher, $50; Leisy Orphan society, Halstead, Kansas, by C. E. Krehbiel, for Cecelia and Samuel, $120; collection, Lowenherg-Weber wedding, Donnellson, Iowa, by D. F. Koller, $7; S. S., St. John's church, Bluffton, O., by E. E. Miller, $42.40; Bergtal Gem., Pawnee Rock, Kans., by Jacob Ruediger, $26.52.

For Lepers in India: Girls sewing society, Upland, Cal., by Anna Voth, $5; P. J. Epp, Neville, Sask., by J. F. Lehman, $5; Ebenezer church, Mt. View, Okla., by D. A. Goertz, $34.81.

Special Gifts: Sunday school class, "Careful Gleaners", Berne, Indiana, by Samuel F. Sprunger, for boys' orphanage, $25; mission friend, ditto, for mission auto, $10; Bro. and Sister J. H. von Steen, Beatrice, Neb., mission auto, $10, ditto, boys' orphanage, $10; Abr. Entz, Newton, Kans., for missionaries in India, $50; C. E. society, Deer Creek, Okla., by Paul G. Latschar, for helper in India, $23.70; C. E. society, Bethel college, Newton, Kans., by Oswald Krehbiel, for Bessie, $20; Luis Riemenschneider, Manitoba, by P. W. Penner, for boys' orphanage, $4; Y. M. C. A., Bethel college, Newton, Kans., by G. A. Haury, Jr., for Champa mission, $50; Y. W. C. A., ditto, $25; Mrs. H. Goertz, Goessel, Kans., bequest, by P. W. Penner, asylum in Champa, $50; ditto, boys' orphanage, $50.

Many thanks to the cheerful donors,

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NEWS OF THE WEEK

WILSON INAUGURATED AMID BRILLIANT CEREMONIES

Washington, March 5. — Woodrow Wilson, with the major part of the world at war and America poised on its verge, consecrated his second inauguration as president of the United States today with a last message of hope for peace.

Standing in the shadows of the nation's capitol with his face turned toward the eastern war-seared skies, the president renewed his oath of allegiance to the constitution, praying to God that he might be given wisdom and prudence to do his duty in the true spirit of the American people.

While trumpets blared and martial accoutrements rattled prophetically about him, the president pictured the deep wrongs the United States had borne in the conflict of other peoples without wishing to wrong or injure in return. Asserting that the tragedies of another continent had removed provincialism and made Americans citizens of the world, and that the principles of this republic should be applied to a liberation of mankind, he resolutely voiced a determination that America, standing "firm in armed neutrality," must demonstrate her claim to a "minimum of right and freedom of action" in world affairs.

WILSON WAS SWORN IN AS PRESIDENT SUNDAY NOON

Washington, March 4. — President Wilson took the oath of office for his second term at noon today in his room at capitol and will be formally inaugurated tomorrow with public ceremonies reflecting a great national expression of Americanism.

Before a desk, piled with executive business laid before him in the closing hours of congress and sourrounded by members of his official family. the president reaffirmed with uplifted hand and grave features his promise to uphold the constitution in whatever crisis may confront the nation in the momentous four years before it.

After he had repeated solemnly the oath taken first by Washington a century and quarter ago, he kissed the Bible at the passage reading: "The Lord is our refuge; an ever present help in time of trouble."

Chief Justice White administered the oath and was the first to extend his congratulations. Wringing the president's hand, the chief justice looked fervently into his face for a moment and said brokenly:

"Mr. President, I am very, very happy."

Members of the cabinet then crowded up with expressions of regard. Mr. Wilson received them with a smile and then turned back to his desk to complete his interrupted task.

Tomorrow the president will take the oath again on the inaugural stand before the capitol. He might have omitted today's ceremony under precedents established by other presidents, but he decided to comply literally with the constitutional stipulation that he take office at noon on the fourth of March.

Vice-President Marshall did not take the oath today. He will be sworn in for his second term to-morrow at a special session of the senate, with the usual vice-presidential inauguration ceremony.

WASHINGTON STIRRED BY STORY OF GERMAN PLOT

Washington, March 1. — Shocked and amazed by the revelation of Germany's attempt to unite Japan and Mexico to war on the United States, the congress today forgot its differences of opinion and began swinging into line behind the president.

Senate Republicans abandoned their general filibuster against defense legislation and the armed neutrality bill, and a number gave Democratic leaders assurances of their support to the president in a national emergency.

In the house, without a roll call and under special provision for its immediate consideration, Representative Flood's bill to clothe the president with authority to deal with the German submarine menace by arming ships and to authorize a bond issue of $100,000,000 was taken up under an agreement for a vote after three hours of debate.

Newspapers of the Associated Press yesterday revealed that Germany in planning unrestricted submarine warfare and counting its consequences, proposed an alliance with Mexico and Japan to make war on the United States if this country should not remain neutral.

Japan, through Mexican mediation, was to be urged to abandon her allies and join in the attack on the United States.

Mexico for her reward was to receive general financial support from Germany, reconquer Texas, New Mexico, and Arizona — lost provinces — and share in the victorious peace terms Germany contemplated.

Details were left to German Minister von Eckhardt in Mexico City, who, by instructions signed by German Foreign Minister Zimmerman at Berlin, Jan. 19, 1917, was directed to propose the alliance with Mexico to Gen. Carranza and suggest that Mexico seek to bring Japan into the plot.

These instructions were transmitted to Von Eckhardt through Count von Bernstorff, former German ambassador here, now on his way home to Germany under safe conduct obtained from his enemies by this country.

Germany pictured to Mexico, by broad intimation, England and the entente allies defeated, Germany and its allies triumphant and in world domination by the instrument of unrestricted warfare.

A copy of Zimmermann's instructions to Von Eckhardt, sent through Von Bernstorff, is in possession of the United States government.

It is as follows:

"Berlin, Jan. 19, 1917. — On the 1st of February we intend to begin submarine warfare unrestricted. In spite of this it is our intention to endeavor to keep neutral the United States of America.

"If this attempt is not successful we propose an alliance on the following basis with Mexico: That we shall make war together and together make peace. We shall give general financial support, and it is understood that Mexico is to reconquer the lost territory in New Mexico, Texas and Arizona. The details are left to you for settlement.

"You are instructed to inform the president of Mexico of the above in the greatest confidence as soon as it is certain that there will be an outbreak of war with the United States and suggest that the president of Mexico, on his own initiative, should communicate with Japan suggesting adherence at once to this plan; at the same time offer to mediate between Germany and Japan.

"Please call to the attention of the president of Mexico that the employment of ruthless submarine warfare now promises to compel England to make peace in a few months.

"ZIMMERMANN."

This document has been in the hands of the government since President Wilson broke off diplomatic relations with Germany. It has been kept secret, while the president has been asking congress for full authority to deal with Germany, and while congress has been hesitating.

It was in the president's hands while Chancellor von Bethmann Hollweg was declaring that the United States had placed an interpretation on the submarine declaration "never intended by Germany" and that Germany had promoted and honored friendly relations with the United States "as an heirloom from Frederick the Great".

Of itself, if there were no other, it is considered a sufficient answer to the German chancellor's plaint that the United States "brusquely" broke off relations without giving "authentic" reasons for its action.

WILSON WILL NOT TELL HOW NOTE WAS OBTAINED

Washington, March 1. — President Wilson tonight, in response to the senate's call, laid before that body official information that the United States government is in possession of evidence which established the authenticity of the sensational document disclosing how Germany intrigued to ally Mexico and Japan with her to war on this country.

In response to a senate resolution, the president transmitted a report from Secretary Lansing, stating that the evidence has come to the possession of the United States within the last week and that the authenticity of Foreign Minister Zimmerman's instructions to German Minister von Eckhardt in Mexico City, is established as revealed hy the Associated Press.

BERLIN ADMITS THE WAR PLANS

Berlin, March 3. — The following was given out today by the Overseas News Agency (the official German news bureau):

"Foreign Secretary Zimmermann was asked by a staff member of the Overseas News Agency about the English report that 'a German plot had been revealed to get Mexico to declare war against the United States and to secure Japan's aid against the United States.' Secretary Zimmermann answered:

"'You understand that it is impossible for me to discuss the facts of this "revealed plot" just at this moment and under these circumstances. I therefore may be allowed to limit my answer to what is said in the English reports, which certainly are not inspired by sympathy with Germany. The English report expressly states that Germany expected and wished to remain on terms of friendship with the United States, but that we had prepared measures of defense in case the United States declared war against Germany. I fail to see how such a "plot" is inspired by unfriendliness on our part. It would mean nothing but that we would use means universally admitted in war, in case the United States declared war.

"'The most important part of the alleged plot is its condition and form. (The version of the Zimmermann statement cabled from London reads in this sentence: "The most important part of the alleged plot is its conditional form.)" The whole "plot" falls flat to the ground in case the United States does not declare war against us. And if we really, as the report alleges, considered the possibility of hostile acts of the United States against us, then we really had reasons to do so.

ARMED NEUTRALITY LAW DEFEATED BY FILIBUSTER

Washington, Mar. 4.—Twelve senators led by Senator LaFollette and encouraged by Senator Stone, Democratic chairman of the foreign committee, in a filibuster denounced by President Wilson's spokesman as the most reprehensible in the history of any civilized nation, defied the will of an overwhelming majority in congress up to the last minute today and denied to the president a law authorizing him to arm American merchant ships to meet the German submarine menace. Unyielding throughout twenty-six hours of continuous session to appeals that their defiance of the president would be humiliating to the country; uncompromising in a crisis described to them as the most serious in the nation since the civil war, LaFollette and his small group of supporters refused a majority of their colleagues an opportunity to vote on the armed neutrality bill and it died with the sixty-fourth congress at noon.

The closing moment of the session were tense and impressive. Ten minutes before the end, Senator Hitchcock had made his last appeal for unanimous consent for a vote on the bill. LaFollette objected. The Nebraska senator, prefacing his closing remarks with a portion of President Wilson's address to congress asking for the authority about to be denied, solemnly said:

"It is unfortunate and deplorable that twelve men in the senate of the United States have it in their power to defeat the will of seventy-five or eighty members by one of the most reprehensible filibusters ever recorded in the history of any civilized country."

Senator Hitchcock paused while his words echoed through the chamber. LaFollette stolidly stared toward the Nebraskan who presently added that perhaps he should apologize for the violence of his words.

"You are perfectly safe," LaFollette returned without rising from his chair. "No one can answer you."

No one did, for the hour of noon had struck and the sixty-fourth congress was ended.

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No. 22

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, MARCH 15, 1917. No. 11.

IN MENNONITE CIRCLES

The many friends of Prof. Harvery L. Stump who was connected with Bethel college for some time will be pained to learn that he passed quietly to his reward on the evening of February 24.

Notice has just been received that the Canadian authorities have put the Bundesbote, together with many other German papers, on the prohibited list; this cuts off many of the Canadian brethren from the only sourse of communication they have with the Mennonite church on this side of the border.

The Mennonites of Germany are petitioning their government to make concessions and offer inducements that will attract the Russian Mennonites to Germany so that they will not, as many of them are planning to do, emigrate to America after the war.

Professor Paul E. Whitmer has recently been elected to the chair of Church History in the Mennonite seminary at Bluffton, Ohio. Prof. Whitmer has wide experience in church and college work, having been connected with Goshen college for seven years. He is a graduate of both the college and seminary at Oberlin and has taken a graduate course at Michigan and is now doing advanced work in Church History at the University of Chicago.

At a special meeting of the board of trustees of Bluffton college on February 1, 1917, the following important resolutions were unanimously adopted authorizing the Forward Movement campaign:

"Recognizing the great service that Bluffton college is rendering to the cause of Christian education, the spirit of co-operation it is fostering in the churches, the numbers of young people it is calling out for a larger life of service, and being desirous that the college shall be placed upon a solid financial basis, therefore,

"Be it resolved, that we inaugurate a Forward campaign for the purpose of promoting the educational, spiritual and financial aims of the college and in particular that we raise five hundred thousand dollars ($500,000) by the end of the year A. D. 1920, said sum to be used for the purpose of raising the endowment fund to at least $350,000; for necessary buildings, for equipment and for promoting the general interests of the college as directed by the board of trustees."

Inspired by the convictions and sacrifices of a Christian gentleman, who is not a Methodist, the board of Foreign mission of the Methodist Episcopal church is now developing a plan to preach Christ through all of the newspapers of the world, by furnishing free copy of interesting evangelistic matter, aimed directly at the conversion of the soul. This gentleman offers $5,000 in case $50,000 is raised to make a fair trial in Japan, Korea and China, and at least $15,000 more in case $1,000,000 is contributed by all Christians, to prosecute the work among all nations except the United States. As this work is to be world-wide and age-long, omnidenominational and exceedingly economical, all loyers of the Lord in all churches are invited to contribute to this method of winning the world to Christ. A column in a secular weekly newspaper for a year would cost but little and would reach a great multitude of readers, many of whom could not be reached in any other way and would yield great results under the blessing of God.

MINISTERIAL MEETING

The ministers of the Eastern District conference held one of their periodical interesting and edifying meetings on Monday, March 5, in the Allentown church. The following ministers were present: V. B. Boyer, president; A. M. Fretz, secretary; H. G. Allebach, Elwood S. Shelly, Linford Foulke; there were also several of the lay-members of the church in attendance and P. J. Kleckner of the Saucon church. After an opening hymn Rev. Foulke read for an opening lesson Acts 20:17-27, and Rev. Shelly led in prayer.

"Righteousness by Faith" was the theme of a paper by Rev. S. M. Grubb who could not attend on account of sickness.

A very interesting general discussion followed, participated in by nearly all present. The discussions emphasized in the main Mennonite doctrine and practice, salvation and justification by faith rather than works, works a fruit of faith.

The other topic on the program was postponed for the evening session.

The evening session was opened with reading of John 15:1-17 and prayer by the secretary.

The interesting question relating to Sunday school work: "Should the conference give the Educational committee a wider range of work as supervisors of Sunday school work, or should the conference elect a new board to be known as 'Directors of Sunday School Work' to advise, direct and assist the schools in our district?" was the topic of a paper prepared and presented by Rev. Allebach. He said that this is certainly a timely question. Sunday school work in these days is being so elaborately and aggressively organized that we cannot afford to be behind the times. The Educational committee has its prescribed functions, the Sunday school was not in the purview of those church fathers who drafted and adopted this article. The Sunday school department of the church is important enough and extensive enough to demand its own distinct representatives before conference. The problems of the Sunday school are surely the problems of conference or are bound to be sooner or later. The functions of such a committee should be only along the line of Sunday school work and may be defined as in the question we are discussing. It should help in the establishing of schools in outlying districts where such work and church work is needed. It could co-operate with the Home Mission committee in such work. It could help the church in departmental Sunday school work. Such a committee would be a great aid in solving the pressing rural church problem. It will be to the interest of our conference to begin action along this line. It need not to fear interference. The schools need the help, the conference and churches need to give it. The Sunday school field secretary should be a member of this committee. The general discussion which followed was engaged in by workers and ministers and in general emphasized the contents of the paper. It was also suggested that conference and Sunday School convention should meet together, so that there might be a better mutual acquaintance and co-operation. The schools should be more regarded as a part of the church rather than a separate organization which it is in some minds even of the workers in both church and school.

The topic occupied the whole evening session.

The choir of the church gave a few selections of special music. The meeting closed with a hymn and the benediction by Rev. Foulke.

A. M. Fretz, Sec'y.

† REV. HARVEY L. STUMP †

Rev. Harvey L. Stump, who was instructor and dean of the faculty in Bethel college, Newton, Kans., from 1911 to 1914, died in his home just outside the city limits of Upland, Cal., on the 24th of February, 1917.

When he left Bethel college it was on a leave of absence in order that he might seek recovery of his broken-down health, which leave was continued by the college authorities for several years in the hope that he might yet be enabled to return to the work in which he had shown such signal ability and strength.

Going to Albuquerque, N. M., with his wife and two children, they spent there the greater part of a year and then came to California. Here for the first while the prospect for his recovery seemed fair. Realizing, however, that at best it would be a number of years before he could leave this climate and return to work, they built for themselves a little home close to the foot-hills of the majestic Ontario mountain range. This beautiful home with its little grove of orange trees in fine

bearing condition, he was enabled, with the help that came to him unsolicited from friends in Kansas and elsewhere, to leave to his family free of all encumbrances.

True to his irrepressible instinct for serving, he devoted a liberal measure of his returning strength to the furtherance of the religious life of the community in which he had taken up his abode. A Sunday school which he found struggling for existence at once felt the impulse of his talent for leadership and rapidly outgrew the capacity of the private homes in which it was held. Enlisting the interest of the ministers of Upland and Ontario, the work of the school was soon supplemented with preaching services, supplied by these ministers in such succession as their time permitted.

When it was felt that the continuance and development of the work thus begun, a suitable building was a necessity, the people looked to him to take the lead in the matter. The beautiful chapel that stands there now, as well as the organization which holds title to it and directs its religious activities, are a monument to his energetic initiative, his undaunted optimism.

Just as this work was emerging into the stage of successful completion the leader suffered a relapse in his physical condition, and the disease began to make such inroads upon his strength that even his seemingly unconquerable hopefulness was of no avail, except to stave off fatal issue for a time. Committing his case in submissive faith to the heavenly Father who doeth all things well, he battled bravely against the disease to the last ditch. The end came peacefully as he fell asleep in the arms of Him whom he had served so faithfully. At the side of his dying bed were his ever devoted wife, his two children, and his father, who had come all the way from Indiana to be near his son as he passed over to the other shore.

At the funeral service, held on Monday, Feb. 26, ministers of the different denominations who had become associated with him in the work, paid eloquent tribute to the man and his altruistic work as a servant of our common Lord and Master.

The deceased was the son of John A. and Leah Stump. He was born April 23, 1883, and attained the age of 33 years, 10 months and 1 day. The maiden name of his beloved wife to whom he was married April 23, 1904, was Lulu M. Smith. Their children are Robert F. and Mary Frances, aged respectively eight and six years.

He was educated in the public schools of his native community in Indiana, Marion Normal college, Winona Summer Chautauqua, Goshen college and Chicago university. His life as an active Christian began in 1900, when he gave his heart and dedicated his life to God. He united with the Brethren in Christ church in 1904 and was ordained to the gospel ministry in 1908. Following the profession of teaching, he taught in Goshen college and in the high school of Wakarusa, Ind., resigning from the latter position to accept the call to Bethel college. Out of the midst of his years according to human reckoning, he has now been called into his Master's presence which, in the language of inspiration, is "far better", and, as says the Apocalyptic blessing, "his works do follow him." **A. S. Shelly.**

SELF-HELP IN RELATION TO THE INDUSTRIAL AND SPIRITUAL DEVELOPMENT OF THE INDIAN

(Paper, read by H. J. Kliewer before the Missionary Conference at Anadasko, Oklahoma, January 16-18, 1917.)

All who work among the Indians, soon learn that one of their greatest needs is self-help, as they depend too much upon the help of others, both industrially and spiritually. Lack of self-help shows a weakened or diseased condition in an individual or a people. This weakness or disease may be so great that it necessitates the aid of others to overcome it. This is true in the case of our Indians. Before the white people came to this country, and for a long time after, the conditions and mode of living of our Indians were such that they were compelled to help themselves and get along as best they knew how. They obtained their food, clothing and shelter from hunting and fishing, and possibly some primitive farming. They ignorantly worshiped the "Great Spirit", though they knew not Christ, the Mediator between God and man. Were they then happy? To hear some of the old Indians relate the stories of ancient days, when this great continent of North America was the common hunting ground of the red man, and when he enjoyed liberty, health and plenty, one would think that the red man was then better off and more contented than he is now. At least the Indians, as a rule, look at it in this light and are very much inclined to regard their pale-faced neighbors as intruders upon their liberty and property, trying to force upon the Indians the white man's civilization and religion. Great changes have taken place with the Indians and their country since the whites have taken control. Whether these changes have been for the better or the worse to the Indians is often difficult to decide. We know that while God and His people have been at work trying to elevate and christianize the Indians, the evil one and his servants have also been busy and, sad to say, have been very successful, too. If at the present we look at the condition of our Indians and see that the long and faithful efforts of the government and the missions have not brought the gratifying results that we had expected, we must earnestly ask ourselves, Where lies the trouble? Who is to blame, the missionaries, the government or the Indians themselves, or we all together? True, some changes for the better have taken place and the efforts have not been in vain. There may also be the danger that we expect too much. Yet we have a right to expect great things from God and He will do them. One of the main reasons that not more has been accomplished, I **believe, is,** that we as well as the Indians, have too often thought they need help, when they should have helped themselves. There is much truth in the saying: "God helpes those who help themselves." It is not only wrong, but harmful to the Indians to do for them what they can do themselves. They are very apt to think that the white people have assumed all responsibility of looking after the welfare of the Indians. They are to see to it, that the Indian land is leased or some other provisions made so the white man is the producer and the Indian the consumer. The white man is held responsible for the education, morality and religion of the Indian children. I fear that this erroneous idea of the Indians has been too much encouraged by the dealings of the government and possibly the missions also. Certainly the well-meaning ration and leasing systems have done more harm than good to our Cheyenne and Arapaho Indians and have discouraged self-help and self-support. Money has come to them without any effort on their part and has in many cases proven a curse rather than a blessing. It has encouraged indolence, vice, peyote, drunkenness and gambling. Their trust period expires this year in May. What further arrangements are to be made for them remains to be seen. It will no doubt require many years of judicious management, hard labor and even bitter experience to undo the mischief that has been done. The Cheyenne and Arapaho Indians are, in a sense, less able to take care of themselves now than they were 15 or 20 years ago, because they have depended too much upon the help of others and have been spoiled for self-help by the lease and land money. True, they now have much better homes and farms than formerly and most of them are provided with good teams and farm implements, so they could help themselves and be self-supporting. But what have they themselves done to obtain all these things? Nothing. All was bought for them by the government officials with money obtained without work. Most of the Indians have hardly turned a hand when their houses and barns were built. In some cases other Indians or whites were hired to haul the material. Very few have added any improvements to their buildings or premises after the carpenters left their places. Some of the costly farm implements have never been used and not one of our Indians has raised enough of a crop to pay for the implements bought.—While the white people are busy harvesting, threshing and haymaking, our Indians, as a rule, are visiting or attending dances, fairs, picnics, etc. As a result they are compelled to buy their feed in winter at a high price, or let their horses starve. Yet, they seem to be very little concerned about it, as they depend on the lease money with which to buy the feed or other horses, if necessary. Such conditions certainly to not encourage industry. We try to show them that they should be more industrious, make better use of their time and be more economic with their money, food and clothing, but as long as they have money enough to supply their needs without labor, they turn a deaf ear, or even to the best of advice and by their actions they often show that about the only favor they ask is to leave them alone.—With a little effort and enlargement on the knowledge the women have gained at school they could soon be excellent housekeepers and producers of many useful articles, but the old Indian way appeals to them, because it saves so much work. Besides, why should they even try to learn the white woman's way of baking, cooking and sewing when they are furnished with money with which to buy everything ready prepared. Very few of the Indians are aware of the danger of the now existing condition. As they always prefer to choose the path of least resistance, they think the leasing system suits them very well and they want it continued.

They are now petitioning the government to have the trust period extended 25 years longer. If this petition is granted and the leasing system continues as heretofore, it will mean the ruin of our Indians. A very radical change is necessary to improve the conditions for the better. Our Indians still need to be protected by the government from the greed of the white man, but they especially need such help that they may be able to stand on their own feet and be self-supporting. If I had any voice in deciding the government's future policy for our Indians, my suggestions would briefly be about as follows: Extend the trust period 10 years longer, have the Indians pay taxes, do not allow them to sell any land, lease all land that the Indians do not use themselves, convert the Indian schools into old people's homes, which are supported from the lease money, deposit the balance of the lease money to the Indian's credit till the end of the ten years. Such a course might at first glance seem a little harsh and unfair, but it would in the end prove a great blessing to the Indians. We would soon be surprised to see how well the Indians could work and manage their own affairs and how anxious they would be to learn and progress. Many of the now existing vices and harmful Indian customs would soon be wiped out of existence. The Indians' property would be protected and they would be compelled by the circumstances to work for a living by making use of the good opportunities they have. They would work out their own salvation and develop physically, mentally and morally—yes, spiritually, too.—I believe that if we had in Washington, D. C., more statesmen and fewer politicians, some such change would have been made in the Indian policy long ago. We missionaries can do little more in this matter than perhaps call the attention of the Indian office to the existing conditions and possibly offer a few suggestions. Here on the field we should do what we can to prepare our Indians for the coming crisis. As much as possible industry should be encouraged. It should be impressed on the Indians that God has placed them in this world for a useful purpose and that they, too, should have a part in making this world a better place in which to live. We should show the Indians that work is a blessing and promotes health and happiness. The evil results of indolence should be pointed out to them at opportune times. All primitive people are grossly wasteful of their natural resources and our Indians are no exception to this rule. There exists a great lack of economy among them. We should call the Indians' attention to the value of time, money and other property and show them that all is a gift from God for which He holds them responsible and desires that they should save and use it properly. The Word of God contains many admonitions for the every-day, practical life and these, too, should be frequently brought out in our teaching the Indians. If once our Indians really **want** to help and improve themselves and are willing to part with those things that hinder their progress, then the outside help will be more desired and appreciated and with their self-help and the opportunities they have they will soon develop a successful and happy industrial life.

In the spiritual development of our Indians self-help is also very necessary. However, great care must be taken not to encourage the wrong kind of self-help. We find through all history that man has in vain tried through self-help to restore the broken spiritual relation between himself and his Creator. By his own works he has sought to please God or atone for his sins and appease his conscience. The natural desire of man in his sinful state is to save himself without God. Cain instituted his own form of worship and was rejected of God; the flood destroyed the people of this world, because they went their own way and cared not for God; the tower of Babel was built in defiance of God, whose promise of not sending another flood, the wicked people would not believe, the result of their hard labor was a great confusion; the wicked kings and prophets of Israel substituted their own form of religion for the true worship of God and they soon were led into captivity; the Jews laid more stress on their own traditions than on the Word of God and the teachings of Christ and they had to be rejected; the Galatian Christians were in danger of losing the salvation by grace through faith, because they trusted in their own works of the law; in short all effort of man to save himself in his own way fails.

Is it not true that in our own time many people think that their own good works, either individually or through societies and lodges, will give them a better standing before God, than will the acceptance of Christ as their personal Savior? Is it not true that one of the main causes of the present great war is that the so-called Christian nations have trusted more in their preparedness and munitions of war for the maintainance of peace than they did in the plain teachings of Jesus Christ? Does not this very war show us plainly what it leads to when man wants to know better than God and help himself without God? May we humbly repent of our sins and heed the warning and crown Christ King! Thus one of the first requisites of self-help spiritually, for Indians as well as for whites, is that one should quit trying to help himself in his own way and surrender himself wholly to God and His will. If man humbly repents and is born anew by the Spirit of God, he will soon realize that his own righteousness is as filthy rags before God and that through Christ alone he is acceptable to God. Getting a right start is an important matter for the spiritual development of our Indians. They know very well that all their own religious customs and ceremonies by which Satan has deceived them so long, fail to satisfy them. If once they look to Jesus in true faith and obedience, all is changed, as Jesus is not only able to save them, but also to keep them saved. In Christ Jesus they, too, become new creatures and old things pass away. If they abide in Him, they develop spiritually, they live, they grow, they labor for their master, they watch, they pray. It is wonderful what Christ and His gospel can do for our Indians if they but surrender themselves to Him. But now we should humbly ask ourselves: Why are there not more lasting results of the spiritual work among our Indians? Why are they not more self-supporting, spiritually? Perhaps we missionaries are as much, or more, to blame than the Indians themselves. Perhaps their spiritual development is hindered by depending too much on outside help, as is the case in their industrial development. It is true that at least many of the Indians seem to have a wrong conception of what Christianity really is. But perhaps to some extent we are to blame for this. They seem to think that a new religion, or more religion, might help and save them. Have we perhaps encouraged this idea in them? It is not surprising, therefore, that they try the formal Christianity in addition to their own heathen religious customs. What they need is Christ and the right religion will naturally follow. Then the Indians are very apt to speak of the white man's religion in distinction from the Indian's religion, and when they compare the deeds of many white people with those of the Indians, they are soon led to think that these must be a natural result or fruit of each respective religion. Looking at it in this light the Indians have a right to detest the "white man's" religion. We should be careful to point the Indians to God's Word for a guide and not to the white man's ways. As a rule the Indians seem to think that they do the missionary and God a great favor by joining the church and are therefore entitled to many favors and obligations. Where do the Indians get this idea from? Is it perhaps because the missionaries do too much coaxing instead of expounding the Word of God and letting His Spirit do the rest? Are we perhaps too ready to receive into the church merely handshake members, instead of patiently waiting for the Spirit-born and Spirit-filled Christians? On the other hand, are perhaps the Christmas and other gifts and aids encouraging this thought of favoritism among the Indians and, if so, how can this be remedied?—

The heathen Indians are very apt to look only or mainly at the outward or material things of Christianity and these appeal to them quite strongly. Soon the Indians think within themselves: If these things constitute Christianity we can be Christians, too, and they copy after them. Are they not following the example of many formal white Christians? The fact that the Indians perform these doings in a more distinctly Indian way, causes them to be so much better pleased with them. If merely attending a meeting and having a big dinner on Sunday is keeping the Sabbath holy, the Indians keep it holy, too. If Thanksgiving means a large gathering with a common feast, the Indians can be very thankful, also. If Christmas joy means the exchange of presents and honoring Santa Claus, eating nuts and candies and having a good time, the Indians can have a very joyful Christmas, too. Yes, they are even beginning to show that they can put up a "bigger" Christmas than the whites. Such a christianized heathendom among the Indians is no doubt the result of a heathenized Christendom among the whites and should cause us to blush for shame. As the Indians are not the only ones to blame in their great lack of self-help industrially, so are they likewise not entirely to blame for their lack of slf-help spiritually. True, that in the one case as in the other the Indians have either failed to use their good opportunities offered them or they have misused them. A radical change is therefore needed in either. "Not by might, nor by power, but by my spirit, sayeth Jehovah of hosts."

The Christian Indians would no

(Continued on page 5.)

THE MENNONITES

By C. C. Regier.

(Continued.)

Transylvania became a place for the Anabaptists as well as for other persecuted sects. At Auspitz they had two churches with about 2000 members, and close by, at Rossitz, there was a congregation of some 1200 members. These three congregations joined to such an extent that all their important questions were dealt with in common. A difference arose among them and in 1533 Hutter and his partisans ousted the others from church. Finally, however, most of them again joined Hutter's group. (Wedel II, 88.) These people lived in "communities"—"Bruderhöfen." Everybody worked according to the prescription of the board. Eating was in common. Children received their early education from women and later from the teachers (Diener am Wort). No mixed marriages were allowed. Industry, economy and temperance were the principal virtues that were taught. Even clothing, dwelling-arrangements, greeting and kissing was regulated. Everybody outside of their group was regarded as being in the "world". (Wedel II, 90.)

In 1535 King Ferdinand issued an edict against the Anabaptists. They were scattered and executed. Most of their property had to be left behind. Some went back to Swabia or Selicia, others went to Prussia. Hutter went back to Tyrol. In former years he had led several groups of brethren from Tyrol to Transylvania, evading the state police. In Tyrol he was finally captured, 1535, and tortured and burned. (Wedel II, 91.) With him the Anabaptist in this district practically reached its end.

Many of the Anabaptists succeeded in maintaining themselves in Transylvania and from 1555 to 1618 they had their "golden era" in this country. They grew rapidly. It is estimated that they had 80 "communities" and 80,000 members. (Wedel II, 95.) Then came the 30 Years' war and wiped them out almost completely. The soldiers believed the "communities" were rich (which was not true), and so these were the first to be raided. During the rest of the 17th century conditions here didn't improve. The Turkish wars made "community" life impossible and in 1685 it was abandoned to the great sorrow of the brethren, for they considered such life the only right one, according to the New Testament. The Jesuits and the Roman Catholic clergy did what they could to put an end to Anabaptism and to induce the members to join the Roman church. By the middle of the 18th century both the state and the church became sharper in their methods and by 1762 the separate organization of the Anabaptists ceased. Many of the "Hutterischen" fled to Prussia and especially to Russia. The rest joined the Roman Catholic church. (Wedel IV, 65.)

Southern Germany was another place of persecution and martyrdom for the Anabaptists and Mennonites. In the Palatinate 350 of them were executed in a short time; (Cassel, 488); the "Märtyrerspiegel" mentions 70 by name who lost their lives in the region of Bavaria and the Lower Rhine between 1535 and 1605. (Wedel IV, 71.) In the middle of the 16th century there was a period of peace due to the Turks, the Swalkald league, etc. During this time there was considerable activity among the Anabaptists, but as they did not come under the provisions of the Peace of Augsburg (1555) they were liable to persecutions by the rulers. Between 1554 and 1557 they held several conferences in Worms and Strassburg and an attempt was made to draw closer together with the North German Anabaptists. But this was not accomplished, although Menno Simon and his works were held in high respect in South Germany. Several great disputations took place with the Reformed clergy in the Palatinate. The one of 1571, in which Archduke Frederick was greatly interested, lasted 19 days. (Cassel, 492.) In this the Anabaptists denied that children are under the wrath of God and that they are guilty of eternal death. "Ihrer ist das Himmelreich." They believed that man had a free will and could choose himself, either the good or the bad. The question of original sin was discussed for four days. On the subject of Baptism and the Lord's Supper they remained true to convictions, and to the state they denied the right to sit as judge in religious matters—but in everything else they believed in obeying the government. The oath, they held, is directly forbidden by the Scripture. The purpose of the elector and the clergy—to convert the heretics—had failed. They were then declard to be incorrigible heretics and dismissed with the hope that God in his mercy would save them from the fetters of the devil and the blindness of their damned false worship.

Before the 30 Years' war their congregations were small, weak and scattered; and during the war all traces of Anabaptism in the Palatinate seems to have been wiped out. (Wedel IV, 79.) The Mennonites who lived here later came in after the war.

Up till the 30 Years' war the crucial question against the Anabaptists was adult baptism. At least this dogma summed up all the "sins" for which Anabaptism stood. But after the war, with the growing militarism of the nations, the question of serving in the army (Wehrlosigkeit) came to the front. (Wedel IV, 90.) Most of the German states, except those which were under Jesuit control, permitted the Anabaptists to pay a certain sum of money instead of serving in the army.

In the Palatinate they would not have appeared again if it had not been for the continued persecutions in Switzerland and the toleration of the elector of the Palatinate. (Wedel IV, 92.) In 1671 some 700 came from Switzerland, in 1711 some more came from Berne and in 1712 the King of France ordered them to leave his territory and this brought some from that country. In 1689 the armies of Louis XIV wrought havoc among them, 243 families lost everything. At this junction the brethren of the Lower Rhine and the Netherlands again came to their support and sent them 50,000 "Gulden". A strong immigration sentiment set in here, and by 1730 there were only some 600 families left. Many migrated to Holland, the Baltic, England and America. Others joined the Reformed church. (Wedel IV, 101.) During the Napoleonic wars the Mennonites of the Palatinate had to suffer much. Napoleon took no notice of their anti-military scruples. They were recruited just like the rest. After 1815 the government could not again be induced to exempt them from military service. Nor was their an act passed revoking their previous status. So by furnishing substitutes, or by making special payments, they have usually been able to get out of it. Many young men have gone to America. What their status in regard to military service is today (1915) I do not know, but very likely they serve in the trenches like the rest.

In the middle of the 19th century new life began among the South German Mennonites. Two unions were formed. The first one is composed of 15 congregations from Baden, Würtemberg and Bavaria; the second of the six congregations of the Palatinate and Hesse. (Wedel IV, 113.) Since 1886 these two unions have an annual conference at Ludwigshafen.

The Mennonites in Elsace and France are scattered among Catholics and have lost much of their original confessional position. In 1903 there were still 11 congregations with a membership of about 1100. In that year, 1903, they also formed a conference. (Wedel IV, 121.)

In Galicia there was a Mennonite settlement about Einsiedeln. It prospered about the middle of the 19th century. It has since practically died out. (Wedel IV, 122.)

It is not known just when the first Anabaptists came to Prussia, but there were some on the Vistula as early as 1525. (Wedel III, 62.) By 1545 many had come from East Friesland. This, West Prussia, was Polish territory at that time. It was known that the Dutch knew the science of draining and reclaiming land and so they were invited to come to Prussia. Before the end of the 16th century there were Mennonites on the upper Vistula, Danzig, Elbing, on the low lands between these two cities, and in East Prussia. Some had come from Transylvania. The Polish government issued a number of "Schutzbriefe"—1642, 1660, 1694, 1732—in their favor. The militaristic Prussian kingdom gave them much trouble but Frederic the Great was tolerant and he exempted them from military service on condition that they pay a certain sum annually. This was the case in East Friesland when it became a part of Prussia and also in West Prussia when that fell to Frederick in 1772. In 1780 the Mennonites received a "Privilegium from the Prussian crown to the effect that they should be exempt from militarism on payment of 5000 dollars annually.—"Genannte Privilegien bestätigen wir den Mennisten vor uns und unsern Nachkommen an die Krone, dass sie, so lange sie besagte Summe jährlich entrichten und sich sonst überall als getreue und gehorsame Untertanen beweisen, auf ewig von allem Militärdienst befreit sein sollen."

The Dutch language was kept up by the Mennonites in Prussia till the middle of the 18th century. In Danzig the baptism ceremony was performed in the Dutch language as late as 1778. The antagonism between the Friesians and the Flemish was kept up here. They lived a rather exclusive life and were touched neither by the 18th century pietism nor rationalism. (Wedel III, 80.)

(To be continued.)

There is no right believing without diligence and watchfulness joined with it. There is no right diligence without believing. —Archbishop Leighton.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail matter.

EDITORIAL

The long and weary suspense, incident to the great war and its relation to our country, makes one almost wish to be silent and wave away any further discussion were it not for the fact that we might suddenly find ourselves saying, Peace, Peace! when there is no peace. Time and again we have felt that our immunity from participation in the war was hanging by a single hair only to realize that the slender hold was stronger than we thought it to be. For this we alone can be grateful to the Almighty. Human impatience and human bungling have been adding daily to the strain, and yet the hair holds. Will it be strong enough to continue to hold? God alone knows. If there have been serious moments in the months gone by, those of the present, are a thousand times more serious. The excitement of the moment has been worked to such a pitch by events, many of them beyond the control of the American people, that the time has come when many people think it very near to treason for one to utter a word for further peace. What shall we do? To be silent would be treason to the Prince of Peace who taught us to love our enemies. We have no defence to offer for those of other nations who are determined to draw the American people into a quarrel which they created about matters which were no concern of ours. Before God they are making a destiny for themselves which spells only misery and ruin and is bound to curse unborn generations with terrible hardships. On the other hand we have a right to ask ourselves, Who will benefit by our participation in the struggle? The Bethlehem gun-makers are saying that they now have a plant that makes the gigantic one at Essen look like a poor imitation. The German gun-makers don't dare to let the German public know what their profits are for fear that a revolution will forever end their stream of blood-money. Here in America we do know something about the vast profits they (the gun-makers) are making and we have seen their worthless water stock in steel materializing into millions almost over night. Is it worth while to have the flower of our manhood butchered off that the private gains of a handfull of men, already rich beyond estimate, may increase? If war must come, there should at least be no chance for individuals to fatten on blood money and then, perhaps, make sure that their stream of unholy gain continues by forcing a military spirit on the American public which will forever convert our peaceful land into an armed camp and condemn our population to servitude to a military aristocracy. So long as war is profitable to individuals that long will they create and finance a propaganda for war and war-like things.

Again, the ship-owners, speak of them as the ship trust, if you will, want to profit by war. No class of masters is more given to "slave-driving" than ship owners. The crews whom they employ are more subject to arbitrary and autocratic tyranny than any class of employees the world over. These same ship owners, fattening on the freight they carry out of this land, have created famine in our years of plenty by exporting that which should go into the stomaches of the people. Food riots in several of the large cities of the country in this time of unpresidented prosperity are to be explained on the ground of dearness rather than the scarcity of food. It is dear only because the exporter has carried it to other markets while there is hunger at home. The war, if it comes, will be a ship-owners' war. Having first reduced our population to a condition near starvation by placing food beyond their reach they now expect that the young and strong and healthy ones shall willingly and patriotically allow themselves to be blown to pieces in order that they may not lose the chance to profit by selling abroad that which is so much needed at home. It is a far cry from defending ourselves against invasion to going abroad with a chip on our shoulder in order to pick a fight for the benefit of those who have already deliberately attempted to starve us.

Obedience is better than sacrifice.

SELF-HELP OF THE INDIAN

(Continued from page 3.)

doubt become more self-supporting spiritually if they would do more spiritual work. A great drawback for many of them is that they can not themselves read the Word of God. If they would really want to learn, however, even this difficulty could be overcome by hard work and prayer. The Christians should be encouraged to take some part in the religious services and church work and consider it a part of their work in God's vinyard. Even financially they should help to bear the burdens. They should aid in buying the Sunday school supplies, fuel, repairs, etc. Possibly a native worker could be, at least partly, supported financially by the Christian members. Also mission collections for foreign fields and relief work should be encouraged. In all spiritual work it should be impressed on their minds that it is more blessed to give than to receive, as these gifts increase in the spending.

Thus we see that the lack of the proper self-help among our Indians for their development, industrially and spiritually, is greatly due to an unhealthy condition existing among whites and Indians, and that not only information, but reformation is needed. The remedy is: Back to the Bible and the Christ revealed therein! He alone is Lord of lords and King of kings.

WORLD-WIDE SUNDAY SCHOOL NEWS

Sunday School Membership Twice Doubled.

An increase in Sunday school membership from 1800 to 8000 in two years is the record of the Bulacan province of the Philippine islands, about twenty-five miles north of Manila. During the past year there have been more than 2500 conversions in the same district. This has been almost if not quite duplicated in two or three other parts of the islands.

Rev. J. L. McLaughlin, secretary for the World's Sunday School association, states that he believes the Philippines are on the eve of the greatest evangelistic movement that has ever been seen there. Now, as never before, the entire missionary forces are becoming intensely interested in the forward Sunday school movement which has been going on during the past two years with the result mentioned above.

At the close of a quarterly conference, held recently in the Bulacan district, the crowd had been dismissed, but they all sat around talking and asking questions until after 11 o'clock. Finally thirty young students expressed their desire to join the church then and there, and enroll themselves into a study class. They said they had belonged to a crowd which for some time had gloried in the idea of being free thinkers, "not hampered by religious beliefs", but they had been watching the Protestants, studying the Word, and had become convinced that they were wrong. "These things," said Mr. McLaughlin, "are better than tonics or vacations."

THE C. E. TOPIC

March 25.

The Saloon, the Foe of Society. Isa. 59:1-8.

Perhaps the passage of scripture which forms our lesson is one of the most severe indictments uttered by a prophet against Israel. When a people are once so far fallen into sin, as were those against whom the denunciations were uttered, they are become the worst menace the world has to face. If Isaiah denounced the worst of his time, what is to be said of the worst of our time, the rum sellers, whose iniquities bear a striking resemblance to the wicked of his day? The saloon, be it the poor man's club, or the club, be it the rich man's saloon, are the very worst of all modern institutions which we regard as the enemies of society.

Almost everyone sees the wrecks the saloon has made. Some of these are financial wrecks, fallen from a position of plenty to one of poverty, some are physical wrecks whose health has been shattered on the rock of intemperance; some are moral wrecks, poisoned by the slime of strong drink; some are insane, their mental faculties consumed by rum, all are spiritual wrecks, cast-aways from man and God. Could anything be uglier than such sights? Yet, they are common. Seek for the reason for an inordinate number of policemen, courts, jails, alms houses, hospitals, insane asylums and the many other evidences of crime and poverty scattered throughout this life and you will find it in the saloon.

God intended man to be a social creature, but he did not create the saloon to satisfy his social needs. The home supplies all that is best for the social instincts of man. In it there are happiness, contentment, mutual sacrifices and confidences. The salvation of any nation is in the keeping of the homes. God blessed and sanctified the home as an institution for fostering piety, love and

purity. It has one great enemy, the saloon. The saloon sends the father, and sometimes the wife, home only after making demons out of them. It takes the money that should go to make the home happy. It creates hate and passion by which love and joy are killed. Can anyone in his right senses speak a good word for an institution that is so openly the enemy of the home.

One of the sad things about our state is the influence, the liquor element possesses there. It says who is to be elected to positions of trust. It is the domineering influence in the making of our laws; it insists upon controling those who are elected for the execution of the laws. If decency, order and justice fail the saloon element is generally back of it. Can a state serve its citizens with such a master?

Saddest of all is the fact that our nation is in business partnership with the saloon. It allows the selling of poison for the revenue it gets out of it. It legalizes the business so that the rum seller, through a murderer, has a respectable standing under its law. Can any nation feel that under God it is doing right when it makes such an unholy alliance.

The life that God approves is the one of faith, pure-minded, clear-headed, unselfish and helpful. The one saturated with liquor, bought at the licensed saloon, is incapable of all these things and therefore deserves nothing short of God's severest disapproval.

Where you have an institution, then, that wrecks men's lives, destroys homes, corrupts the state, debases the nation and robs manhood of its glory you have something that has absolutely no right to exist. To know that it does exist, as we all must, imposes upon every decent citizen the duty of destroying it immediately. We must have a saloonless nation or there is no salvation for America. Getting a nation without a saloon is within the power of our citizens. As we all come to do our duty individually the time is sure to come when collectively we will drive the saloon into eternal banishment.

THE S. S. LESSON
(Review) March 25.

Read John 14:1-14.

Golden Text—Jesus saith unto him, I am the way, the truth and the life, no man cometh unto the Father but by Me.

Lesson I — Announces Christ. Man coming from heaven to earth. He was pre-existing with God from all eternity. Is very God and by Him were all things created. He is the light of the world revealing purity, goodness, life. Through Him all men may come to the light. He was announced by John, the greatest of the prophets, yet, the least in the kingdom of God is to be greater than He. He was rejected by many, but those who receive Him become the sons of God.

Lesson II—John the Baptist is an example of humility, willing to decrease that his Christ may increase. Humility is necessary in order to become Christ's true servant. John was a witness, earnest and fearless. Everyone who confesses Christ must be His witness. The great commission imposes the duty of witnessing; none is excused. Like John, the believer must magnify Jesus, be strong in the faith and ready to suffer for Him.

Lesson III—Jesus is announced as the "Lamb of God". The lamb is the innocent victim of sacrifice. Atonement and forgiveness of sins comes through the sacrifice of God's Lamb alone. The kingdom begins its growth by Christ being pointed out as the Savior and one disciple finding the other and bringing him to Him.

Lesson IV—Jesus sets the example of attending the Passover. The traders are driven out of God's house. Making the house of God a place of buying and selling profanes it. How may we learn that lesson today? The zeal for the purity of worship is a Christ-like thing and we should follow His example in that. All attempts to purify the worship of God is apt to lead to making enemies of the world.

Lesson V—Nicodemus came to Jesus, the right person to go to with our spiritual perplexities. He came at night, not because he feared, but because the matter was too important to let wait until the next day. He acknowledged Jesus as Master. Only as we make Him Master can He help us. Regeneration is the only thing that sets us right with God. This is a matter we may observe though we do not understand the process.

Lesson VI—Jesus went out of His way to talk to a sinner about her sins. This shows the value He placed on a soul and emphasizes the necessity of personal work. Barriers of race and creed cannot keep those from Jesus who really want to know Him. Even the immoral person is not turned away. Jesus represents Himself as water. The one thing most desired by the thirsty. Soul-thirst turns men to Christ. He satisfies.

Lesson VII—The prophet in his own country always finds the greatest opposition. When rejected in one place Jesus finds another where He is received. The nobleman heard—all men hear today the news of Christ. He went to Jesus, as all who want to may do. He asked—the way is always open for us to make our desires known. He believed — only through faith can blessings come. His faith was rewarded as is all true faith.

Lesson VIII—Jesus is to be found where the miserable most need Him. Many are lost because they trust to the wrong thing. Jesus saves when all human help is a failure. The world has many helplessly and hopelessly lost ones because they do not have Jesus to direct them right. There can be no failure in a case where true faith in Jesus is involved. With His help comes also the ability to do as He directs.

Lesson IX—5,000 are a great multitude. It is a wonderful encouragement to note that they were seeking Him. The multitudes of today are at home and over the sea. They hunger for Christ. When we almost despair of helping them Jesus finds a way. Like the boy with the loaves and fishes, the smallest with the least ability is frequently in the way of doing great things for God. Jesus sets the example of (1) concern for the hungry; (2) thanksgiving; (3) providing that which we have at hand for the use of the needy; (4) Economy in the use of God's blessing.

Lesson X—Jesus is the bread of life, because (1) He alone sustains life; (2) because as by assimilation bread becomes a part of us, so by association with Him He becomes a part of us; (3) that which He has to give is the gift of God's grace, it is for all, it is eternal.

Lesson XI—Christ is light in opposition to the darkness of sin. His Word alone puts us in the ranks of those who are against sin. Truth is the only door to freedom. Sin is slavery. Ancestry doesn't give freedom from sin or anything else that makes for character; we need Christ for that. He is eternal and His gifts are eternal.

MARRIAGE

Gross-Detweiler. — By Rev. A. M. Fretz at his home at Perkasie, Pa., on Feb. 24, George W. Gross of Perkasie and Sarah Alma Detweiler of Blooming Glen.

OBITUARIES

Baumgartner.—Christian Baumgartner was born near Fuet, Switzerland, Nov. 7, 1850, and died at the home of his daughter, Mrs. D. S. Detweiler, Alta Loma, Cal., Feb. 23, 1917, aged 66 years, 3 months and 16 days. He came to America in 1872 in company with his father and two sisters. They settled in Ohio, where on January 15, 1874, he was married to Elizabeth Welty, near Pandora. To this union were born three sons and three daughters. The mother died on Mar. 20, 1892, which left the parental care of the family resting on him alone. The family remained without further break until December 24, 1915, when the oldest son followed the mother to the home beyond. The active religious life of the now deceased father began on Easter Sunday in 1867, when he was baptized and received into the Mennonite church near Corgemont, Switzerland, by Elder Peter Schnegg. Coming to this country he became an active member of the Swiss Mennonite church near Pandora, being one of its Sunday school teachers for twenty-five years in succession. In 1904 he attended the World's Sunday School convention, held in Jerusalem. The recollections of this trip and its experiences gave him many a happy hour the rest of his life. In 1907 he came with one of his daughters to Upland, Cal., and at once became actively connected with the church at this place. The disease that caused his death was a hardening of the cerebral membrane. The funeral service on Tuesday, Feb. 27, was conducted by the pastor, A. S. Shelly and J. C. Mehl. He leaves one sister, Mrs. Geo. Biederman of Bluffton, Ohio, two sons and three daughters and nine grandchildren.

Myers.—At Pleasant Valley, Pa., on Feb. 1, 1917, of pneumonia, Susanna S. Myers, nee Gehman, wife of Tilghman F. Myers, aged 58 years, 8 months and 22 days. The deceased sister was for about half of her lifetime a great sufferer from rheumatism, from which she was deformed and so crippled that she was unable to walk. The attack of pneumonia soon ended all her sufferings. Services and interment on the 8th at the Springfield church. Pastor A. M. Fretz officiated. Text, Rom. 8:17, 18.

CONTRIBUTIONS

RECEIPTS FOR HOME MISSION

S. S., Upland, Cal., by A. S. Shelly, $26.82; Ransom (Kans.) congr., by Abr. Ummel, $83; A. P. Haury, Woodlake, Cal., $25; Arlington (Kans.) congr., by Edw. Ewy, $9.60; West Zion congr., by P. C. Schowalter, $35.25; mission box, Berne congr., by S. F. Sprunger, $10.27; Deer Creek (Okla.) congr., by J. S. Dester, $17.60; Christian congr., Moundridge, Kans., by A. H. Kaufman, $14.45; Anon., Newton, Kans., $2; S. S., Escondido, Calif., by H. H. Adrian, $27.17; S. S., St. John's congr., Bluffton, O., by E. E. Miller, $21.22; R. H. Ruth, Reedley, Cal., $10; Herold congr., Bessie, Okla., by P. A. Quiring, $11.35; S. S., First Menn. church, Aberdeen, Idaho, by I. J. Wenger, $35; C. E. S., Altona, Man., by C. C. Bergman, city mission, $10; Bergtal congr., Alberta, Can., by C. F. Sawatzky, $24.65.

For the Chapel in Chicago: Anon., Newton, Kans., $1; Pandora, O., by P. A. Amstutz: Eldon Geiger, $2; Mary Schweizer, 25c; Isaac Zuercher, $10; Albert Schumacher, $7; Karl Badertscher, $2; A. G. Amstutz, $25; P. C. Steiner, $15; A. A. Bury, $5; Adam Amstutz, $25; Jesse Schumacher, $5; D. J. Basinger, $20; Peter Schumacher, $5; S. S. King, $10; Lewis Lugibihl, $5; P. A. Suter, $10; Luella Lichty, $5; Adam Suter, $10; P. D. Amstutz, $5; Walter Geiger, $5; P. P. Welty, $10.

G. A. Haury, Treas.

NEWS OF THE WEEK

PRESIDENT WILSON CALLS EXTRA SESSION

Washington, March 9. — President Wilson has issued a call for an extra session of the 65th congress April 16. Leaders of both parties greeted the call with approval.

In the closing days of the last session there were many expressions in the senate and house of the belief that the president could not do otherwise than issue the call, and the only doubt that has existed was about the date of the new session.

STORM SWEPT INDIANA

Newcastle, Ind., March 11.—Twenty-three are known to have been killed, several are missing, more than a hundred persons were injured, some fatally, and property damaged to the extent of $1,000,000 was the toll of a tornado which struck Newcastle shortly after 3 o'clock this afternoon.

Several fires broke out following the tornado, the most serious being the one that destroyed the drug store and residence of M. M. Mintch. The rain which followed the tornado put out most of the fires. The first homes in the path of the storm were practically leveled, after which the wind apparently lifted slightly, taking the roofs from the houses from Tenth to Twentieth streets. Then it dipped again, demolishing practically every house before it to Twenty-fifth street. The greatest damage was in the factory district and hundreds of factory employes were made homeless. The death loss practically all was in this section.

Mayor Watkins swore in 200 special officers to patrol the district until the arrival of troops which had been requested of Governor Goodrich.

All the hospitals in the city are crowded with the injured.

Word has been dispatched to Gov. Goodrich to send troops to protect the wrecked homes from looters and to police the city. The destruction of the interurban power house threw the city in darkness.

Richmond, Ind., March 11. — Two children were killed and a man was probably fatally injured in a tornado which hit Wayne county late today.

Cincinnati, Ohio, March 11. — One child is known to be dead and several persons are thought to have lost their lives when a storm here tonight wrecked a half dozen houses in Hyde park, a residential district.

It is feared that a number of persons are buried in the ruins, through which fire is now spreading. Firemen and police are working in the burning ruins to rescue those thought to be imprisoned.

FIRE AT SIGHT ON U-BOATS, IS ORDER OF U. S.

Shoot all hostile submarines on sight.

This is the order under which all armed merchant ships, as well as the naval vessels of the United States hereafter will operate in sailing the high seas.

The terms of the order were officially made public today through the State department, and, if possible, cause an impression more tense than the developments of yesterday, when the president ordered guns put on United States vessels.

Recognizing that it places the United States on the very brink of war President Wilson nevertheless has decreed that the time has come for this government to go to any length necessary to defend American rights. All subordinates of the government, in compliance with the orders of the president, were today working on preparations for an encounter on the high seas with the armed forces of Germany.

The order of today is based on the declaration of this government reached early in 1915 with respect to the rules to be applied by the United States to the armed merchantmen of belligerent powers. Now it is to be applied to American armed merchantmen.

The ruling provides that so long as it is the practice of German submarines to attack merchant craft without complying with the rules of visit and search, it is the right of those merchant craft to assume that the mere presence of a German submarine in their vicinity implies hostile intent. Therefore the ruling concludes that all defensively armed merchantmen have a right to fire on such submarines at sight without in any way losing their status as merchantmen.

While the ruling was made with respect to the armed merchantmen of belligerent powers it was stated that the decree of submarine ruthlessness announced by Germany to apply to all merchant shipping, neutral as well as belligerent, left no other course open than the extension of the rule to apply to American ships.

The government, it was stated in the highest official circles, is not deceived in the slightest as to the probable outcome. There is full recognition that the first shot fired by an American merchantman means war. Yet, as one official put it, to adopt any other course would mean the coldblooded murder of the men manning the American ships. Accordingly, the first submarine periscope that is sighted in the vicinity of an American ship is to be the target for American shot and shell.

SENATE PASSES CLOTURE RULE

Washington, March 8.—After more than one hundred years under rules permitting debate limited only by the physical endurance of senators and the provisions of the constitution, the senate tonight by a vote of 76 to 3 put power in the hands of two-thirds of its members in the future to limit discussion and to say when a vote shall be taken on a pending measure.

Never while the amendment is in the senate rule book can a "little group of willful men", as President Wilson called those he held responsible for the defeat of the armed neutrality bill, prevent a vote upon a bill before the senate if two-thirds of their colleagues will otherwise. The organized filibuster as recognized in the senate is dead.

Action came unexpectedly after six hours' debate on the new rule, drafted by a bi-partisan committee. Although both Democrats and Republicans had approved the change in caucus, and Senator Martin, the majority floor leader, had given notice that the senate would be kept in continuous session until a vote was taken, nearly everyone looked for a much longer discussion.

Senators LaFollette and Gronna, two of those who opposed the armed neutrality bill, and Senator Sherman, who favored it, cast the negative votes. Senators Cummins, Kenyon, Kirby, Lane, Norris, Stone and Vardaman, who were against the armed neutrality bill, voted for the amendment. Colleagues of most of the senators absent announced that if they had been present they would have supported it.

POSTMASTERS TO TAKE EXAM. NOW

Washington, March 7. — Postmaster-General Burleson announced today that after April 1, the appointment of all postmasters of the first, second and third class would be subject to competitive examinations. Nominations will be sent to the senate as in the past, but in making selections the president will be guided by the results of examinations and will send in names at the head of the lists.

Whether the civil service commission, under which fourth class postmasters are now named, will conduct the examinations, has not been determined.

The president's forthcoming order will provide for a form of modified civil service classification under which all vacancies, whether caused by resignation, removal or death, will be filled by competitive examination. Those already in the service will continue without examination until the expiration of four years' term, beginning with their last appointment, and will them, it is understood, have to undergo the competitive test.

TELL OF RADIO STATION

Galveston, Tex., March 10. — American passengers on the Wolvin line steamship Harald, which arrived here today from Vera Cruz, declare that a powerful radio station is being built on a hill near Mexico City, under the direction of German engineers.

F. L. Kroutil of Oklahoma and Harry S. Whitney of Sherborn, Mass., say they have positive information that such a station is in course of construction and that it is expected to establish direct communication with Berlin.

Kroutil said the steel work on the towers had been completed. Whitney said that it was understood that the chief engineer and assistant engineer of the German steamship Vaderland, interned at New York, are directing the work.

PLOTTERS GET BIG SUM MONEY FROM VON IGEL

New York, March 8. — Evidence designed to show that Dr. Chandre Chakraberty, a Hindu physician, and Ernest Sekunna, a German chemist, received more than $60,000 from Wolf von Igel, a member of the staff of Count von Bernstorff, former German ambassador in the United States, upon the order of Dr. Alfred Zimmermann, German foreign minister, with which to foment a rebellion in India, was reported tonight to have been presented to a special federal grand jury here.

The information was contained in papers confiscated in the government's raid on von Igel's offices in Wall street while seeking evidence in the plot against the Welland canal.

The papers were officially used by the government for the first time today, it was stated, their utilization having heretofore been prevented by the vigorous protests of Count von Bernstorff.

Although the papers had been taken from the jurisdiction of the local federal courts to Washington, Count von Bernstorff failed to take advantage of the attorney general's offer to return any papers identified by him as official documents. As a result the papers are now all at the disposal of the government.

AMBASSADOR TO JAPAN PASSED AWAY

Washington, March 8. — George W. Guthrie, American ambassador to Japan since 1913, died suddenly of apoplexy today at Tokio. Only a brief cablegram, announcing his death but giving no details had reached the State department tonight. The affairs of the embassy have been taken over by Post Wheeler, the first secretary, who will act as charge until a new ambassador is named.

Mr. Guthrie, a Pittsburgh lawyer, prominent in national Democratic politics for many years, was among the first diplomatic representatives appointed by President Wilson. He sailed for Japan in July, 1913, and has been at his post constantly since that time, except for a short visit to the United States in 1915. He has acted for his government in several important diplomatic exchanges with Japan, including the California anti-alien controversy. News of the ambassador's death caused a shock at the State department as there had been no reports indicating failure of his robust health.

BRITISH ARE IN BAGDAD

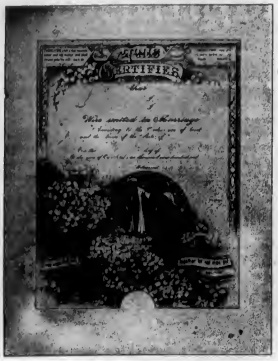
London, March 12. — Bagdad, the chief Turkish city in Mesopotamia and formerly the capital of the empire of the Caliphs, has been captured by the British forces. Announcement of the capitulation of the city was made Sunday evening by British official press bureau.

COUNT ZEPPELIN IS DEAD IN GERMANY

London, March 8. — Count Zeppelin, famous German inventor of the dirigible, expired this forenoon at Charlottenburg, near Berlin, of inflammation of the lungs.

Count Ferdinand Zeppelin became famous at 70 as the builder of the world's first practical dirigible balloon. On his 75th birthday he navigated his twentieth airship to celebrate the occasion. But before he had achieved fame he had devoted a half century of his life, exhausted his personal fortune of $750,000 and sacrificed a brilliant career as a German cavalry leader in conquering the air.

Emperor William recently proclaimed Count Zeppelin to be "the greatest German of the twentieth century." As a token of appreciation he conferred upon him the exalted order of the black eagle, the highest honor in the emperor's power.



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No. 22

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, MARCH 22, 1917. No. 12.

IN MENNONITE CIRCLES

Dr. N. C. Hirschy, former president of Bluffton college, changed his address from Winnie, Texas, to Elton, La.

The Ladies' Aid society of the First church, Philadelphia, Pa., celebrated its thirty-fifth anniversary on March 22. The society of the Second church celebrated its anniversary on the 20th.

The Berne (Ind.) Mennonite church reports an extraordinary revival this winter. About three hundred, old and young, have been converted or renewed during the week of prayer, when special services by some eminent preacher or teacher are always held.

A steward and matron of the Mennonite Home at Frederick, Pa., have been found in the persons of Mr. and Mrs. George Dengler, Allentown. Mrs. Dengler is a daughter of M. C. Gottshall, deacon of the Schwenksville church, and a director of the home.

The Mennonite church in the United States is found to have twelve different branches and according to the latest statistics is credited with 1,488 ministers, 813 churches, 64,796 members, with a gain during the last year of 12 ministers and 53 churches, and an increase in membership of 3,465.

In a letter from Birra, India, our missionary brother, E. B. Steiner, writes: "We are in tour at present. The people listen gladly to our words and many come to us with their diseases, some of whom have been ill for years. In tour one finds so many people who absolutely do not know anything about Jesus and His salvation. They are scattered in the world like the lost tribes of Israel with no connection for finding the true religion. With anticipation we await the return of Bro. Wiens and family. The Indian people already ask when they will arrive?"

A law, enacted by the Kansas legislature April 9, 1916, reads: "The following persons are exempt from military duty * * * * Third: All persons who are members of any well recognized religious sect or organization at present organized and existing whose creed forbids its members to participate in war in any form, and whose religious convictions are against war or participation therein, in accordance with the creed of said religious organization . . ."

This, of course noly applies to Kansas and in case of actual war, when the national government takes over the military, the matter of exemption from military duty comes into the hands of congress.

NOTES AND COMMENTS

Bro. Reed Landis, who was lately called to the pastorate of the Souderton church, was examined by the Educational committee of the Eastern District conference on Wednesday, March 7.

Two well known ministers of the Old Mennonite church, Andrew Mack of Bally, Pa., and William Landis of Rockhill, Pa., are at present seriously ill. Both have been active in their ministry and their many friends hope for their speedy recovery.

Owing to the amount of space occupied by the General Conference program it has been necessary to arrange the matter of this week's issue in a way not usually followed. The program, however, is important and should receive careful study by all of our readers.

Permission having been obtained from the British government, it had been planned that Sisters Martha Burkhalter of Berne, Ind., and Elizabeth Foth of Goltry, Okla., should sail for India on March 20. Sickness interfered and now it is expected that they will accompany Bro. and Sister Penner on their return.

The Eastern District conference will convene this year on Sunday, May 6. The order of the day will be the conference sermon by the retiring president, Rev. Victor B. Boyer, and the Conference communion service. The business session will begin on Monday morning and continue until Tuesday noon. The place of meeting will be the Deep Run church, near Plumsteadville, Bucks county, Pa.

The churches are immediately and deeply interested in every well conceived effort to relieve human suffering, and they have a clear duty when it lies within their power to render assistance.

The American Red Cross, of which the President of the United States is president, is appealing for 1,000,000 members. Japan has 1,800,000 Red Cross members; Germany, 1,400,000; France, England and Russia, more than a million each; the United States only 300,000.

The American Red Cross has assisted the wounded and the suffering of all the nations at war; it is prepared for great calamities of fire, flood, earthquake and contagion; it would be sadly necessary should the United States be drawn into the war.

There are 207,000 Protestant churches and 125,000 ministers in the United States. We alone can furnish this great popular membership within a month, if pastors will present it to their congregations, and if they will appoint a Red Cross committee to secure a few members for each church and to look after these members year by year. Every pastor should himself be a member of the Red Cross.

Contributions for the Red Cross coming from Mennonite churches or Mennonite people should be paid through the Emergency Relief commission of our General conference. The officers of the commission are: President, Rev. J. C. Goering, Moundridge, Kansas; secretary, Rev. John Lichti, Deer Creek, Okla.

SERVICE

Alvin B. Shelly.

There is the service of an outward compulsion and the service of an inward constraint. He who serves because he must, because he fears the consequences if he does not, is a slave. Only he is a free man who can say with Paul: "The love of Christ constraineth me."

Service is instinctive where love is. It is natural to desire to do something for one we love, and the deeper the love the stronger will be the service. Love little, do little; love much, do much. The best way to produce more activity is to get more steam in the boiler.

Loyal service is the one and only convincing proof of discipleship. It is the one upon which the Lord himself lays stress. "Ye are my friends, if ye do whatsoever I command you," he says; and his unanswerable question is, "Why call ye me Lord, Lord, and do not the things that I say?"

Longfellow, in the Psalm of Life says: "Not enjoyment and not sorrow is our distinct end and way." Well, then, if life is not essentially joy and sorrow, but only incidentally so, what are the two great words of life? **Obedience** and **duty** make life noble. Duty may bring sorrow. It brought sorrow to Christ because it was impossible for Him to serve absolute righteousness and not have sorrow. If life had brought Him joy and glory, He would have been as truly the consecrated soul that He was in the days when He found His way to the cross. He had the joy of service and the joy of obedience and these belong to every serving, obedient disciple.

"I do not have at all the rapturous joy that the old saints used to have," said a Christian woman; "I have never wanted anything so much as those ecstasies described by the religious people whose lines we read." The essential thing in Christian life is not whether you are happy or sorrowful, but whether you are dutyful and sorrowful. If you can answer "yes", then you are in company with Christ.

Since Christian service is a vital and necessary expression of the Christian life, no one is left without opportunity to serve in some way. It may not always be the way that he would have chosen or that is most to his lik-

ing, but there will always be some way for practical proving of his love.

It is the spirit and not the sphere and scope of any service that determines its value to him to whom it is done. The loved object will be as truly served in things that are least when these are the only things possible as in those which seem great and important.

The giving of the cup of cold water, when that is all one can do, will not miss its reward. But if that cup of cold water is made a substitute for a larger or better gift within one's power there will be no reward for it.

He who offers service in little ways must be sure that the limitations are those of ability and opportunity and not those of a reluctant and withholding spirit. The "widow's mite" is often overworked by those who might and who ought to do more and give more than the widow.

Aim to make your life so strong and fine that it will make all that know you better and stronger. Get the spirit of service. Too many lives simply seek to be served. They are like swamps, always drawing in towards themselves rather than lakes which not only draw in but give out, and by so doing keep themselves fresh and sweet.

Our Christian Endeavor work is full of demands for service. Every committee is a service committee. Every meeting calls upon the members to forget themselves in their ministry to others. This is what makes our society Christian — like Christ.

Our passage from James bids us to "be doers of the Word and not hearers only" lest we delude our own selves. It is easy to let listening take the place of action! We have even called our church meetings "services", when their chief object is to listen, to take in strength and the real service is to come afterwards, as we give out the strength we have taken in.

Whatever helps others bear their burdens and to do their work is a Christian service. Shall we not fill our lives full of it for the love of Christ and His dear children?

THE NATIONAL TEMPERANCE SOCIETY

A Statement by the President.

To the Friends of the Society and the Friends of Temperance:

The National Temperance society, the oldest organization of its kind in this country, has behind it a history which is full of interest. Its work was begun, and for many years continued under circumstance far less propitious than at the present moment. It was distinctively pioneer and creative work; and it is probably fair to say that the present nation-wide movement for temperance owes far more than can be computed to the initial work of this society. An examination of twenty-five year ago will confirm this view.

There is perhaps one danger which may be overlooked. We are making great gains in social legislation, and especially during recent years in the interest of temperance. This has caused great rejoicing.

The public sentiment which has producel this legislation could not have been aroused except for the long, patient, educational campaign, and the methods of personal persuasion continued for half a century.

Can we hope now to secure the effective moral results of legislative enactment unless we continue these processes of moral development, and of education among our children and our children's children?

This important factor should be strongly emphasized.

In view of such considerations, the National Temperance society does not feel that its work is done, but rather that it is only just begun. It therefore has endeavored to adapt itself to the changed conditions, and is now prepared to do two things:

First to renew, with increased vigor, its educational work, through its temperance papers and its other publications.

Second: In order to more widely distribute its publications and in order to make its work more effective, it has entered into relationship with the Federal Council of the Churches of Christ in America through its Commission on Temperance, and from henceforth the two bodies will act as one.

For the National Temperance society this means association with the most powerful religious organization in America today, if not indeed in the world. Its potency is great and its potentiality is greater. The National Temperance society avails itself of the Federal Council's splendid staff of general, executive and field secretaries, an office in Washington with the constant services of a secretary for temperance interests connected with the national capital. and above all, obtains relations with and access to the thirty denominations of the Council with their temperance committees and the 140,000 churches included in the Federal Council.

The National Temperance society has secured the service of Dr. Macfarland for general supervision, and the Rev. Charles Stelzle who is doing such a wide educational work for temperance among working men, and as soon as the right man can be found, will also have a secretary for the combined work who will give his entire time to its development.

In this important movement the National Temperance society now has behind it great moral forces, and has before it an opportunity of which its initiators never dreamed.

I earnestly bespeak for this statement of the plans of this society the support of all who believe in a nation-wide educational campaign to make temperance legislation effective and permanent in our national life.

Prepared in behalf of the society, by its request.

D. Stuart Dodge, Pres.

289 Fourth Ave., New York City.
February 5, 1917.

TREASURES FROM AN OLD MINE

Written About 250 Years Ago, But Still Remains Good Gospel.

Let no day go without reading some portion of the Scriptures, and it is no great matter whether you read it before you pray in the morning or just after, your own inclination and experience will direct you, but be sure it be done. You will find it very profitable to begin the day with such a converse with God. Prov. 6: 22, 23, when thou wakest it shall talk with thee. See John 5:39, the command of Christ; and Joshua 1:8, the command of God, with a promise.

The Scripture discovers sin, and the devil's devices and malice; it discovers duty and the love of God and Christ; and it discovers your strength and encouragements. There are the promises of assistance and crowning grace. By these the Spirit acts, the devil is conquered, and the soul is comforted.

Through these the eyes of faith can see the love of Christ, the grace of God and the glory of heaven. In these are the food, the physic and the arms of the Christian's soul. These are the word of reconciliation, grace and truth, and the power of God to salvation, therefore, every day look into these, praying for the Spirit's teachings, and mixing faith with what you read.

Take the candle of God's Word and search the corners of your heart. We speak to God in prayer; God speaks to us in His Word. Two things are to be trembled at, the presence of God, which fills all places, and the Word of God, which reacheth to all times.

Signs of Love to Christ.

They that really love Christ love to think of Him, love to hear of Him, love to read of Him, love to speak of Him, for Him and to Him. Love His presence, His yoke, His ministers, His name. They hate sin. They are pleased when Christ is pleased, and are grieved when Christ is grieved. They long to be with Christ; Christ's will is their will; Christ's dishonor is their affliction; Christ's cause is their cause; Christ's saints their companions; Christ's day their delight; Christ's Word is their oracle; Christ's glory their end.

If God hath done that good for us which He hath denied to the world, we ought to do that service for Him which is denied by the world.

If we expect to live with Christ in heaven, we must live to Him on earth. We may expect God's protection so long as we keep within God's bounds.

Religion must be our business, then it will be our delight. It will cost us something to be religious, it will cost us more not to be so. If the love of God sets us on work, the God of love will pay us our wages.

It matters not who are our accusers if Christ be our advocate.

Christ's blood is the soul's ransom;

Christ's spirit is the soul's comforter;

Christ's word is the soul's food;

Christ's supper is the soul's feast;

The Lord's day is the soul's market day.

A Christian shall be here as long as he hath work to do for Christ, hath any work to accomplish in Him; Christ will fit him for Himself and then take him to Himself.

PRAYING AND WORKING

A little girl in evening prayer,
When kneeling close by mother's knee,
Repeated o'er the old refrain,
Then added, "Lord, I do thank Thee
For papa, mamma, friends and home
And all that Thou hast given me;
And, Father, do Thou bless tonight
The heathen children o'er the sea."

She paused, then lifting sweet blue eyes
To mamma's face above her bent,
Whispered, "Dear mamma, I have saved
For two long weeks just every cent
That papa, you and grandpapa
Have given me to spend for candy;
But, mamma, 'tis a sacrifice—
Last night the store was, oh, so handy!

"Mamma, the time the preacher said
That little boys and girls must pray
For heathen children over there,
And do our best in our own way,
I thought the Lord could better hear
If I would work and then would pray;
So I have saved my candy cents—
For I could see no other way.

"And now I know that God will bless
Those children if I work and pray,
So I'll begin right early now;
I'm sure it is the only way."
I pondered o'er our darling's words,
And knew her prayers were heard above;
And, oh, that lesson let us learn,
A cheerful giver God doth love.

THE S. S. LESSON

April 1.

Jesus Gives Sight to the Blind.
John 9:1-11; 35-38.

Golden Text—John 9:5.

Jesus was passing by. Those who were about Him did not realize that they were so near to God's Son and had in Him an opportunity for the greatest blessing. Had they been hungry for the bread of life He had to give them, they would have recognized Him and sought His blessing. The fault with them was that they were so wrapped up in their own selfish interests and pleasures that they had no time to give for spiritual and better things that were at that time possible to them. Jesus is still passing by as the great throng of humanity presses on to its end, the most of them giving no thought to the spiritual possibilities to be realized in Him as He goes on.

Jesus saw. It is significant that the source of all light should not miss the one who by his calamity was doomed to sit in darkness. It was for just such as do sit in darkness that Jesus came to earth. We now know that His coming was not alone for those in physical darkness. He came to be the light of the world to all who are in the darkness of sin, of superstition, of sorrow and misery. All of those who respond to Him find their darkness give way to the light there is in the Son of God. Not only is Jesus the light of the world, but all those who are His are the light and they are commanded to let their light so shine that men will see their good works and glorify their Father in heaven.

In seeing, Jesus gives the impression that He really came to seek out the miserable, as indeed He did. His whole career was one of compassion and the duty of every disciple is to be compassionate like Himself. There can be no such a thing as a Christian without a feeling of sympathy that leads him to be helpful to those who need His assistance. Christianity is the only religion that imposes the duty of relieving all the misery in the world upon its followers.

Jesus particularly noted this particular unfortunate. His work and His message are personal. No one, no matter how low down he may be in misery or distress, can feel that the help of Jesus is not for him. Jesus came to seek and to save men everywhere and in every condition of life.

The disciples asked a question of the Lord; they, too, saw the blind man and his misfortune, but their question was prompted by curiosity rather than by a desire to assist, it appears. Yet, it was a hopeful sign that they saw. There is so much misery in the world that people seldom even bother about noticing and as a result many go unpitied, unhelped and unloved. One cannot help wanting to do something for unfortunates when once one realizes the extent of their miseries. The next hopeful step in the disciples was that they spoke to Jesus about the man. Did you even try praying about miserable and unfortunates who come to your notice? If you did you soon took to helping them.

The sight of the sightless man called from Jesus the declaration that He must work the works of Him that sent Him. During His whole ministry Jesus continually emphasized the fact that He was sent to do God's work among men. God's work is always a work of mercy. The greatest mercy of all was shown when the Lord perished upon the cross to save all men who would believe on Him, from eternal misery. Note that Jesus declared: (1) He must work; (2) the time is short (while it is yet day); (3) that He is the light of the world. The process of the restoration of the blind man is helpfully suggestive. (1) "He made clay"; this was for the double purpose of attracting attention to the power that was in Him, and (2) to quicken the faith of the blind man. (3) The man was then commanded to wash. Washing is symbolic of the cleansing there is in Christ. (4) The man obeyed. The reward of faith must come by obedience. (5) He was restored to sight. Glorious as was the physical miracle, it is not to be compared with the glory of the spiritual sight that comes from believing on Jesus and obeying Him. (6) The neighbors also saw. Good is not to be concealed. The great things done by Jesus will be noted and an impression will be made. (7) Next, the man testified. His testimony was (a) of Jesus; (b) of having obeyed Jesus; (c) of having received sight. This was a splendid model for any one's testimony of Jesus. (8) Jesus heard that the restored man had been cast out. We must not suppose that when we are called upon to endure for Him, Jesus lets the matter go by unnoticed. Two things in the conduct of the man are worthy of comment: (a) He believed; (b) He worshipped.

THE C. E. TOPIC

April 1.

The Quiet Way of God's Providence.

I Kings 19:1-13.

Now and then God sees it wise to demonstrate His power by some mighty display of force as He did when He sent the flood or when He divided the Read sea, or when He gave the Law of Moses from the mount, but in most of His dealings with men it is in the still small voice of His providence that generally conveys His messages and the assurances of His care.

At this time of the year there are a number of gentle forces at work. The soft sunshine is gradually thawing the deathly cold out of the old earth, the gentle showers are saturating it with moisture, the sweet breezes that scarcely cause a ruffle on the watters or a rustle among the trees are bringing life-giving energy to the fields and soon they will be bright with green sprouts and brilliant flowers that give assurance of a plentiful harvest. In none of these things is there a display of power that sends terror to the heart. Yet, what a wonderful miracle is taking place! All nature is a mighty factory; its every energy at work with an amazing intensity, turning out food for man and beast that will be more than enough for all.

Moses heard God out of the burning bush. The law was given amid terrible manifestations of divine might. But not all get the law as Moses did. Now the silent printed page speaks it out, not to one, or a few, but to the whole world. Nevertheless a miracle is enacted that sets in motion engines that make paper and type and presses and then turn out books. Railroads are laid across continents to carry them. Ships cross oceans taking them to distant lands. The book of all books reaches the ends of the earth that man may know the love of God. Anciently some prophet of might appeared and delivered the message of God with fiery zeal. It brought some to confess Him to be their God. How different today! In the quietness of the home are the Christian mothers, in the almost seclusion of the pulpit are the ministers, in the crowded streets and on the solitary farms live the saints, each in their sphere, without fuss or noise, letting the light of Christ shine through their lives. God is speaking to the world through the still small voice of the Christian life today as much as He did by the still small voice to Elijah of old.

God sometimes takes a man from walks of life that give no promise of making anything of him but a useless if not a harmful member of the community. He called Matthew from the tax-gatherer's stand and He called Paul from the very lead of those who would defeat His plans. But God has other ways of bringing men and women into His service. In the quiet home where love reigns, where the Word is honored and where Christ is enthroned He finds most of His useful men and women today. Most of us do not need to preface our service of God with a career that will be the subject of our regret ever after. Conversions are sometimes startling and spectacular, but the normal life for God is the one whose youth has been a training in the fear and admonition of the Lord.

A mistaken idea of duty leads many today to expect that God has laid out their scene of labor far away or amid unusual circumstances. This He sometimes does. The missionaries' field is thousands of miles away. The educator's field is in centers of learning. The field of the one who would bind up the wounds of the injured is close to the smoke of battle and frequently not out of danger of the bullets. All of us are not called to such work, however, and only those who have a life-long training for it are fitted for the work, but Providence does give us opportunities to do that kind of work effectively and within our abilities right where we are. We are the missionaries God sends to those who live next door to us or who stand next to us in the store or factory; we are the teachers of our own little ones and our work is more important than that of the educators who teach to great companies in college halls; we have the opportunity to be good Samaritans every day if we but keep open our eyes for the distressed and suffering.

Some people have, by special acts of God's providence, been saved from ship-wreck, from accident, from violence. Thank God for such deliverances! But we are not let out of them. We do not know how often the unseen hand of God has reached out to save us. We do know that we have been saved by His grace and that is one of the greatest of all special providences.

THE MENNONITES

By C. C. Regier.

(Continued.)

By 1785 the German Mennonites had 2000 estates (Hufen), amounting to over 80.000 acres of land. (Wedel III, 91.) Such a large anti-military population was causing concern to the government. In 1789 the further acquisition of land by them was made more difficult. Shortly after the further acquisition was not only entirely prohibited, but it was planned to withdraw some of the lands which they already possessed. What to do about the surplus population became a burning question. Then too, since the Mennonites had acquired so much land the Lutheran clergy complained (in those districts) that their income was abridged. The government then provided that the Mennonite owners of such "Kirchenspiele" should pay just as much for the Lutheran church as the former Lutheran owners had. This increased the expense of the present land owners considerably. And then there came the order that those who had recently joined the Mennonites should not be exempted from military service. All this caused them to look for a new opening somewhere.

Just at that time (1786) came the invitation of Empress Catherine II. of Russia to the Mennonites to come and settle in her vast domains in the southern part of Russia. (Wedel III, 92.) It was regarded as a revelation from God. A delegation was sent to Russia to inspect the country and to select a proper location for a settlement. In 1788 the first group left Prussia and settled at Chortitz, on the banks of the Dnieper. Hundreds of families followed. During their stay in Prussia they had lost their original Dutch language and had become German in language and sentiment. The Prussian government appreciated the loss of such an emigration and tried to make it difficult; but it went on nevertheless. Those that remained reaped the benefits of a (now) more considerate government.

During the Wars of Liberation the Mennonites had heavy burdens to bear, besides paying their annual 5,000 dollars. Several times they had to raise extra amounts of money and provisions, and once they made Frederick III. a present of 30,000 "Thalers". But their elders always insisted on exemption from military service. In 1848, however, it was declared that "alle Preussen sind wehrpflichtig". (Wedel III, 100.)

Between 1853-59 a new emigration to Russia started in which about 200 families took part.

In 1867 a federal law (Bundesgesetz) was passed repealing the special privileges of the Mennonites. (Wedel III, 105.) In the following year, however, a "Kabinettsordree" provided that the decendents of the earlier Mennonites might substitute sanitary, clerical, or transportation work for actual military service. The law of 1867 practically ended the special status of this sect in Prussia. Some went to America, some accepted full state duties immediately, and a decreasing number made use of the "Kabinetsordree". There are still some 18,000 Mennonites in Germany (Schaff-Herzog Encyclopedia), but "Wehrlosigkeit" is no longer one of their peculiarities.

Russia became one of the principle countries for Mennonite habitation. On July 22, 1763, Catherine II. issued a manifest which became the basis for all the German colonies in that country. (Wedel III, 121.) It provided that foreigners should have free access to Russia; that they could choose their place of habitation, land or city; support was promised to the poor; taxes should not be collected for some time; complete religious freedom and autonomy. It was under that manifest that the Mennonites settled in Russia. But before they did so their delegates went to St. Petersburg and got some special and specific privileges. (Wedel III, 125.) Among these the following may be mentioned: Complete religious freedom; 65 "Desjatinen" of land for each family; 10 years' exemption from taxes; exemptions from payments to the crown and from military service after this time in consideration of an annual payment of 15 "Kopeken" (7½ cents) per "Desjatin"; the right to establish trades and factories etc. Vast stretches of territory were opened to good German colonists. So in 1788 the first group of Mennonites started on the long trip to Russia. They met with delays and difficulties and finally settled at Chortitz in 1789, after the Russian government had fed the 230 families for over a year. These people had much to learn by hard experience before they prospered in the new environment. The government appointed a "director" for the new colonies. The first of these directors tried to use the elders of the churches as councillors, but that was against Mennonite principles — to have anything to do with politics or government. But as there were no "others" here to look after the governmental phase of life, they were compelled to change some of their views. (Wedel III, 139.) They soon elected a "Schulzen" in each village whose duty it was to look after order. In 1803 some 300 new families, many with some capital, came from Prussia and settled in the District (Gouvernement) Taurien, on the little river Molotschna, about 100 miles north of the Sea of Azov. They established 18 villages with Halbstadt as a center. They were prosperous from the first, having profited by the experiences of the settlers at Chortitz and having settled on better soil. They occupied a district of 120,000 Desjatinen. Their market places were far away until the seaport Berdjansk was built on the Sea of Azov in 1833. Many more families came from Prussia, although they had to pay ten per cent. of their cash into the Prussian treasury. In 1824 there were 40 villages on the Molotschna. About this time the Russian government withdrew the old immigration privileges, and from then on only individual families came in. In 1860 there were 50 villages with a population of 18.000. From these older colonies various daughter colonies were started.

Various internal problems came up for settlement among these colonies. One was the land question. Originally it was the aim of the Russian government that the Mennonites establish model farms, which other colonists could copy. Such a model farm has 65 "Desjatinen". But before long there were many families who couldn't get such a piece of land. By 1860 there were 3,000 families (two-thirds of all) in the Molotschna colony who had no land. This caused bitter feelings against the "Wirte". The Russian government then ruled that the estates might be divided and that the remaining open lands should be divided into 12 "Desjatinen" each, instead of 65 each. — And there were the religious differences again by the Friesländers and the Flemish, and others. A new schism arose in 1860 when a group of 18 pietistically inclined men declared themselves separated from the "fallen church". They assumed the name of "Mennonite Brethren", and have maintained a separate organization to this day. They emphasized personal experience. The older body had become very formal and lifeless.

To show their usefulness the Mennonites did valuable service during the Krimean war by transporting troops and provisions etc. In 1871 it became known that a law was being framed in St. Petersburg which would provide for general military service. A deputation of Mennonites was at once sent over to induce the government to maintain their privileges. They were generally well received, but it was evident that a change must come. So they looked again for a new place of settlement, and their eyes turned naturally to America. And between 1874 and 1880 some 15,000 Mennonites left Russia and came to America. Since then the remaining Mennonites have served the government in the form of "Forstdienst". This started in 1880. About 500 young men serve there annually, and it costs the Mennonites about 70,000 Rubels to maintain them there.

Up till 1870 the educational system among these colonies was almost entirely in the hands of the Mennonites themselves, but in 1881 it passed into the hands of Russian officials. Only about one-third of the eight months of school is German, the rest of it is Russian. This does not mean, however, that the Mennonites in Russia are becoming Russian in language and sentiment as they became German in Prussia. On the contrary, they are just as German as they ever were. There are only a few Russian words which they have adopted into their everyday vocabulary. The reason for this is that the Mennonites are far superior in every way to the class of Russians with whom the come into contact. Their prosperity has been wonderful. They have changed the bare bleak steppes of South Russia into the garden spot of that empire. — But their prosperity has roused the jealousy of the native Russians, and it now seems that during the present European conflagration and national animosity toward the Germans in general, the Mennonites will lose in nearly all of their property. The reports that reach us from there are scant and cautious, but they bode no good. As to military service they are permitted to do sanitary work and the like kind instead of actually fighting.

(To be continued.)

Brilliant and adroit men may rise to power, but frequently I have seen their influence wane and go to nothing, while that of their less able but more sincere brothers steadily grown stronger. A man of character may make numerous mistakes and have his weaknesses, but the people will forget these and give him new honors if they can be sure of his honest purpose. — John G. Carlisle.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail matter.

WORLD-WIDE SUNDAY SCHOOL NEWS

Hens Tithing for Testaments.

The custom of tithing has come down to us from the days of Jacob when he vowed that "of all Thou shalt give me, I will surely give the tenth unto Thee." A unique form of tithing is suggested by a lady in Harrisburg, Pa., who recently sent in a contribution toward the second million Testaments for the soldiers of Europe, in response to the call of the World's Sunday School association. The gift was accompanied by this explanation:

"I will tell you how I came to send this to you. I have sixteen chickens, and when they began laying eggs on the 16th of December, I told the Lord that I would give every tenth egg for His work. They have been doing splendid, and all my neighbors say they can't understand why they lay so well. They are all young and at first did not do so well. Last week I received fifty-nine eggs! I will not sign my name to this. The Lord knows and that is all that is required."

We hope that each Testament, provided by these Pennsylvania hens, may accomplish as much as the one mentioned in the following story which comes to us from an agent of the American Bible society in Belgium:

"I must tell you something which is not yet known in our religious circles. The Belgian general, Leman, the generous defender of Liege, while a prisoner in Germany, received from a French minister (also prisoner in the same camp) a volume of the Four Gospels, entitled 'Jesus of Nazareth, a Harmony of the Four Gospels'. Reading the book moved the celebrated general and converted his heart. He has requested to be allowed to take communion with his pastor, followed by eighteen other Belgian officers and soldiers. Henceforth the general is a member of our Evangelical church."

Dr. John R. Mott recently quoted these startling figures: "Forty million men and boys are now under arms in Europe; five million more suffering in hospitals and six million prisoners." Contributions toward the Second Million Testaments are coming in steadily to the office of the World's Sunday School association, Metropolitan Tower, New York City. Have you sent yours?

Korean Men Eager for Bible Study.

From January 4-17, the Men's Winter Bible class held its annual session in Pyengyang. 675 men paid the enrollment fee of ten sen (five cents) for the two weeks of Bible study, and in addition 138 students were enrolled in the Bible institute which began the same day and continued one month longer. The regular college and academy curriculum was suspended and 246 of these students were enrolled, making a total of 1,059 men and boys in attendance.

A group of about 150 men who were especially interested in becoming better teachers put in an additional hour each day in a normal class. These men expect to give from one to three weeks' time free, teaching local Bible classes throughout the Pyengyang territory.

Daybreak prayer meetings were held during two weeks of the Bible conference. Six hundred men attended the first morning when the thermometer registered ten degrees below zero; and even twenty-two degrees below didn't keep that multitude of earnest men in bed, for the prayer meetings kept increasing in size until the last morning we had fully nine hundred eager men in attendance at six a. m.

The World's Sunday School association is searching for the right man to assume the Sunday school secretaryship of Korea. The interest of the Koreans in Bible study is shown by the success of the Pyengyang conference.

Sunday School Departmentalization in Japan.

Japan is coming to the front in its Sunday school work. Recently the following departments were created by the National Sunday School association of the empire: Teacher Training; Adult; Home Department and Cradle Roll; Elementary; Young People's, including Intermediate and Seniors.

Mr. H. E. Coleman, educational secretary for the World's Sunday School association, has been made superintendent of the Teacher Training department, and Rev. S. Iwamura will act in the same capacity for the Young People's department. Mr. Iwamura has received an excellent training for this work in the United States, where he studied at the Hartford School of Religious Pedagogy, Union Theological Seminary and Bible Teachers' Training school.

Later on it is hoped to have departmental superintendents appointed for each of the thirty-two branch associations of the National Sunday School association, so that the responsibility may be spread and the Sunday school work developed along modern lines throughout the country.

EDUCATION IN THE CHRISTIAN LIFE

Education in any walk of life should not be despised. Many people, even very zealous Christians, look upon higher education as a waste of precious time that could be used to much better advantage. Perhaps this may be so sometimes; but in the majority of cases it is not. The young person, when studying languages, sciences and history is taught to think and reason for himself. If one is not taught and trained to do this early, one will not, as a rule, do it in later years.

Our minds may be likened to clay. A potter doesn't usually make something that is of no earthly use either to himself or to others. We should be careful to mold our minds in such a way that they may be of use to us, to our fellows, and to our Maker. Cultivate strong, deep, fine minds that will help you walk through the short journey of life, steadily, bravely and manfully.

Many a young person has become discouraged and given up simply because he had not been taught how to think and reason properly. Civilization, in its highest form today, has reached its lofty pedestal through education.

Young people, do not pass over lightly any chance of going to high school, college, or any institution of learning. God can use just such young lives—and many of them. The ministry and the missionary field today are calling for men and women who know how to teach to the millions Bible Christianity. This can not be done without study and deep thinking on our own part. Until we are called away to our chosen work (and afterwards also) let us always "study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the Word of Truth."—Greta Broberg, in "Gospel Trumpet".

PROGRAM FOR THE 21st MENNONITE GENERAL CONFERENCE

To Be Held at Reedley, California, Convening Aug. 31, 1917, at 9:30 A. M.

I. Opening Devotional Services.

Led by the president and secretary of conference.

Greeting—H. J. Krehbiel, pastor of the local church.

Response—Christian Hege, vice-president of conference.

II. Introductory Business.

1. Appointing of clerks (English and German).
2. Division of time.
3. Presentation of delegate credentials.
4. Naming of special committees:
   a) On voting privileges.
   b) On admission of new congregations.
   c) On communications.
   d) Resolution committee.
   e) Memorial committee.
   f) Tellers.
   g) Nominating committee.—H. G. Allebach, J. F. Lehmann, J. M. Suderman, Henry Riesen, A. S. Shelly, S. P. Prieheim, Benjamin Ewert.
5. Reports of officers (Election).
6. Minutes of 1914 conference.
7. Other necessary business.
8. In memory of our departed brethren (led by Br. Gustav Harder) at the close of the first afternoon session.

III. Regular Conference Work.

1. Foreign Mission.
2. Home Mission.
   a) Evangelism.
   b) City Missions.
3. Publication.
4. Education (including discussion of Sunday School and Young People's Work).
5. Charity:
   a) Emergency Relief.
   b) The Sanitarium.

The routine to be followed in the consideration of the above subjects:

1. Brief Scriptural meditation (ten minutes) introducing each subject by chairman of representative committees.
2. Report of work during conference interim.
3. Financial report.
4. Reading of papers on the subject.
5. Discussion and resolutions.
6. Election.
7. Closing prayer.

Papers on the foregoing subjects:

1. Foreign Missions:
Would it be advisable to introduce into our congregations the so-called "Every-Member Canvass"?
a) (German)—S. M. Musselman.
b) (English)—P. H. Unruh.

2. Home Missions:
Needs along the line of Social Service.
a) The Church and Social Service—What position do we take?—By J. C. Mehl (English).
b) How can we Keep our Young People on the Farm?—By S. S. Baumgartner (German).

3. Education:
Religious Training (or, What Constitutes a Thorough Training of all Members of a Congregation?)—By H. H. Ewert (German).
The instruction of the Bible in our own schools should be still more practical—By W. J. Ewert (Germ.).

4. Publication:
Would definite Instructions and Limitations of Authority for our Editors help to improve our Periodicals?—By S M. Grubb (Engl.)

Could or should our Conference publish a Theological Magazine, prepared by our Ministers, Professors and Sunday School Workers, etc., or Should our Periodicals, already existing, have a Special Theological Department?—By C. H. v. d. Smissen (German).

5. Doctrine and Discipline:
The Bible and the New Theology. By Otto Lichti (German).

A Uniform "Confession of Faith" for All Our Churches.—By Abr. Ratzlaff (German).

The Doctrine of Non-Resistance, How can we maintain it for our church in America?

a) In the Church Itself.—By David Toevs (German).

b) Politically—By Peter Jansen (German).

Prohibition.—By John H. von Steen (German).

6. Church Extension:
Why our Church is not Larger than it is. Is it a Lack of Possibilities?—By H. G. Allebach (English).

Our Responsibilities towards our Unchurched Neighborhoods, both English and German.—By J. B. Baer (German).

7. Deaconness Work:
What Departments of Service in the Church should we consider in the further Development of the Deaconness Work among us?—By J. E. Entz (German).

IV. Further Standing Subjects.

1. Report of trustees. (Election).
2. Report of statistician.—H. J. Fast. (Election).
3. Report of anditing committee (Election).
4. Report of executive and program committee. (Election).
5. Report of the Historical association.
6. Business on the table (from last conference: No. 15, 33-35, 43).
7. Questions presented through the program committee.
8. Consideration of timely questions not on program.

N. B.—These must, however, be previously referred to the program committee.

Evening Sessions:
German and English in two churches.

1. Sermons.
2. Treatment of Scriptural Themes.
3. Mission Sewing Circles—(one evening).
4. Song—(one evening).
5. Addresses by our missionaries.

Themes for Scriptural Meditation:

1. The Relation Between the Second Coming of Christ; the "Rapture" of the Saints; the Various Judgments; the Millennium.—By A. S. Shelly (German).
2. What do we understand by "Being Saved", according to Scripture and Experience?—By P. R. Aeschliman (German).
3. Does the Bible demand a More Stringent Discipline than we practice regarding Worldliness?—By S. K. Mosiman (German).
4. Christ, Our All-sufficient Redeemer. By J. K. Penner (German).
5. Christ in His Full Humanity.—By H. Riesen (German).
6. Scriptural Mode and Significance of Water Baptism as practiced by the Mennonite Church.—By ..... (English).
7. Is the modern "Speaking With Tongues" Movement and other so-called "Holiness" Movements an Evidence of Holy Spirit Baptism?—By J. E. Amstutz (English).
8. Scriptural Giving—What do both the Old and the New Testament teach concerning it?—By S. S. Haury (German).
9. The Inspiration of the Bible.—By A. M. Fretz (English).
10. Warnings to Ministers, from Hez. 33:8, 9; I Cor. 9:27; Jas. 3:1, etc. By ——— (German).

V. Special Work.

Reports or Papers and Discussions; possibly also Resolutions.

1. Denominational Unity—All-Mennonite Conference.—I. A. Sommer.
2. Federal Council—Reports of Delegates.
3. Mennonite Colonization. — By David Goerz, J. J. Balzer and others.
4. Mennonite Immigration.—By ———
5. Secret Societies—Committee; Report and Recommendations.
6. The Mennonite Lexicon. — H. P. Krehbiel.
7. Brief Reports of Hospitals and Deaconness Work.

VI. Closing Business.

1. Reports of special committees.
2. Any unfinished business.
3. Selection of place for conference of 1920.
4. Report of Resolution committee.
5. Farewell words and adjournment.

Respectfully submitted,

J. J. Balzer, Chairman,
J. B. Epp, Sec'y, Meno, Okla.,
A. M. Fretz, Member,
Committee.

(Supplement)

Questions Submitted So Far.

1. Should we not in connection with our General Conference sessions hold a General Sunday School and Young People's convention? (German)—Introduced by F. F. Janzen.

2. What shall we say when it is being reported that Mennonites engage in the manufacture of war munitions in the Bethlehem (Pa.) Ironworks? (German)—Intr. by N. B. Grubb.

3. What is the relation of a minister to his former field of labor? (German)—Intr. by H. A. Bachmann.

4. When only should the regular pastor give his pulpit to another preacher? (German)—Intr. by H. J. Krehbiel.

5. Would it be possible to formulate and execute a plan by which the congregations will in a more proportionate way participate in the support of our conference work, such as missions, schools, hospitals, charity, publications, etc. (German) — Intr. by Chris. Krehbiel.

6. Would an annual mission pamphlet containing reports, etc., from our mission fields be appreciated, or should we rather devote an issue of each of our church papers to that purpose? (German) — Intr. by H. P. Goerz.

7. To what extent is it advisable for Mennonite pastors and churches to unite in local ministerial meetings or unions, in union meetings and in union revival meetings with other churches, both German or English? (English)—Intr. by P. P. Hilty.

8. Do we know of schools and publications, made use of by our young people which savor of higher criticism? (German)—Intr. by G. A. Haury.

9. Discussion: How lasting have been the results of revival meetings in your church? (German)—Led by ——

10. Which are the most proper peace exertions in which a Christian (a Mennonite) should participate? (German)—Intr. by P. J. Friesen.

11. Is the "Confession of Faith" as contained in our Conference constitution and records comprehensive and intelligible enough? (German)—Intr. by W. S. Gottshall.

Remarks.

Where there are two papers on one subject (a) and (b), care should be taken not to make them too lengthy.

Come to the conference well prepared—everyone—so we may be able to do a great deal of work in one week.

Should it be impossible for anyone on the program to serve in his assigned place, please let us hear from you right soon.

In conclusion the Program committee asks most kindly, but also most urgently, for criticisms on any part or any point of this program.

The Committee.

MARRIAGES

Lutz-Bauer. — On the evening of February 17 in the parsonage Cyrus S. Lutz of the Lutheran church of Boyertown and Katie B. Bauer of the Hereford church were united in marriage by Rev. D. J. Brand.

Schumacher-Lugibill.—At high noon at the home of the bride, south of Pandora, Ohio, Miss Elma Schumacher and David Lugibill of Columbus Grove, O.; her pastor officiated.

DEATHS

Weller.—On March 3 Mary Anna Weller, nee Bauman, at the age of 55 years, 3 months and 12 days was called to her eternal home. She was ill only a short time and her death came as a shock to all. At the age of 16 she was received into the church upon confession of her faith in the Savior. This confession remained a very serious matter with her throughout her entire life. Not having had children of her own, two little ones were adopted several years ago to whom she became a very loving mother. She leaves these children, her husband, 3 brothers and two sisters to mourn her sudden departure. The funeral took place on March 8. At the house Rev. Greenawalt, the pastor of the mourning husband, led the services. From there the remains were taken to the Hereford church where she had been a member all her life and after appropriate services interment was made in Union cemetery at Bally, Pa. Text, Heb. 6:18b, 19.

Ehst. — After a long and painful illness with sarcoma of the lymphatic glands on the right side of his neck and face Irvin T. Ehst died on Feb. 11. He was born Nov. 19, 1860, and at the age of 15 he was baptized and received into the Hereford church. At the age of 19 he entered upon a business career which opened to him many opportunities for advancement and made him one of the leading citizens of Boyertown at the time of his death. For a time he had drifted away from his God and his church becoming too deeply engrossed in interests and demands of business life, but in the last few months of his life, when he was yet certain that he would get well he found his way back and his chief desire was to get to work doing something for his Master. He found great comfort and courage in the fact that now all is well and he is forgiven and accepted as a child of God. Funeral took place on February 17. After a short service at the house the remains were taken to the Hereford church where he had made his covenant with God and where he was anxious to make public confession and renew his covenant. The parable of the "Prodigal Son" and Psalm 23:4 were the basis of the sermon, after which he was laid to his last rest in the Union cemetery at Bally.

Hilty. — John S. Hilty was born on the 16th of June, 1845, in Allen Co., Ohio, about five miles south of Pandora and passed quietly away after several months' illness, Saturday afternoon, March 3, 1917, at the age of 71 years, 8 months and 17 days. Last September when he with his wife and daughter, Susan, was making a visit with one of the sons he suddenly became ill with a faint stroke of paralysis from which he never fully recovered. The tragic death of his own brother, Peter, whose remains were buried a little over a week before, affected him so profoundly that it hastened his own death. On March 16, 1871, he married Magdalena Suter, daughter of Christian Suter. To this union 11 children were born, 10 of whom are still living. While he lived in town he was sexton of the Grace church and in this capacity did faithful and good work until his sickness forbade him. He was a good Christian, faithful and loyal to his duties, generous in his services, kind in his feelings. In his own quiet and sincere way he served his Lord and Master. He leaves to mourn his departure, a deeply bereft widow, ten children, thirteen grandchildren, one sister, four brothers and a host of relatives and friends. The family wishes to express their thanks to all the neighbors and friends who have shared with them their sorrow and bereavement. Funeral services were held at the Grace Mennonite church, March 5, 1917; the pastor of the church officiating.

CONTRIBUTIONS

For Mauhadei, India.

The following gifts for Mauhadei mission station have been received during the fourth quarter of 1916:

C. J. Haulenbeck, Brooklyn, N. Y., $5; Minnie Amstutz, Bluffton, O., $1; Helena Hilty, Bluffton, O., $1; Huldah Garber, Pandora, O., $1; Mary and Magdalena von Steen, Beatrice, Neb., for evangelist, $30; Mary and Magdalena von Steen, Beatrice, Neb., for Christmas, $10; Grace Mennonite Mission society, Pandora, O., through Barbara Steiner, $10; Barbara and Mary Steiner, Pandora, O., for support of Paul, $10; Calvin Steiner, Rawson, O., $4; two organized classes, Ebenezer, S. S., Bluffton, Ohio, through Mrs. Calvin Steiner $11.

Also Christmas parcels for Christians and heathens from the following: Ladies' Mission society, Saskatchewan, through Mrs. Agnes Wiens; Grace Mission society, Pandora, O., through Ella Neuenschwander; Rev. J. W. Penner and Mission society, Hillsboro, Kans., through Mariam Penner; two S. S. classes and friends, Berne, Ind., through Mrs. D. C. Sprunger.

Gratefully acknowledged,

E. B. Steiner.

NEWS OF THE WEEK

UNITED STATES ALMOST AT WAR

Washington, March 18. — With the announcement of the ruthless destruction of three unarmed American merchant ships by submarines, it was unofficially admitted here tonight that virtually a state of war exists between the United States and Germany. Technically the United States remains in a position of armed neutrality. Whether this shall be changed before April 16, the date fixed for a special session of congress, the war-making branch of the government, President Wilson has not decided.

Washington, D. C., March 18.—The message of the sinking of three ships added that some of the crew of the City of Memphis had been landed; that a patrol boat had gone to pick up the crew of the Illinois.

A second dispatch from Consul Frost stated that the thirty-three survivors of the City of Memphis landed at Queenstown, and that seven Americans were among the fifteen landed at Schull.

Washington, D. C., March 18.—One step the president is contemplating is a call for an immediate session of congress to give an address asking for authority to adopt aggressive measures against the submarine menace. Already American ships are being armed to defend themselves; the next move must be to send warships with orders to seek out submarines and clear the trans-Atlantic lanes.

Some of the highest officials of the government hold that the executive has the power to declare that a state of war exists and to proceed with aggressive protective steps pending the assembling of congress. There is no indication, however, that the president will follow that course.

THREE AMERICAN VESSELS SUNK

London, March 18. — The American steamship City of Memphis, in ballast, from Cardiff for New York, has been sunk by gun fire. The second officer and fifteen men of the crew have been landed. A patrol boat has gone in search of the other members of the crew.

The American steamer, Illinois, from London for Port Arthur, in ballast, was sunk at 8 o'clock this morning. Her crew was landed safely.

The American steamship Vigilancia has been sunk without warning. Vigilancia, owned by Walker, Armstrong & Co., of Savannah, sailed from New York for the Azores and Havre on February 28, according to latest marine records. She was of 4,115 tons gross; a freighter, 320 feet long and 45 feet of beam. She was built in Chester, Pa., in 1890. The submarine which sank the Vigilancia did not appear. The captain, first and second mates, first, second and third engineers and twenty-three members of the crew have been landed at the Scilly islands. The fourth engineer and thirteen men are missing.

TWO MEN ARE DEAD IN A BOSTON BOMB EXPLOSION

Boston, Mass., March 16. — Two bombs were exploded in the Suffolk county courthouse late today, causing the death of two men. The present police theory is that there had been a premature explosion of a bomb or bombs while in the hands of two men, who were carrying them to the court with murderous intent.

This theory would place the responsibility on the men who were killed. A thorough search of the whole building for other bombs was begun at once. Police reserves were called to the square to handle a great and excited crowd that gathered quickly.

The action of the police immediately after in clearing the building of all but officials prevented details of the affair from being made public at once.

The police explained that the doors were locked to prevent the escape of any one until all in the building had been scrutinized.

It is known that the explosion occurred in a washroom on the second floor of the building, which is situated in the Pemberton square directly opposite police headquarters.

The two dead men were believed from pieces of their clothing picked up to have been soldiers. The bodies were torn to bits.

BROTHERHOODS AND RAIL HEADS REACH AGREEMENT

New York, March 19. — An official of the conference committee of railroad managers announced at 12:45 o'clock that the railroad strike was off.

A few minutes after the announcement was made, the railroad managers went from the Grand Central terminal to the conference hotel and were joined immediately by the mediators. They refused to make any statement on the way to the meeting room. It was presumed the announcement would be made through Secretary Lane.

New York, March 19. — The conference committee of railroad managers early this morning authorized President Wilson's mediators to make whatever arrangements were necessary with the railroad brotherhoods to call off the treathened strike.

The brotherhood men arrived at the hotel at 1:20 and immediately went to the confercnce room.

The mediators and conferees were believed to be awaiting the arrival of the brotherhood chiefs, who had retired before making the announcement that the strike had been avoided.

New York, March 19. The managers left the conference room at 2 o'clock but the brotherhood chiefs remained in conference with the mediators. It was learned that Daniel Willard, one of the mediators, had informed the hotel management that he would give up his room this morning.

The managers, headed by Elisha Lee, returned to the conference room at 2:20 and Secretary Lane sent for the newspapermen. Secretary Lane issued the following statement:

"Regardless of the decision of the supreme court on the Adamson law, the basic eight-hour day will go into effect."

"The details are being worked upon by a joint committee which will have its negotiations completed by noon," Mr. Lane said.

NEXT STEP NOW TO BE UP TO THE CONGRESS

Washington, March 15.—This government now has unofficial, if not official information to the effect that Germany will meet armed American merchant ships with submarines and probably with a declaration of war. It is not possible to say whether this information was conveyed to the State department by Ambassador Gerard or whether it came through the Swiss legation, which is representing the German empire here.

Washington, March 15.—The president is being importuned to call the congress together immediately, or within ten days, to consider the question of declaring war against the German empire on account of the sinking of the American ship Algonquin, but evidently Mr. Wilson has no thought of doing this. While government officials are unanimous in the opinion that the sinking of the Algonquin without warning would warrant a declaration of war, the feeling is that it will be better in the long run to proceed slowly.

GENERAL PEACE MOVE WITHIN FOUR MONTHS?

Washington, D. C., March 13. — Diplomats representing foreign powers and officials here believe that a general peace move will be launched within the next four months. They assert that the elements to be forcing the end of the world war include food shortages, unrest of the people, as indicated with the discontent of the public with cabinet actions.

There is also the acute possibility of one of the belligerents suddenly breaking under the excessive financial strain. There is a strong, growing belief that neither side can attain permanent military victory, expressing Wilson's belief in the final outcome of the world war, his famous "peace without victory" slogan, and also that peace may become a fact possibly by July 1.

BERLIN ADMITS TOWNS CAPTURED

Berlin, March 18. — Systematic retirement of the German troops between Arras and the Oise, on the French front, is announced by the war office today. Peronne, Noyon, Bapaume, Roye and several other towns have been abandoned by the Germans. Twenty-two allied airplanes were shot down yesterday by the Germans.

On the Macedonian front violent fighting is in progress. Attacks by allied troops north of Monastir, the statement says, gave them no important success.

The withdrawal of the Germans is still proceeding rapidly over a wide section of the French front. Sunday's official Paris announcement says the French defeated the German rearguards and continued to advance. They have occupied all the ground between the old lines and the Roye-Noyan road, from Damery as far as the Lagny hight, and are continuing pursuit of the Germans north of the Noyon road.

After many months of hammering at the German lines in the Somme sector the British armies have captured Bapaume, considered the first and perhaps the main objective in the long British advance in that sector. At the same time the towns of Le Transloy and Achiet-le-Petit also fell to the British. General Haig's troops entered Bapaume Saturday morning after severe fighting and found the town in flames, the Germans having fired it.

EMPEROR NICHOLAS ABDICATES HIS THRONE

Petrograd, March 15. — The emperor of Russia has abdicated and Grand Duke Michael Alexandrovitch, his younger brother, has been named as regent. The Russian ministry, charged with corruption and incompetence, has been swept out of office. One minister, Alexander Protopopoff, head of the interior department, is reported to have been killed, and the other ministers, as well as the president of the imperial council are under arrest.

A new national cabinet is announced, with Prince Lvoff as president of the council and premier, and the other offices held by the men who are close to the Russian people.

For several days Petrograd has been the scene of one of the most remarkable uprisings in history. Beginning with minor food riots and labor strikes, the cry for food reached the hearts of the soldiers and one by one the regiments rebelled, until finally those troops that had for a time stood loyal to the government took up their arms and marched into the ranks of the revolutionists.

NEW RUSSIAN GOVERNMENT PERMANENTLY ORGANIZED

Petrograd, March 18. — Nicholas Romanoff, as the former emperor now is designated, left with his staff today for his personal estates at Livadia, on the south coast of the Crimea.

Petrograd, March 17. — The cabinet which has been meeting since the revolution in the house of parliament, where its members have been living day and night, met today for the first time at the ministry of the interior. The first meeting of the Holy Synod since the revolution was held today under the presidency of the Metropolitan of Kiev.

The new procurator-general of the Holy Synod, M. Lvoff, in opening the sitting said he rejoiced at the advent of freedom of the orthodox church. He ordered the removal of the imperial chair from the conference room symbolizing termination of interference by the emperor in the affairs of the church.

Petrograd, March 18. — With the final cementing of the elements concerned in the construction of the new government upon the ruins of the old, the new cabinet ministers, relieved of the heavy grind of the endless conferences of the last few days in which they had suffered many anxious hours, have assumed the posts to which they were assigned. Prof. Paul N. Milukoff spent yesterday at the foreign office.

In the afternoon he received the diplomatic representatives of the entente allies after which he entered upon a long cabinet conference.

One of the first acts of the minister was to send a series of cable messages to the Russian diplomats abroad to the effect that Russia was united in the desire to fight out the war with the allies, the determination to continue the conflict until the victory is achieved.

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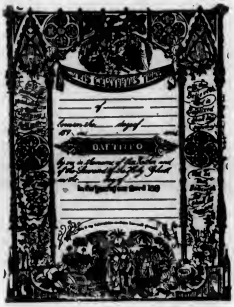

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No. 22

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, MARCH 29, 1917. No. 13.

IN MENNONITE CIRCLES

Once more the family of Bro. Jacob Snyder of Roaring Spring, Pa., has been sadly afflicted, this time by the death of their youngest daughter, Adeline Edith.

Three weeks of special service at Man's Choice, Pa., under the direction of the pastor, Rev. H. G. Snyder, have produced encouraging results. Bro. Snyder reports that there were thirty-five conversions, a class of sixteen was received into the church last Sunday and another class is to be received later.

The United States government is engaged at present in taking the regular ten-yearly census of religious denominations in this country. The present work is supposed to cover the statistics for the year 1916. For the work of gathering the information from the different Mennonite bodies in the United States, J. A. Ressler of Scottdale, Pa., has been appointed special agent and he is now preparing to send the blank schedules and letters to our ministers and congregations for the information required by the Census bureau. We would suggest that these schedule cards be filled out and returned promptly, and with careful attention to details, so that the report may be as accurate at possible.

Our government has been very considerate of non-resistant religious bodies, in exempting them from military service, and our readers will recognize the importance of our keeping the government fully informed regarding just where we stand, especially in these times of unrest and distress. We suggest that the persons receiving these requests for information read carefully the directions accompanying the cards, and if there is still any question that is not clear, write to Brother Ressler for further information. We desire that the report be full and accurate.

Collection Tour for the Chicago Mission Church.

From former reports concerning the building of a church in Chicago it is known that that undertaking has been lying dormant for some time, because the cost of erecting the building in accordance with the plan in hand far exceeds the amount appropriated by the board for that purpose.

As it is a fixed rule of the board not to contract any debts, efforts were being made so to modify the building plan that the cost of the building would conform to the means in hand. However, the board members, W. S. Gottshall and J. B. Baer, had made a special trip to Chicago, they recommended that the resolution of the board limiting the amount to be expended on the Chicago church building to $7000, be abandoned, and that the building be erected according to the plan in hand, that, however, the rule to contract no debts be adhered to. That, accordingly, Bro. Miller visit other General conference fields, particularly the Western and Northern conferences, for the purpose of soliciting funds sufficient to build the chapel. This was agreed to.

Accordingly it is Bro. Miller's intention to begin this collection tour in the West and the North the latter end of April or the beginning of May.

In his collection tour in the churches of the Middle and the Eastern District conferences last year Bro. Miller had received contributions amounting to about $7000. Of this $1100 was invested in two town lots for a location. There remains therefore in the treasury at this time for the Chicago building about $6000. The lowest bid for the erection of the church according to the plan, last fall, was $8510. The above named brethren estimate that it will now cost $1000 more than it would have cost last fall to build, because of the great advance in the cost of materials and labor. Bro. Miller estimates that besides the above it will cost about $1500 to furnish the church with pews and other equipment, and to put the finishing touches on the place on the outside. This gives a total of -11,000. It will therefore still be necessary to raise -5,000 to enable the board to complete the proposed building.

Bro. Miller will be greatly pleased to receive invitations to the proposed visit. His address is W. W. Miller, 1467 W. 71st Place, Chicago, Ill. This will be of great assistance to him, for it will put him in touch with the churches and he will know just whom to address.

May the Lord also in this undertaking so lead that the outcome shall redound to His glory.

H. P. Krehbiel, Sec'y.

AN INTERESTING DOCUMENT

Copy of the Edict Banishing Cornelius Jansen from Russia.

Ukase of His Imperial Magesty Emperor of all Russia, from the Tawide Provincial Department to the Berdjansk Police District Court.

According to Imperial Ukase at the Provincial Dept. was heard the proposal of the Director of the Tawido Court in the absence of the governor, on the 6th day of March of the present year, under No. 406, in which it is set forth: That according to the representations made to the governor in regard to the sending abroad of the Prussian subject, Cornelius Jansen, residing on the district of Berdjansk, for spreading amongst the Mennonite inhabitants false ideas of their condition and persuading them, the Mennonites, to cease being Russians and to emigrate to America, the acting governor was informed by telegram of the third of March that the minister of the interior had decided to send abroad the Prussian subject, Jansen, with the prohibition of his future return to Russia. In giving this information the government regency directs for the carrying out of the same, that the governor be informed of the time of the sending away of the said foreigner and to forward the marks and descriptions of the person sent away.

Decreed: According to the proposal made by the director, in absence of the governor of the province to order the Berdjansk district police court to send abroad immediately the Prussian subject, Jansen, residing in Berdjansk district and at the same time to authorize the police officer before sending away of Jansen to make arrangements for his being photographed and tewelve copies with the precise marks and description of Jansen to be sent to the tribunal. The necessary expenses for photographing to be claimed from Jansen and if he is insolvent to use office money and send the original account signed by the photographer, so that measures be taken for refunding the same.

March 10, 1873.

The original signed by the consellors, presidents and chief of police.

(Signed) Prue.
Bielousoff, Sec'y.

This is to certify that the foregoing is a true and correct copy of the original and given to the Prusian subject Cornelius Jansen according to his petition. In faith of which the Berdjansk police court here offers its seal and signature.

March 29, 1873.

Prince Maksirtoff.

An ADVANCED MOVE Which Should Be Noted by Every Worker in Our Church.

Philadelphia, Pa.

The writer, at a recent class meeting of the organized Men's Bible class of the First Mennonite church, Philadelphia, was appointed as critic and correspondent for the class. My duties are to conduct a publicity campaign in the interest of the class and the church. The functions of this office can best be fulfilled by an interchange of ideas and methods, with other classes, organized or not, of our denomination. What better vehicle for this interchange of ideas than our church organ, "The Mennonite"? Do you think this is a good idea? If you do, see that your class appoints or elects a correspondent immediately and sends your class, Sunday school and church news to the editor "The Mennonite". Do it now.

During the past winter the Men's class of our church were largely instrumental in the formation of the permanent organization of an Interchurch league of organized men's Bible classes. The purpose of the league is evangelistic. Meetings are held about once a month at four o'clock on a Sunday afternoon. These meet-

ings are for men only. All classes make a united effort to secure the attendance of non-church-going men at these meetings. The best speakers available are secured. To date the meetings have been very successful. The Bible classes of the following churches are active members at the present writing, but several more are expected to join forces with us soon: First Mennonite, Seventh Str. M. E., Fiftieth Baptist, Susquehanna Ave. Presbyterian and Norris Square Presbyterian.

Oliver M. Kratz.
2009 N. Marshall St., Phila., Pa.

AN INTIMATE PICTURE DF OUR ARIZONA MISSION

By one of the Workers.

Tuba, Arizona, March 5, 1917.

Last Monday evening we gave a short missionary program at which time opportunity was given to contribute for the new chapel at Oraibi. The little band of native Christians contributed very willingly and liberally. Also Frey's children gladly gave their nickels and dimes that they had saved. We spent a blessed evening together. We all realized more than ever what a great privilege it is to contribute to the Lord's work.

Frey's children had learned some special songs and memorized Bible verses, as did also the native Christians. The offering amounted to $32.23.

One of the Hopi Christians from Oraibi was here at that time and we sent it along to Orabi with him.

One of the great joys on the mission field is the fellowship with the native believers. They are so full of praise and thanks to God for His unspeakable gift. II Cor. 9:15. Not long ago Homer Iöyawayma, who was baptized last fall, remarked that it is all too wonderful, when he thinks of the change that has come into his life. Psa. 139:6. Old things have passed away. Now the things of God are more precious to him than anything else and entirely satisfy him. His heart is no longer void and empty but is filled with a sweet peace and joy that passeth understanding.

The native Christians are very desirous of leading others to Jesus Christ. In spite of persecutions they are eager to testify for the Lord. They often ask us to pray that they might say just the right words and above all to live so as not mar their testimony. Satan knows how effectual the testimony of a native Christian is, and he tries in every way to hinder or mar it.

We need to pray much for the native Christians and also for those who would like to become Christians. They are afraid to go on in their sins, but have not the courage to come out for Christ because they fear the persecution of their people. Thus they are miserable. Poor, lost, benighted people! Satan has bound them with chains of idolatry and superstition and is leading them on to destruction. When they want to get away from him he tries to make them self-satisfied or puts some other barrier between them and Christ. Pray that these barriers might be removed that soon many of the Hopis might pass from bondage into freedom.

Yours in His service,
Caroline Burkhalter.

TRAGIC SITUATION OF THE FRENCH AND BELGIAN HOME MISSION CHURCHES

By Rev. Chas. S. Macfarland.

A year ago, when I visited some of the Christian leaders and churches in England, Germany and France, I was greatly moved by the sufferings of the French Protestant churches. On my return to America I made an appeal to our American churches in behalf of the churches of the Union Nationale. The response brought the total of the gifts from our churches to these French Protestant churches, which are self-supporting under normal circumstances, up to $80,000.

Now an equally urgent appeal is made in behalf of the Protestant mission churches of Belgium and France. A cable hust just come. It says: "We need 500,000 francs before April 15. Will you undertake it?" Can I do otherwise than say "Yes?"

This cable recalls the feelings of those days which I spent with these brethren last year, in conference and prayer, when I spent hours of spiritual experience such as I had never known. Never had a call seemed so imperative nor a situation so momentous, nor an opportunity so impelling.

The Franco-Belgian Committee which is making an appeal to our American Protestant churches for the relief of these impoverished and greatly suffering brethren and churches is represented in this country by Dr. Henri Anet of Brussels. He has done noble work, but has so far secured only about $15,000.

It requires little imagination to picture the distressed condition of these little congregations in northern France and Belgium. There are 439 of these home mission churches and stations. Their normal yearly expenditures are $162,000. Many of their buildings are gone. They worship where they can—in residences, cellars and halls. Half their pastors are in war service. These home mission churches and Sunday schools must have help, or many of them will perish. I know that I I could only tell our own churches and Sunday schools, face to face, of the courage and sacrifice of these suffering men, women and children, and of their tenacious faith, I am sure Dr. Anet would not go away depressed by the failure of our Christian fellowship.

I plead with pastors and churches to make this tragic situation and the pitiful distress of these Huguenot Christians the subject of conference and intercession.

Our Sunday schools could not do a nobler piece of work, nor a work which would bring a greater spiritual blessing to our children and youth, than to make offerings for the French and Belgian mission Sunday schools.

105 East 22nd St., New York.

THE FEDERAL COUNCIL—WHAT IS IT? WHAT DOES IT DO?

As Seen in the Light of Its Sessions in St. Louis.

No doubt we all have read and heard more or less about the Federal Council, the basis upon which it works and the aims which it hopes to accomplish; but it is a different thing to read about it and to see it in action. To be present to hear with your own ears the discussions of at least some of the commissions in session as well as the discussions in the sessions of the main body; to look the men who represent the various denominations in the eye gives one an opportunity to get at the spirit that really actuates a movement such as this is.

The work of the council is carried on through commissions and committees. An effort is made to have as far as possible all the constituent denominations represented on these commissions, especially if the denomination has an organization doing similar work. If a denomination is not interested in a particular phase of the work of the council, it need not participate in that work, however the co-operation of the denominations is heartily welcomed in the things in which they are interested. According to its constitution, the council has no authority over its constituent bodies, "but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches. It has no authority in any way to limit the full autonomy of the Christian bodies adhering to it." The commissions report to the Executive committee once a year and to the council at its quadrennial meetings where a thorough discussion of the report is desired. The growth of the council has been phenomenal, from two office rooms in 1912 it has grown to a point where twenty-five or thirty are now required. During the year 1916 its budget was over $100,000, nearly all subscribed by private individuals who have become interested in the work. Much of this growth is due to the untiring efforts of the general secretary, Dr. Charles S. McFarland, and to the strong assistance of the treasurer, Mr. Alfred R. Kimball. So significant has the council become in the estimation of those in high standing in governmental circles that the president of the United States has conferred with its officiary again and again during the past four years in regard to matters of national importance and has issued proclamations over his own signature largely at their suggestion.

Along what lines the work of the council through its commissions is carried on is indicated in a general way by the name of the commission, but in particular by their reports submitted to the council. Let us mention at least a few: The Commission on Foreign Missions. This commission does not undertake to carry on missions. Its aim is to stimulate, to suggest and to inspire by bringing into closer co-operation the missionary forces of the different denominations. This is also true of the Home Missions council. Since the work of mission is one work, its objective must be the evangelization of the world so that the kingdom of God may be established on earth. Some of the things which the work at home and abroad have in common are these: Education in missions, publicity, systematic giving and the recruiting of the missionary force. All Christians should be able to agree on these four things.

The Commission on Evangelism gave a very interesting report. The strong conviction that evangelistic work was carried on in a fashion entirely too haphazard to bring about the best results. Since evangelism is such an important factor in the building up of the kingdom of God it is well worth the effort to remove the objectionable features as they now exist, such as: Sensational commercialism, exaggerations in reporting conversions and attendance, and the looseness with which evangelists are employed, in many cases without the recommendation of any organization and are responsible to no one so that much of the

evangelistic work done at the present time is a detriment rather than a help to the cause of Christ. This commission has for its object: (1) The encouragement and promotion in the various religious bodies of the Federal Council, the spirit of evangelism and the mutual exchange of evangelistic ideas and methods of work; (2) safe-guarding evangelism against tendencies which will cripple its influence and deprive it of its rightful place in the divine economy; (3) undertaking to promote co-operation of the varius bodies in the work of approved evangelism; (4) that a country-wide evangelistic movement be set on foot.

The work of the Temperance commission is indicated by the recommendations to the Federal Council and through it to the denominations. These are in brief: The appointment of commissions or agencies by the various denominations and the co-operation of the agencies with the Commission on Temperance of the Federal Council; that a constructive program of temperance education be undertaken in churches and Sunday schools; and that the Federal Council place on record its appreciation of the steps taken by many newspapers and magazines throughout the land in refusing to accept liquor advertisements for their columns.

The Commission on Christian Education in co-operation with the educational agencies of the constituent bodies is planning a program for religious education which shall reach every one connected with any one of the different religious organizations. The plan is looking toward the establishment of some sort of system which will make possible religious instruction on week-day without interfering with denominational preferences and rights.

The Commission on Sunday Observance in its efforts to stem the rising tide of Sunday desecration makes a strong appeal to all employers to give to their employees at least one day of rest in seven, preferably Sunday. A protest is made against the use of Sunday for pleasure and sports. To this is added a plea to use it for worship.

The Commission on Family Life in its report emphasized the sanctity of family life and the danger lurking in the decline of the family religion. A strong appeal is made against immorality as the disease which is certain to ruin the nation unless it is vigorously dealt with. The divorce and remarriage problem is dealt with in the same convincing manner, and a call is extended to the churches for united action.

Perhaps one of the most interesting reports would be that of the Commission on Peace and Arbitration, since the basis of its work is one of the most cherished doctrines of the Mennonite church. Large plans are being laid to enlist all Christians in our land against war, that terrible monster, by showing the terrible things it does and that differences cannot be settled by resorting to arms. This is to be accomplished largely by instruction in church and Sunday schools. It is true a resolution protesting against military training in the schools was laid on the table, nevertheless it is also true that this resolution went through the hands of the Business committee without even a dissenting voice (this committee is composed of representatives from all the constituent bodies and all reports and recommendations must pass through its hands before they can be discussed on the floor of the council). This shows that, although still in the minority there is a strong and growing sentiment in favor of the stand our church has always taken.

Besides the commissions mentioned a number of others are at work, such as the Commission on Church and Social Service, the Commission on Church and Country Life, the Commission on Relation to Japan, and several other commissions and a number of committees and conferences.

Much more could be said which would be of interest such as the address of the retiring president and especially the address of the new president as he outlined some of the things the Federal Council should accomplish in the future. Of course, in a gathering composed of men with ideals and interests varying so widely some misunderstandings and differences of opinion will invariably arise. But in all fairness must it be said, all these differences were discussed with all candor on the one side, and in the true Christian spirit of sympathy and toleration on the other.

D. J. Brand,
Secretary of Commission.

SHE GAVE HERSELF

A Highland widow, unable to pay the rent, was threatened with eviction. She set out one day with her only child to walk ten miles over the mountain to the home of friends who were able to help her. When she started, the weather was warm and bright, but on the mountain she was caught in a terrible snow-storm. She never reached her destination. She was found the next day at the summit of the pass, where the storm was fiercest, lying in the snow, stripped almost to nakedness, dead. In a sheltered nook near by was her child, safe and well wrapped in the clothes his mother had taken from her own body.

Many years later the son of the minister who conducted that mother's burial service, himself a minister, was conducting evening worship in a Glasgow church. The night was stormy with snow. The congregation was small. The circumstances of the weather recalled the story he had often heard his father tell of that mother's love, and instead of preaching the sermon he had prepared the suppose, dwelt upon its lessons.

Some days later he was called to the bedside of a dying man, whom he did not recognize. The man, however, said to him: "You do not know me, but I know you. I have lived in Glasgow many years. I have never attended a church. The other day I happened to pass your door as the snow came down. I heard the singing and I slipped into a back seat. There I heard the story of the widow and her son." Then with great emotion, he added: "I am that son. Never did I forget my mother's love, but I never saw the love of Christ in giving Himself for me until now. It was God made you tell that story. My mother did not die in vain. Her prayer is answered."

The day came when, in his sore necessity, that seed germinated; the divinity of her sacrifice came home to him and led him to understand, as he had never done before the love of God which is in Jesus Christ our Lord.—Norman Macleod.

PRESENT CONDITIONS AMONG THE MENNONITES IN RUSSIA

Selected by John Horsch.

(The following is a translation of a recent letter written by a Mennonite in Russia to his brother in a western state.)

"I have received pour welcome letter of —— with enclosure (draft for $100.00) a token of your consideration for us which is to us a great comfort.

"The care for the support of those of our number who are in the state's service and of their families requires more and more of our effort. More than 11.000 Mennonite men are in the service of the state (the Mennonite population numbers about 85,000 including children). Most of these are heads of families. About one-third of the 11,000 men serve in the sanitation departments, taking care of sick and wounded soldiers. These are supported and cared for by the government. All the others are used for duties of various description, but in every instance of a nature excluding the use of arms. These (namely about 7,500 men) are not supported by the state. It falls to our lot to furnish the needed support for them. Moreover the families of these men are excluded from the help which the government gives to the families of soldiers. There are many poor families among them that need support.

"All this taken together requires immense sums. Quite true, we were blessed with earthly goods, but now, being compelled to give up our land and move to town, our money melts away like snow in the warm winds of the spring. Many have nothing left to pay. What will become of us? An anxious question! But somehow we must attempt to pull through to the end of the war. The war must end sometime. And what then? What is our Mennonite farmer to do in town, separated from his church and school? What is to become of the younger generation? Unless the Lord performs a miracle, our Mennonite community is doomed. But we believe in a God who does wonders. Him, His grace and power we will trust and though we see a quite dark future before us, we will not despair.

"The constant theme of conversation among us at the present time is, **emigration**; but this is out of the question at present. After the war we hope to obtain permission to emigrate. But without material help from abroad very many will not have the means to leave the country. Yes, absolutely penniless most of us shall be compelled to bid adieu to our beloved Russia, but, thanks be to God, we are not a people of shiftless paupers. In the last 40 or 50 years, it is true, we have largely forgotten what hardship is, but give us somewhere on this planet fields that are capable of producing with the proper improvements a livelihood, and liberty to move about and we hope to show of what stock we are and may yet thank God for this time of trial."

Scottdale. Pa. (Gospel Herald.)

TODAY

Today is the best time for unsaved souls to confess Christ and obey God, because—

1. The Holy Ghost says so. Heb. 4:7.
2. The heart becomes hardened without Christ's indwelling. v. 8.
3. The heart that gets filled with unbelief of Christ is rejected. v. 14.
4. The heart is hardened by the deceitfulness of sin. v. 14.

—S. F. Coffman.

THE MENNONITES

By C. C. Regier.

(Concluded)

In 1662 a Mennonite colony of about 25 members left Amsterdam and established themselves on the Delaware river. Two years later it was totally destroyed by the English. Thirty years later the residue of that colony—one old couple—came to Germantown where they were well received. (Wedel IV, 139.)

The first permanent Mennonite settlement in America was made at Germantown, Pa. The first settlers came from Holland and Germany. (C. H. Smith, "Mennonites in America," p. 3.) Their early history in America, and also in Europe, was closely related to that of the Quakers. The Quakers from England sent agents and commissioners to the Mennonites in Holland and West Germany. In 1677 even Fox and Penn visited them. Their plan was to induce the Mennonites to settle on the lands of Penn in Pennsylvania. Usually the Quaker preachers were well received among them, although not always.

The Crefeld congregation (Rhenish Prussia) was the first to take an active interest in the plan. Jacob Telner, a Mennonite merchant who was acquainted in America and in London, served as a connecting link. On May 10, 1682, Penn made over to Jacob Telner, Jan Steypers and Dirk Sipman each 5,000 acres of land in Pennsylvania. In 1683 three other Mennonites bought land from Penn in Pennsylvania. These six constitute the original Crefeld purchasers. (Smith, p. 10.) It was the desire . . . for fuller religiious freedom and for exemption from heavy burdens of taxation and civil obligations which they could not conscientiously accept that led the first Mennonites and Quakers to emigrate from Germany and Holland to Pennsylvania. (Smith, p. 9.) On June 18, 1683, a little group of 13 Mennonite families arrived at Rotterdam, left London on July 24 and arrived in Philadelphia on Oct. 6, 1863. (Smith, p. 10.) One young woman had died on board the ship and two children had been born. With the possible exception of one or two families these were all from Crefeld. Philadelphia at that time was only a little bit of a town, having been founded only the year before, 1682. The man who now became the leader of the Mennonites for a long time was Francies Daniel Pastorius. He was a well educated, cultured gentleman, having arrived in Pennsylvania only a few weeks before the Crefelders. Having landed in Philadelphia, the little colony moved out to find a favorable spot for settlement. Such a spot was found some five or six miles north of Philadelphia. On October 24, 1683, Thomas Fairman, Penn's surveyor, laid out the land, and on the next day the colonists gathered in the cave of Pastorius and cast lots for their portions of land. (Smith, p. 13.) Thus Germantown was founded. It is difficult to determine whether the early settlers, especially these 13 families, were Mennonites or Quakers before they left Europe. Their relation to the Quakers here was very friendly from the beginning. "The Germantown settlement in its inception after all must be considered a Mennonite enterprise." (Smith, p. 24.) In 1690 they withdrew from the Quakers and chose their first minister and deacon, William Rittenhouse and Jan Neus. By 1712 there were 99 members, and by 1735 there were 500 Mennonite families in Lancaster county, Pa. (Wedel IV, 139.) The earliest Mennonite settlers in Germantown were machanics and linen weavers "and not given much to agriculture." (Smith, 14.) But soon others came who were agriculturists and new settlements were made.

There are two events in connection with early Germantown history which are important. The first is the first public protest against slavery in this country, and the second is the first borough experiment in Pennsylvania. On February 18, 1688, some four or five Mennonites met and drew up, as far as is known, the first public protest against slavery in America. (Smith, 29.) A few of these men were perhaps Quakers at this time, but they used to be Mennonites and got their training among Mennonites. The Mennonites never held slaves, the Quakers did. The petition was taken to the (Quaker) Monthly meeting, and from there to the Quarterly meeting, and finally to the Annual meeting. This is the last we hear of it. It is evident that this was a Mennonite protest against a practice that existed among the Quakers and which the latter were not yet ready to accept.

The charter for a burough form of government was obtained by Germantown in 1689 (Smith, 32), and went into effect in 1691. The last session of the court was held in 1707-7, and soon after the charter was revoked. The reason for this was that the Mennonites did not want to hold civil offices.

Three periods of early Mennonite immigration are as follows: (Wedel IV, 137.) (1) 1683-1710. Krefelders and individual families, Rhine and Baltic. (2) 1711-1727. Small groups and individual families—Switzerland and Palatinate. (3) 1727-1776. A steady stream from Switzerland and the Palatinate. Between 1710 and 1785 it is estimated that 100,000 Germans came to America.—(Smith, 44.)

When the troubles between the British settlers and the French and Indians became accute, the Mennonites began to fear that an attempt might be made to draw them into the army. In order to reenforce the anti-military sentiment among themselves it was considered desirable that the "Märtyrerspiegel" should be translated into German (from the Dutch) and printed. It was an expensive undertaking, but it was accomplished. (Cassel, 289.) It occupied 15 men for three years; 1300 copies were printed and sold for 20 shillings per copy. The first part appeared in 1748. During the American Revolution the Centinental army was in need of paper, to be used for wads in loading guns, and so a large part of the edition (still unbound) of the anti-military "Märtyrerspiegel" was confiscated and used to kill Englishmen in the battles of the Brandywine and Germantown.

With the "Westward Movement" the Mennonites also shifted westward. From Pennsylvania they went to Canada, Ohio, Indiana, Illinois and some even to Virginia, North Carolina and Kentucky. New England and the South have not been touched by them to any large extent. Some Mennonites in Pennsylvania had conscientious scruples over the fact that they lived in a country which had revolted against and broken away from the crown to which they had promised loyalty. (Wedel IV, 155.) So in 1786 they moved to Canada and settled in Lincoln county, Ontario. Others followed in 1799 and from 1812 to 1815. They prospered. Some came from Switzerland and Elsace and settled in Ohio, Indiana (Berne), and Missouri. During the storms of 1848 many came from Bavaria, Hesse and the Palatinate and settled in Iowa, Ohio and Illinois (Summerfield).

The first Mennonite conference in America was held in Lancaster Co., Pa. in 1727. (Wedel IV, 162.) But they are far from being all united yet. In this land of freedom divisions and factional activities have not been unknown. We may distinguish six groups (Schaff-Herzog Ency.): (1) Old Mennonites, (2) General Conference Mennonites, (3) Mennonite Brethren in Christ, (4) Mennonite Brethren (Mennonitische Brüder-Gemeinde), (5) Reformed Mennonites, (6) Old Order Amish.

On May 28, 1860, the first General Conference of Mennonites (No. 1) of America met at West Point, Iowa. Some of the fundamental qualifications for membership in the conference, it was agreed, should be: Not to belong to a lodge, and to believe in the Bible and the fundamental teachings of Menno Simon. The first project that the conference attempted was to build a theological school for the training of preachers. On January 2, 1868 such a school was actually opened at Wadsworth, Ohio, with 24 students. For lack of support the school had to be closed again after 10 years.

The "Old Mennonites" have their headquarters in Elkhart, Ind. They are very conservative. Besides insisting on the fundamental Mennonite principles they believe strongly on forming an isolated holy people. They protest against all participation in theaters, circuses, horse-racing, picnics, etc., against fine dressing, against belonging to lodges or life-insurance companies; against the use of lightning-rods, and against the acceptance of civil offices (Wedel IV, 181), etc. "The Herold of Truth" is their official paper. A decade ago they had about 250 congregations with 18,000 members.

In 1873 the Russian Mennonites sent 12 "Kundschafter" to America to inspect the land. In 1874 a large well organized group came over. The American railroad companies did their best to have them settle on their lands. Land was sold to them at $2.50 per acre. Between 1873 and 1880 about 1200 families came from Russia and Prussia. (Wedel IV, 188.) They distributed themselves about as this: 500 families went to Kansas, 100 families to Nebraska, 100 families to Minnesota, 200 families to Dakota, 230 families to Manitoba. Small groups and individual families kept on coming for a long time after 1880, in fact, up till the present day. And it is possible that a new wave may set in after the present European war.

These immigrants all had much to learn in their new home. They soon found that there was much that they could learn from their American neighbors. The village experiment failed everywhere, with the possible exception of Manitoba. Dress, buildings, tools, machinery, etc., were soon copied or bought from the natives, and many an American who at first laughed at the peculiar appearance of the "Dutchmen" sold to them his property and moved on

(Continued on page 5.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office et Berne, Indiana, as second class mail metter.

EDITORIAL

PALM SUNDAY

Palm Sunday is the Christian festival that has in it both notes of sorrow and triumph. It is a sad event because it marks another station on the way to the cross. The joy of the happy pilgrims, full of enthusiasm, pouring out their hearts in joy in anticipation of what they thought would be the establishment of the glorious Christ-kingdom at Jerusalem speaks well for their confidence in Christ's Messiahship, but, sad it is indeed, to think that they had so low a conception of Christ's mission and so utterly misunderstood the warning He had given them that He must go to Jerusalem to suffer and die. Knowing, as we do, the events that followed, it is also pathetic to note that if the crowd had proclaimed their glad Hosannas so loudly at this time none were to be heard calling for the Lord's release a few days later when the howling mob before Pilate's hall were loudly and cruelly clammoring for the blood of Jesus. The Palm Sunday demonstration was one of those superficial outbursts of enthusiasm to which human nature is so much given, which seem to stir the soul to mighty doings, but soon are destined to fade into forgetfulness or become monuments of the unreliability of human pretentions and professions.

Yet, with all that we may have to say about human short-comings and failures, Palm Sunday is one of those days which emphasize the triumphant progress of the Master's kingdom. It was only after all a handfull of Gallilean peasants and fishermen who then saw in Jesus the possible realization of the long-expected Messianic kingdom. Yet, the appreciation of the kingly element in Jesus did not end there. Every age and every century since then has seen the procession of those who would make Jesus King growing into tremendous proportions. Of old it was the "Lord going up into the temple of the Lord"; today it is the Lord going forth at the head of his hosts triumphing and to triumph until all the kingdoms of this world become the kingdom of God and His Christ. As king, we will understand now, the kingdom of Christ is a spiritual one in which He rules over the hearts and lives of those who own Him as Lord and Master. Earthly kings hold their power by the might of the sword; His scepter is the might of love by which He binds both high and low, rich and poor, fortunate and unfortunate to Him. In their humble way the followers of Jesus on that memorable day did Him the kingly honors such as men in their day bestowed upon the rulers they respected. There is a better way of doing Jesus kingliy honors now. He may be loved and thus served with the obedience and sacrifice that love prompts.

The world seizes on this occasion as a time for show. It is a way with the world to give itself to religious exercises and and recognize religious things when such a thing is fashionable and when nothing is involved that requires the pure service of the heart and an unquestioned obedience to the exact demands of faith. We will let the world make of this day, as is does of many other days, a holiday to suit its own vain desires. To the Christian the day means one more special occasion upon which Jesus is magnified, his huphiliation in coming to earth emphasized, His crucifixion portrayed and His triumph proclaimed. This is one of the days upon which the redeemed child of God may rejoice and be glad.

CHILDREN AND CHURCH MEMBERSHIP

One can not make a fixed rule by which to limit the fitness or unfitness of men and women for doing many things. True, there are things that belong to childhood and other things that belong to youth, maturity or old age, but some children mature earlier than others, while some become old at a period of their lives when others still remain comparatively young in body and mind. Nature does not fit everyone in the same mold,—with some she hastens her work while with others she is exceedingly slow in completing it. In times gone by churches had a way of saying, "After the child has passed a certain birthday he or she should become members of the church." In some instances the age was a year more or a year less than with others, but on the whole the age limit, if we may call it so, was very much the same. Today, it seems to us, we cannot safely make such a rule. Every Christian should be a member of the Christian church. The fact that one may be old and the other young doesn't change the fact that the Christian has the right to expect that the church will open he doors of its fellowship to him or her.

Some hold the theory that the children of Christian parents are, by right of birth, members of the church. The Pedobaptists insist that as soon as the babe is baptized it becomes a member of the church. The two theories, being born into the church or being baptized into it in infancy, may in a way give the child a theoretic church membership, but not an actual one. Actual church membership involves a responsibility that includes an exercise of faith, a manner of living, and an active participation in bearing the burdens of the church and a voice in the deliberations of the church. All this presumes that the one so taking part has arrived at an age of discression and possesses a measure of mature judgment. Some persons are fit for such responsibilities when quite young at the age of twenty areshrdlu and others at the age of twenty are hardly fit for them. It, therefore remains for the parents and the spiritual heads of the church to exercise judgment in the matter of urging young people unto accepting the responsibility of church membership. It is understood of course that in every case the matter of conversion and surrender to the will of God is involved.

In our day, it appears to us, it would be safe to open the way to church membership to children at an age considerably less than was the custom some years ago. Our reason for this is that the children of our day are further advanced in education than formerly and thus it follows that their judgment is more mature than at that time. Today, too, the possibilities of sin are greater. Young people know more of the vices and iniquities of the world at an earlier age than did their parents and so they are exposed to greater temptations against which they must be fortified. Church membership, when honestly and consistantly followed, has keeping qualities. It keeps the young mind active in the saving and spiritual activities that the responsibility of membership impose; it opens a fellowship that has a healthy influence upon the growing character and make impossible by crowding them out, the unhealthy influences of worldly friendships.

A few years ago the Roman Catholic church, which always knows how to look out after its own interests, lowered the age for confirmation to eight. This is at least four years lower than the age generally fixed by many Protestant churches. But Catholics know the age and know what is the wise thing to do in face of the situations the age presents. Protestants would be wise in meeting this more by giving greater attention to bring their children into the church as soon as it is possible and reasonable and so they would be fortifying their children against the temptations and hard knocks they are sure to meet.

The question of young church members, fully realizing the responsibility is as immaterial as when applied to older persons. Some will always be failures no matter when they begin, but when it is seen that the great majority turns out all right there is no occasion for hesitancy. Time and again it has been shown that the young church members, as a class, are not disappointing. Why not, then, in the face of this present-day materialism and godlessness take full advantage of the opportunity to bring the children of our Christian homes into church membership at the earliest possible moment?

THE MENNONITES

(Continued from page 4)

in order not to have their superior prosperity and agriculture continually in eye. They have increased in numbers and wealth; have spread to Oklahoma, North Dakota, Saskatchewan and the Pacific West, and have entered into the civil, political, educational, commercial and industrial life of their newly adopted country. Many of their original virtues, such as industry, economy, simplicity, honesty, and piety, they have, at least in part, retained.

A decade ago it was estimated that there were 60,000 Mennonites in the Netherlands; 18,000 in Germany; 1,500 in Switzerland; 800 in France; 800 in Poland and Galicia; 70,000 in Russia; 120,000 in the United States, and 90,000 in Canada. In Europe and America together there are very likely over 300,000 Mennonites.

IN THE SCHOOL OF CHRIST

By Rev. Franklin F. Lewis.

I entered Christ's school-door one day,
And heard an honest whisper say:
"I am so glad you came."

I lifted high my head to see
The face of Him who died for me,
Yet saw I not His face.
Then higher still I looked around—
"O, where, O where can He be
found?"
Yet Him did not I see.
Then came again a whisper, low,
And said, "Who enters here must
know
That I not on some height do stand
To teach the world of God and man,
But here below, with feet that bleed,
I stand to teach a world its need
Of God and brother's love."
Then down I looked so glad to see
The face of Him who died for me,
And found my teacher's smile.
I then began to learn of Him
The way of life, which seemed so dim,
And how the world to serve.
He speaks, and, listening to His plan,
I learn to know both God and man;
And so I'm glad I came—Sel.

THE C. E. TOPIC

April 8.

The Significance of Easter.

I Cor. 15:50-58.

Easter is the day of the Christian's triumph. We may celebrate other days that bring the memory of splendid things but nothing is to be compared to the splendor of the day that forever broke the power of death and robbed it of its terror. Easter day comes to us at a time when all that is dead in nature suddenly begins to come to life and the world that once was nothing but cold desolation gives promise of flowers and fruit, of sunshine and comfort. How apt is the time with its suggestiveness! The life of man would be desolation, no cheer, no joy, no assurance, were it not for the Easter message. The darkest thing life may know gives way to life, eternal life, the brightest of all things that the human mind may comprehend.

First of all Easter means that our Christ lives. Jesus came to earth with many blessings. He taught unique truths that blessed the world beyond estimate. He made friends who, because of their contact with His personality were destined to become the greatest of men. He exposed the shams of the hypocrites; He healed men of their afflictions; He took His place as the very greatest of wonder-workers; He lived a perfect life and He died the world's greatest martyr. But suppose the story of His life had ended with all this, what would He have been to the world more than other great and good men? When He died and was placed in the tomb all hope seemed to end because the Savior was a dead Savior. But when He arose in triumph the world learned to know that it had a living Savior. As a living Savior He hears, He helps, He answers prayer; He is in the midst of His people; He is our advocate at the right hand of the throne of God; He is coming again in all power and night to receive the faithful Himself.

Next, Easter means that the powers of evil have their limit. Wicked men disbelieved Christ; they hated Him; they persecuted Him; they lied about Him; they swore away His life; they nailed Him to the cross and then hid His body in the tomb. Having done that they could do no more and, not having been able to do more, they have done nothing. Men and women can still love Him and be cheered and blessed by His words and acts; they can realize His presence in their midst; they may know that His words and His acts remain to make the world better and win millions to Himself. They may know that He has triumphed over death and is coming again to receive the faithful unto Himself.

Again, Easter means that our destiny is deathless. Death came as a curse because of sin. It held all men in terror. Now death is a means by which God opens great glories to all who will have them. Because death has been conquered it now becomes a changed thing. It is the dark vestibule through which we pass into the glories and grandeure of the Father's eternal home. It is now the dark river over which we must pass so as to enter the everlasting brightness in the eternal Canaan where we are to be with our Lord in the world without end, where all the miseries and trials of this life are forever shut out.

Easter, too, means much to us because it is a sign of the optimism of our religion. Christianity always sees brighter things ahead. It sizes up the vilest sinner in the gutter as having in him the possibility of becoming a man after God's own heart; it sees in this dead old world with its sins and hopelessness a field in which may develope the choice fruits of righteousness in unending variety and usefulness; it sees in death the king of terrors, the means by which the saint is transported out of this vale of tears into the holy city where all is everlasting joy and gladness and it sees in the dead Christ, the victim of sinful men, the coming triumphant King, who, like the sun, shall rise with healing in His wings, put all His enemies under His feet and give to the world the blessed reign of peace and righteousness.

Easter follows the sorrow of crucifixion day as day follows night; after the lark the light; after pain and sorrow, joy and happiness; after death, life; after defeat, victory; after the cross and the tomb the resurrection day.

THE S. S. LESSON

April 8.

Jesus Raises Lazarus from the Dead. John 11:17-27; 43, 44.

Golden Text—John 11:25.

The scene in the home of Lazarus is one which must sooner or later be re-enacted in every home. To some homes the visit of the death angel comes oftener than others, but so long as we are in this world, death is the lot of everyone. Death should not come. Every time we stand before the open grave we have a feeling that here is something that ought not to be. And so it is. Were it not the entry of death into the world had disturbed God's plans, death would not be here to curse us; but, "In Adam all die." Were the grave the only end toward which we could look we would be, as Paul says, "of all men the most miserable." It is only in Christ, "the second Adam", we have hope when confronted by the hopelessness of the grave.

In the account of the death of Lazarus we find the shortest verse in the Bible, "Jesus wept," but it is the sweetest. It shows Him to have been possessed of a great heart of sympathy. He certainly did not weep for the loss of his friend Lazarus, for he was soon to be restored to Him; but He sympathized with his weeping friends and proved His sympathy by being one of those who could weep with those who mourn. This world is spoken of as a vale of ears. There is grief and sorrow everywhere, but the greatest human sympathy we can bring to one another when in sorrow is to weep with them. Tears may be a sign of cowardly weakness when stirred up by a sense of fear or prompted by some selfish emotions, but when they flow in love, when they come because we feel for and feel as do the troubled ones, they are a noble and holy gift given to us by God so that we can make strong the hearts of the tried and troubled.

In Christ we find a true friend. He is the "friend that sticketh closer than a brother." Here Mary and Martha had lost their brother, but they still had Christ and because they had Him, they were soon to have their brother again. As our dearest friend, we realize what a great friend Christ really is. Were it only human consoluation we had to depend upon at such times, we would be miserable indeed, but when we have His comfort the "peace of God that passes all understanding" is possible. Having Jesus when our dear ones are taken away from us brings to us the assurance that we, too, still have those whom we have "loved and lost the while." Too often we find when under the burden of sorrow and trouble how really alone in the world we happen to be; yet, we need not be alone. It is at just such a time that Jesus is ready and willing to come to us and be our help, comfort and assurance.

Christ's coming seemed to be delayed so long that there was no more hope of his helping Marry and Martha, but the very hopelessness of the situation showed how much greater Christ was than they realized. They had hoped for Him to come while Lazarus was still alive and cure him; now He came to prove not only that He could heal the body, but also call to life one who had days before been consigned to the tomb. We find in Jesus a power greater than most men realize. He is a great help to men and women in the troubles incident to their lives, but He is a greater help even to those who have passed into death beyond the reach of life's miseries. God's delays sometimes exercise us considerably because we have not enough faith to see that His own time is the best and when He does respond to our needs it is always with a power greater than human expectations.

The lesson presents Jesus in a two-fold manifestation: (1) He was human; He wept; He sympathized; He helped. (2) He was divine; He proved His divinity by the power He exercised over death. The resurrection of Lazarus was prophetic of His own resurrection to occur not so very long from this time. Were Jesus everything He claimed to be, but not the victor over death He proved Himself to be all we could look for and the hopes of the soul would forever be smothered.

It is beautiful to think of Lazarus coming to life as out of a sleep. Death to the Christian is but a sleep. With this in mind we call our burying places cemeteries, that is, sleeping places. The awakening awaiting those who fall asleep in the Lord, will be to the blessing of the resurrection morning.

CONTRIBUTIONS

For Chicago Mission.

From St. John's S. S. children, Bluffton, Ohio, $5.07; Bertha Zesiger, Bluffton, Ohio, $2; Mrs. Elva Judy, Goshen, Ind., $5; Friend of mission, Donnellson, Ia., $1; H. H. Weber, Whitewater, Kans., clothing; E. J. Neuenschwander, Aberdeen, Idaho, $5.

Gratefully acknowledged.

1467 W. 71st Place. **W. W. Miller.**

NEWS OF THE WEEK

PRES. WILSON EXERCISES THE LIMIT OF HIS POWER

Washington, March 25. — President Wilson took steps today to place the nation on a war footing. By executive order he directed that the navy be recruited without delay to full authorized war strength of 87,000 enlisted men. Taken in connection with emergency naval construction already ordered, this means that the president had exercised the full limit of his legal powers as commander in chief to prepare the navy for war.

For the army, the president directed that two new military departments be created in the Atlantic coast region. The order means that the task of organizing whatever army congress may authorize will be divided among six department commanders instead of four in the interests of speed and efficiency in mobilization.

The third step was to assume as a national duty the task of protecting American industries from domestic disorders in the event of hostilities. For this purpose eleven full infantry regiments, two separate battalions and one separate company of national guard were called back into the federal service to act as national police in important districts. Supplementing these troops a regiment of Pennsylvania guard and two companies of Georgia infantry, en route home from the border for muster out, were ordered retained in the federal service.

The presidents orders were made known in terse official statements issued by both the departments. No explanations accompanied them except the statement that reorganization of the military department effective May 11, was designed to facilitate decentralization of command.

Following is the executive order bringing the navy up to war strength:

"By virtue of the authority vested in the president by the act of congress approved August 29, 1916, entitled 'An act making appropriations for the naval service for the fiscal year ending June 30, 1917, and for other purposes' it is hereby directed that the authorized enlisted strength of the navy be increased to 87,000 men.

(Signed) "Woodrow Wilson."

The navy must enroll immediately approximately 26,000 men to reach the required strength. Secretary Daniels supplemented it tonight with personal telgrams to newspaper editors all over the country urging them to aid the department in every way in their power to obtain the men.

Congress must determine the system under which an army is to be raised. Today's action provides that elastic machinery, found necessary as a result of the recent border mobilization, enrolling and entraining of a great army whether raised as volunteer, by conscription or through a universal service bill. The object of the creation of the new departments of the northeast and southeast was to distribute among three central commanders the work of mobilizing in the states most thickly populated and from which the greatest number of soldiers must come. The present eastern department directed the mobilization of approximately 80 per cent. of the 150,000 guardsmen sent to the border. With 440,000 men the maximum authorized strength of the national guard called out in addition to whatever volunteers might be summoned, the task would be too great for a single department organization because of the vastness of the supply problems involved.

U. S. SHIP SUNK; TWENTY DROWN

London, March 22.—The American steamer Healdton has been torpedoed, according to an Amsterdam dispatch to the Central News.

A boat containing seven of the Healdton's crew has reached Terschelling (North Sea) the dispatch adds.

Washington, March 22. — American Consul Mahin, at Amsterdam, cabled the state department tonight that the American steamer Healdton, sunk by a submarine yesterday off Terschelling, Holland, was topedoed without warning and that twenty of the crew were drowned. The consul's dispatch follows:

"Standard Oil ship Healdton, from Philadelphia for Rotterdam, cargo, torpedoed without warning, 8:15 evening of 21st, 25 miles north of Terschelling, Holland. Twenty of crew drowned. One died of injuries. Submarine seen after torpedoing. More details to follow."

Amsterdam, via London, March 23. —The American steamer Healdton was torpedoed on Wednesday evening, according to a Terschelling dispatch to the Telegraaf. Three lifeboats were launched, one of which containing eight men, one of the men badly injured, was brought to Terschelling by a torpedo boat. Submarine seen aft boat. One of the men died on the way. Nothing is known of the other boats.

It is believed that fourteen men were killed by the explosion.

Philadelphia, March 22. — The steamer Healdton sailed from Chester, Pa., on January 26 for Rotterdam with 2,137,711 gallons of refined petroleum valued at $106,886. She was last reported three days later, 720 miles east of Deleware Breakwater.

The Healdton was commanded by Captain Christopher and carried a crew of thirty-eight men. She was built at Greenock, Scotland, in 1908. Her home port was New York.

MANY KILLED IN TORNADO WHICH SWEPT INDIANA

New Albany, Ind., March 24.—Possibly fifty or more persons are believed to have been killed by the tornado that swept over the northeastern part of New Albany, and hundreds of others were injured. The damage to business and residence property is estimated at $2,000,000. Thirty-three persons are known to have been killed by the storm.

The city officials believe that the list of dead will be augmented considerably, with scores of men, women and children in the hospital, many with slight chances to recover.

West Union, a subdivision in the northeastern section of the city, was the hardest hit. Here the wind swept a path two blocks wide and more than a mile long, leveling homes and factories.

Requests for aid were sent immediately to Louisville and the state reformatory at Jeffersonville and Gov. Goodrich was asked to send national guards at once. Among the troops first to arrive in response to the appeal to Governor Goodrich were Co. K, Second Indiana infantry, Seymour, and Field Hospital No. 1, under command of Major L. D. Carter of Indianapolis.

Every available physician was enlisted in the relief work and the one hospital has been filled to its capacity.

The hurricane caught the city wholly unawares. It had been raining slightly early in the afternoon, but no storm indications came to give the people warning. All at once the sky became black and a peculiar funnel-shaped cloud appeared close to the earth in the southwest.

A few minutes later the gale struck the Corydon pike, about ten miles below the city, and after it had wrought considerable damage in the space of five or six minutes, it moved southwest and entered New Albany at State, near Ealy, this being one of the thickly populated residence sections.

With terrific speed it tore through the street for a distance of three blocks, laying everything low. Reaching the intersection at State and Pearl, however, it rose high in the air and leaped clear over the city a distance of one mile to the outskirts, where it came down again. Here it played frightful havoc with three blocks of homes and shops along Vincennes street before it rose again and passed away. In all, there were about six full blocks laid waste by the storm.

SKILLED WORKERS ARE BEING LINED UP

Washington, March 22. — The civil service commission, whose agencies reach into every corner of the United States, has enlisted to aid the federal government in lining up the country's skilled workmen for public service in the international emergency. In addition to instructing its 3,000 local boards of examiners to get as many men as possible for work in navy yards, arsenals and other government plants, the commission has opened a waiting list of eligibles who might be called on should a more urgent need arise.

Posters are to be displayed by the commission's officials in post-offices and other public buildings throughout the country, calling attention to the fact that the army and the navy need shipwrights, boiler makers, machinists, blacksmiths and workmen of many other classes. It is to be pointed out that the wages paid correspond to those offered by private employers, and that while an examination is required of applicants, it is not a civil service examination, but is based largely on physical ability and experience.

WOMEN ARE URGING MORE DRESS ECONOMY

New York, March 22. — Patriotic women were urged to "use their influence on fashions in dress to keep them as economical and practical as possible" in resolutions adopted by the woman's section of Mayor Mitchel's committee on national defense.

Because of the unprecedented high prices of the necessities of life and the great sacrifices the country may be called on to make at any moment for the national welfare, the committee registered its disapproval of "such styles as the melon and the peg-top skirt or any other styles that imply extravagant changes in the wardrobe, to the end that the time and money thus saved from clothes may be devoted to the needs of the nation."

The purpose of the woman's section will be to organize women to help the agricultural activities of the state in preparation for possible hostilities and to have them take a hand in the organization of a commissary for the army. Plans are under way to have the women active in the movement wear uniforms of military cut.

RETREATING TO A BIG VICTORY

Berlin, March 22. — Germany is retreating to a victory; another master stroke has been achieved by Field Marshal von Hindenburg and the entente's plans for a great spring offensive have been destroyed.

This, in brief, is the official explanation of Germany's retirement on the western front.

Germany is retreating to a victory because her armies are taking their places in new positions, long prepared.

Those positions embody the newest lessons of the war. They will force the enemy to learn their trade all over again. They would astound tacticians if their full details were revealed, according to German officials.

They may effect a transformation of the entire character of the war.

In the meantime, Germany has been clearing the whole country in front of these new positions. They are miles back of the present line. The whole country intervening between the old German line and the new one has been made a wilderness.

Roads have been destroyed; the whole terrain has been made difficult of passage. All means of communication have been effaced.

Some villages have utterly disappeared. Some have been only partly wrecked. Not only has a free zone of fire been obtained by such a procedure, but the enemy must come forward slowly over ground most hazardous of passage.

In their new positions the German forces will face an enemy either hurriedly brought up over this difficult wilderness, and, because of this hurry, insufficiently supplied; or an enemy which has come forward very slowly, because of necessity of building up the country.

In either event, the enemy will be at a disadvantage.

Months of toil by 1,0000,000 German soldiers have been expended in perfecting the new German line. The German forces will be entrenched in the strongest possible defenses, protected by forests of barbed wire entanglements.

A free fire zone in front will give them a clear view of the enemy. Guns have been carefully ranged all over this forefield.

The enemy must come up; must dig itself in; must arrange transportation of millions of tons of ammunition, of food and of supplies over the wilderness left behind by the Germans in their retreat.

The allies will face German forces prepared for every contingency and protected as an army was never protected before by long preparations.

It has been impossible to carry out this program of a retreat, leaving behind a wilderness, without severe hardship to the French civilian inhabitants. But the move is demanded.

The new line lies in the position where engineers and strategical experts have chosen every feature of topography as an aid. All natural advantages have been utilized and developed.

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No. 22

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No. 221E—12 Easter Postcards. A very handsome card with cross, nicely decorated. Easter greetings and Bible text 25c

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No. 227—12 Easter Postcards. Beautiful card with flower 25c

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, APRIL 5, 1917. No. 14.

EASTERN DISTR. CONFERENCE NOTICE

The Eastern District conference will hold its annual sessions in the Deep Run church, opening on Sunday, April 29, to continue till May 1. Sunday, the opening day will be devoted to worship; the Lord's Supper will be observed by the conference visitors with the congregation at 10 a. m. In the evening at 7:30 the retiring president will, as usual, preach the conference sermon. Monday and Tuesday will be mainly devoted to the regular business of conference for which the program committee herewith submits a program. The local church will entertain the conference visitors. As to reaching the Deep Run church let the following be noted:

1. Plumsteadville, two miles from the church, is on the Philadelphia, Doylestown, Easton electric line.

2. Conveyances will be at the above named place at 9:30 a. m., Sunday, the 29th; cars arrive: northbound, 5 minutes before; southbound, 5 minutes after and so every hour.

3. Those knowing beforehand that they cannot arrive at the designated time will please notify the secretary at least by Friday previous and arrangements will be made for conveyances.

4. All coming with the cars to Plumsteadville, will please so inform the secretary.

An Explanation as to Conference Date.

There seems to be some misunderstanding as to the date of our conference this year. Conference neglecting to fix a date at its last sessions it devolved on the officers of conference to fix the particular date. The officers accordingly in consultation with the church authorities where conference is to be held decided to have the opening of conference on **Sunday, April 29,** to continue till Tuesday, May 1. This was in accordance with the date of the first conference, held under the revised constitution which was held April 30 to May 2, 1899, and also to the old constitution which required conference to be on the first Tuesday in May. It was also found that it best suited the local congregation on that date, it being the date for the annual spring communion, the Sunday following being the date for the Springfield communion when the pastor, who is pastor of both churches, could not attend. The date having been fixed by conference officers as they felt was their duty and right already in December, the secretary to give the information in good time and that the pastors may know in arranging their service calendar for the new year, had immediately, Dec. 21, a notice inserted in The Mennonite stating their decision, to have conference April 29 to May 1. So if there is no good reason to change to another date, it will be so held.

A. M. Fretz, Sec'y.

THE FOUR HUNDREDTH ANNIVERSARY OF THE PROTESTANT REFORMATION

Of the many important dates in the reform movements of the sixteenth century, the most notable is October 31, 1517, the day when Martin Luther nailed his ninety-five theses on the door of the Castle church at Wittenberg, for discussion next day by the university students. How this discussion, aided by the recently invented art of printing, quickly spread over Germany and beyond, fanning into flame the smouldering fires of freedom, is well known history. About this day may well center the thought and activity incident to the celebration of the four hundredth anniversary of the beginning of the reformation.

The anniversary affords opportunity for a review of the great historical events of the sixteenth century. In all subsequent progress the cardinal principles of the Reformation have been the leavening factors, and this time of stress and strain especially makes its solemn appeal for a universal experience of that which was the essence of the movement—justification by faith, and the resultant privilege and responsibility of the individual soul before God. The supreme authority of the Scriptures, the right of private judgment, and such consequent benefits as popular education and religious and civil liberty, have, by reason of this great movement, become the cornerstones of the American nation.

But the opportunity of this Jubilee year is not only to value again these treasures of our civilization, but also to cause enlarged vision and to give new impetus to old activities. It is fitting that we praise the reformer heroes of the sixteenth century but it is more fitting that we speak of their principles, tracing the influence of these in the progress of four hundred years and applying them anew. The spirit and aim that should dominate the Quadricentennial observance may be summed up in a sentence: "To celebrate the reformation of the sixteenth century and to hasten the transformation of the twentieth."

In the light of the foregoing facts and principles we urge upon all evangelical churches and Christian agencies a recognition of this great reformation festival. All are rooted in a great historic past marked by strenuous life and martyr deaths, by noble faiths and heroic achievement, and are the fruits of sixteenth century thought and devotion. Fitting gratitude suggests that those hero churchmen of the past, and the great movement they inaugurated be recalled and celebrated with due dignity and effectiveness. Time and effort will be necessary, of course, for a proper presentation in sermon, lecture, and pictured forms of the Reformation history. But surely it will be worth while to devote thought and energy to the presentation of he principles and facts of that great era in world history. Such a celebration must result in deeper knowledge, a more profound faith in God, renewed zeal, and an advancement of those truths, tasks, and missionary enterprises committed to the church of Christ.

The Federal Council of the Churches of Christ in America.

IN MENNONITE CIRCLES

Bethel College glee club will spend Easter week visiting Minnesota, South Dakota and Nebraska.

Wm. G. Stauffer, for a number of years superintendent of the Upper Milford (Pa.) Sunday school, passed to his reward on March 25 after several years of suffering with tubercular growth,

Bro. Peter Jansen of Beatrice, Neb., has accepted an invitation from President Sharkless of Haverford College, Pa., to deliver an address on Russia sometime during the middle of April.

A new Mennonite settlement has recently been established in Ochitree county, Texas. During the past month 15 families from the neighborhoods of Weatherford, Korn and Bessie, Okla., bought 4160 acres of land there.

Bro. Reed Landis who has been supplying the pulpit of the Souderton (Pa.) charge since the death of Rev. Schantz was ordained and installed as pastor of the church Sunday, April 1. Revs. N. B. Grubb and Victor Boyer officiated.

The new church at Kermet, Kans., will be dedicated on the morning of Easter Sunday. On the afternoon of the same day Rev. J. T. Wedel is to be consecrated elder. The next day is to be celebrated with special mission services.

Sister Edith Hershisn, writing from Man's Choice, Pa., gives the following interesting report of the work of the Lord done in that place:

Rev. Herman G. Snyder of Roaring Spring, Pa., conducted revival services in the Zion Mennonite church of which he is pastor at this place which began Feb. 18 and closed on March 18. The attendance was good at each service, even during the roughest weather, and the Lord gave us a wonderful meeting. The messages, delivered by the pastor at every service, were the truth and nothing but the truth. Everyone was in sympathy with the meeting and rendered their assistance in whatever way they could. The music and singing were attractive, there being two choirs all along consisting of the adult choir and the little Booster class of which the latter should be commended for the little singers certainly did their best. The prayers offered by both pastor and people

were so earnest for lost souls that we felt that even the hardest of hearts would be touched by them. The meeting was interesting all the way through; the Lord was with us and 34 persons found Jesus as their personal Savior. Considering Bro. Snyder's ill health, we felt he was not able physically to work the way he did but he labored hard all through the services to win souls for Christ and deserves praise for the good work he has done.

Besides the ordinary business to be transacted by the Eastern District conference at its next session the advance copy of the program shows that several papers on interesting subjects are to be read, one by Franklin T. Moyer on "The Advisability of Increasing the Membership of the Home Mission Board and Church Extension Committee by the Addition of Three Laymen," and two others by Revs. Jacob Snyder and D. J. Brand on "Ways and Means for Establishing a Sunday School Committee — Its Duties and Relation to the Sunday School Association."

Another important piece of business before the conference will be the transfer of the Altoona mission to the General conference.

The following resolution was passed at the Eastern District conference, held at Roaring Spring, Pa., last May: "Resolved, that the conference should put itself in closer touch with the Sunday school work of the churches, with a view to discussing great Sunday school questions as well as furnishing material support, feeling that the Sunday school work has such a vital and organic connection with the welfare of the church as to call for closer coordination between the church and the Sunday school that some method of communication between the conference and the field secretary of our convention organization be adopted."

HOME MISSION

Los Angeles, Cal.

We have now been working two and a half years in the present location so favorably situated in the midst of a densly populated district where the people sit in great religious darkness. Ours is the only Sunday school, church or mission in a district of 10,000 people.

Many times we have been unspeakably tired in this work, but we have never been tired of it.

The church building has been finished and the mission house painted so that the appearance of the place is no longer a reproach to the reputation of Mennonites for neatness and orderliness.

Who are the members of this church and what are some of the results of the work? The first member, Ina Feighner, was received April 7, 1912; she is now our regular missionary visitor and a very efficient helper in the work. One young man is a student at the Los Angeles Bible institute preparing for evangelism as a singer; four are widows with children who work for their living; three have died together with one lady that I baptized on her deathbed.

There are now a number who desire to be received as members. One man has been attending some of our meetings for four years; for two years he was regular in the Sunday school and only about six months ago he came out definitely for the Lord. His wife is not ready spiritually to unite with the church, but we hope she will soon see the necessity for the change. Another man and wife have been attending some services about a year—they have lived near the mission five years—and have accepted Christ; they have used much liquor but now that is banished; it is interesting to note the changes and growth in these people in their Christian lives. A young lady has been in attendance two years and decided for Christ; she has been in my catechism class and although with much to hinder seems faithful. A married woman has long struggled "with doubts and fears within" but after four years is a good Christian character. A promising feature with our members is the high regard they have for the Bible as the Word of God and the foundation of the faith. An old lady and her daughter living in the mission house for over a year plan to unite by letter. Then, there are two boys of 13 and 15 who with their mother attend nearly all our meetings; they came a half hour early to engage in a 15-minute prayer circle held in the office before each evening service; for nearly two years they have been coming; it would do your soul good to hear them pray for "our church"; their mother attends with them and prays in Spanish as she cannot speak English.

An experience with another family will illustrate the long time required to accomplish results. On November 7, 1912, I went to the home of a Mexican family we knew to be present at the burial of a 17-year-old daughter; there was no funeral service of any kind by priest, minister or friend; the body was taken from the house and buried without a prayer or a hymn; the undertaker having been paid in advance (there is no credit extended to these poor even for burial expenses) came half hour before the time appointed and would not wait so that some of the family could not go to the cemetery. A year ago a 12-year-old son died and was buried; six months later the mother died and likewise was consigned to the ground; we did not know of these two deaths in time to attend. In January this year the three-year-old child was taken sick and we visited them; when it died we suggested a funeral service; the family seemed pleased if we would come; so we sang and read I Cor. 15 and prayed; they seem to appreciate the difference.

One reason why it takes so long to see results here is because people did not come to the Pacific coast as they did to the Atlantic coast "for freedom to worship God".

We are seeing some results of some of our first Bible Study class work. Soon after we came here and before we were so busy at the mission we began a Bible Study class at a little Presbyterian church near where we live; a little later we had a class for young men meet in our home. Of the six young men who attended, one is now a minister and is now in a seminary preparing for foreign missions with his wife who was a member of the class at the church; one man is now the superintendent of their Sunday school and a member of the County Sunday School committee; another has been secretary of their Sunday school; another took Bible institute work and for the present is in business. These Bible classes were the first ever held in the church or neighborhood and were continued long after pressure of mission work had taken me away as teacher. These young people have been a great help in our mission work and every Christmas their Sunday school gives to the needy of the mission.

"Cast thy bread upon the waters."

Yours in His name,
E. F. Grubb.
4900 Aldama Street.

Busby, Mont.

March 17, 1917.

Dear Readers of The Mennonite:

As my preparations for tomorrow are completed and I have a few moments left yet I will use them for writing a few lines for the Mennonite.

We are anxiously waiting for the snow that has been with us now for about four months to leave us, but instead it becomes more each day, or at least every other day and the sun seems to have lost his strength. As long as one is provided with all the necessities of life and has sufficient feed for the stock it is quite bearable yet, but it is painful to watch the stock on the range reduced to skin and bone, the feed everywhere giving out, it wades around in about 15 inches of snow picking at tops of sagebrush and even chewing off the limbs of the trees to appease the gnawing hunger. If this weather keeps up much longer very much stock will perish. Yet we are told that conditions here on the reservation are very much better than outside of the reservation. It is said that one cattle company alone, according to the statement of one of the members, expects to lose 10,000 head if this weather keeps up 10 days longer, and it has been keeping it up for several days since and it does not look favorable for a speedy change. I merely mention this to let you know that winter weather has been staying with us very tenaciously; last year at this time the snow was all melted and we had the largest floods that we have seen on the Rosebud since we are here, which will be 13 years this spring—13 years—not such a long time and yet, what changes have taken place even here in this out-of-the-way place. But very few of the old Indians who were living at the time we came are here yet! However, by far more children and young people have passed away in this time than of the real old ones. The old ones were a survival of the fittest of strenuous times and so had better keeping qualities than the generations that are coming up now. It is pitiable to see the younger ones waste away. The government is making strenuous efforts to stem the tide of tuberculosis and other diseases, and though much has been done to improve matters, yet it is very difficult to stop the ravages of the white plague. One of the worst obstacles in combatting this disease is that it is so hard to get these people to realize the necessity of precaution. After the disease has progressed so far that they themselves realize that they have not only contracted the disease but are pretty far along then they will try anything and everything with the exception of the proper thing to combat the disease. As a rule mescal is tried as a means to restore health, and as the devotees of this cult combine religious worship with its use it becomes so much more deceptive to the sick. We have great difficulty in keeping the Christians from partaking of it when they become sick. At least for a while it seemed as though the mescal eaters had everything

their own way, until a number of their patients died in spite of their efforts, then others have turned away from it again. On January 29 we were privileged to administer the rite of baptism to a young man who had been a strong devotee to the mescal, but who, when he saw that he had but a short while to live yet in spite of the use of the mescal he turned utterly away from it and confessed faith in Christ alone. He passed away on February 4.

On March 4 we had the joy of receiving three new members. Three others who were to be received at the same time were detained by sickness among their relatives. These latter expect to be taken in ere long. Several others have since applied for baptism so that we have now a list of ten who have made application; just how many of these will be received at the next baptismal we cannot tell till after closer examination during the instruction for baptism. So you will see that the Spirit is acting upon the hearts of these people and in spite of all the counter currents of the evil one there are such who are strengthened by Him (the Spirit) to be able to make an open confession of their faith in Jesus Christ, the only Savior of man. We realize full well that it is the prayers of the faithful ones at home that brings this about—we are so glad that you do not fail us, but may we ask your special intercession for those who have been won and who so often have a very hard time of it. The evil one vents his rage on these especially so as to get them to waver and if possible to fall and so not only win these back but to discourage others from taking the step. We know of such who are held back because they fear the attacks of the evil one if they should join the church. It takes special grace from above for these converts to stand, the evil one tries in every way to cause them to fall and alas he so often succeeds and that is by far the greatest burden in the work, therefore pray for them and pray for us.

Yours in His service,
G. A. and A. S. Linscheid.

THE MEASURE OF SUCCESS

By Rev. Frank B. McAllister.

The distinction between making a life and making a living is important to remember. How often, in our crowded times, the main business is obscured by the side issue! Oppucations by which men win bread become veritable prison houses, restricting the free and full development of the soul. How many toiling mortals will finally merit the epitaph of the merchant of whom it was written, "He was a man and died a grocer!"

In fact, success is not the narrow and material thing the world would have us believe. It is not spelled $ucce$$. It is generally accompanied, to be sure, by some visible achievement. The successful person, as a rule, has something tangible in the way of financial rewards or social honors to show for his success—but not always. The prize may be hidden within the depths of his own heart and mind, where no eye but that of God can see it.

The test of success is subjective rather than objective. It is not alone the achievement but what has come to the worker in its attainment that counts. The question is not only, what has this or that one done? but, What has he himself become in the doing of it? On this ground, some of the choicest spirits who ever dwelt on our planet have been content not to succeed, in the usually accepted way. They have refused to lower their ideals or deny their visions. To win the husk by forfeiting the kernel has been counted too great a sacrifice. The humorist, George Fitch, hit the bull's eye of truth when he remarked: "Many a man is a business failure and has to rub along on $75 a month because he has spent all the rest of his fortune buying a reputation that can go on his tombstone without making anyone wink and grin."

"The kingdom of heaven is within you," declared the Master of life. He who holds heaven in his heart has a secure possession. He is independently rich. Nothing else really counts. To be wealthy on this splendid scale, moreover, is a universal human privilege. No single one of the sons of men is shut out from it. Millionaires and crossing tenders are on a par here. To think otherwise is to be the victim of moral humbug.

Visitors to a certain great American exposition saw a motto displayed on a panel in the stadium where the athletic games were held: "He who fails bravely has not truly failed, but is himself a conqueror." The truth applies to contests bigger than hurdling and the hammer throw. What is called defeat in life lies less in the loss of any material good whatever than in one's attitude toward that loss. To keep a brave heart under the "slings and arrows of outrageous fortune," to do the day's work with a quiet mind, to face the sunrise, and greet the unseen with a cheer—this is itself victory.

Could an X-ray be turned on the spirits as well as on the bodies of men, startling discoveries might be made. We might find many a fair exterior wholly unmatched by any beauty within. The reality would not seldom give the lie to the appearance. By and by, in the light of more searching judgments than mortals can apply, the matter will be straightened out. Our estimates of success will be re-aligned. "The last shall be first and the first last."

The success, then, that is worth talking about is spiritual victory. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." Said Abraham Lincoln: "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live by the light that I have." It is a sentiment to be graven on the hearts of youth who will soon be the leaders of the race.

A fallacy is sending half the sons of men on fools' errands. It is the fallacy that success is an external rather than an internal matter; that the goal of life is to make money, or to gain office, or to win popularity, rather than to make a character established in righteousness. Let Christians correct the mistake, preach the truth, and strive to live it.

"The race is not to the swift nor the battle to the strong." How foolish the paradox sounds in modern ears, till the truth dawns upon us that spiritual forces are, after all, the mightiest, that the most significant battles going on in this world are in the souls of men, and that the ultimate victories are moral ones!—American Messenger.

ECHOES OF THE WAR

In Austria, a man who has been in the habit of distributing the Gospels that are supplied to sick and wounded soldiers, asked for and obtained a copy of the Bible in each of the languages spoken in that camp. He said he possessed a Bible only in German and in Latin, and that he needed it also in twelve other languages and dialects, in order to do better service, especially, among dying men.

An officer writes from France: "When the letter carrier came to camp last night he handed me a little package. 'Is that all?' I asked, somewhat disappointed. But what joy when I opened the package and found the Word of God. I began to read it by the glare of the enemy's flashing cannon."

At a Red Cross hospital in Gloucestershire the torn and dirty uniforms are stripped from incoming patients, and sent away to be disinfected, cleaned and mended. Before they are despatched, it is an orderly's duty to go through all the pockets. As the result of his experience, the orderly says: "I scarcely ever failed to find in a pocket either of the tunic or the great-coat, one of the little khaki Testaments which your society (the British and Foreign Bible society) has provided, and in nearly every case the books showed signs of constant use."

In France several thousand Malagasy soldiers are now serving in various departments of the war, side by side with a considerable number of natives from other French colonies, such as New Caledonia, Tahiti, and certain islands of Polynesia. Many of these men in their own country are Christians and worship in Protestant churches. To meet their needs to some extent, the Societe des Missions Evangelique de Paris has deputed several of its missionaries, now at home on furlough, to visit these native soldiers in camp and especially in hospital, holding services wherever possible and cheering and comforting the sick and wounded. Pastor Paul Martin, who has been for several years a missionary of the Paris society in Madagascar, recently came home on furlough and has visited a number of Malagasy soldiers, especially those quartered in and around Marseilles, St. Raphael, and Toulon. In the December number of the Journal des Missions Evangeliques, he gave an interesting account of his work. Although some of these colored soldiers speak French, they all naturally prefer to hear their own language, especially in worship, when they can read the Bible and sing hymns in their native tongue. M. Martin was able to conduct services in Malagasy for soldiers and workmen from Madagascar. He speaks touchingly of the men's joy at hearing their own familiar speech, by which — as he says — they all seem to be transported back to their churches at home. He has met several old pupils from the French mission schools in Antananarivo. In more than one instance he found poor fellows in hospitals who could speak no French, and felt desolate and forsaken: with them he conversed in their own tongue, speaking concerning the consolations of the gospel. M. Martin writes feelingly of the difficulties and temptations which beset these foreign troops; of their desire for the Scriptures and of their need for spiritual teaching and support.

In a military hospital in York-

(Continued on page 5.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail mattar.

EDITORIAL

EASTER

Christians may differ in many things, as indeed they do, but all agree in pinning their hope of eternal happiness on the resurrection of their Lord, accepting the principle laid down by the Apostle Paul, "If Christ be not risen then is our faith vain." The whole fabric of Christianity endures or crumbles with the dogma of a resurrected Christ. Were there a shadow of doubt to be cast upon the accuracy of the statements in the gospel we would have to tremble for ourselves feeling that after all the whole matter might possibly be but a speculation, an error or an imposition. We know it is not a speculation. The apostles wrote what they saw; they were conscientious witnesses; their testimony brought them no earthly advantage and had they suppressed it, they might have ended their days in the happiness of the obscurity into which they were born instead of dying martyrs in attestation to the truth of what they saw, believed and taught. The account of the risen Christ is certainly not an error. How could it be? Not one, but many persons, saw and conversed with Him after His resurrection. On one occasion five hundred brethren at one time saw the Lord. Five hundred people may and often do make mistakes, some of which are serious, but five hundred at one time in one place seeing the same thing and hearing the same voice cannot possibly be deluded at the same time on a matter which their senses make plain to all of them. Providence took special pains in order to preclude even the suggestion of a mistaken idea or delusion in placing Thomas in the number of the witnesses. In him we have a type of men who, while at times are responsible for awkward situations, make the existence of a doubt impossible. There are many things related to the resurrection for which we should be particularly thankful, but among them we must not omit the personality of Thomas whose presence and attitude made assurance doubly sure.

Unbelievers like to pretend that the resurrection was an imposition. A few grief-stricken women, a multitude of ignorant Galilean peasants and a great world hoping and longing for escape from death's tyrranny, they hold, might easily be imposed upon by a few clever self-seeking adventurers. In the progress of the faith they but see a continuation of the fraud by a larger body of imposers upon a greater mass of persons willing to be imposed upon. An imposer who risks his life in an imposition that involves the deception of humanity must have a motive behind his act. Men are not fools enough to run such risks for nothing. A motive to deceive was entirely lacking with the desciples. They had hoped for a living king upon a throne. The One in whom they had hoped was dead because such a thing had been suggested; their own lives were in danger because of their association with Jesus. What would have been better for them than to remain in hiding. The world would not accept Christ when He was alive among men; was there a likelihood that it would receive Him on the word of His discredited disciples as the One now risen from the dead? The Jews sought to explain away the testimony of the witnesses by the claim that when the guards slept His disciples came and stole away the body. Nothing could be more absurd than to believe such a claim. The ones who had brought Him to His death by their wickedness would most naturally want to see Him remain in death. The guard of disciplined Roman soldiers certainly would not all have been napping at the same time. What they said they said because they were hushed. Men are bribed to lie, not to tell the truth. And, after all has been said, what would the disciples want with the body of a dead Christ which would only get them in trouble? To steal the body would have been impossible; there were the guards, the moon was shining brightly and day and night everything was crowded with moving Passover visitors, the tomb was sealed as well as guarded and its opening would have required the efforts of several strong men. Nothing would have been so impossible as the stealing and hiding of the Lord's body. If the body was not stolen, if He was seen by hundreds of witnesses after His burial, if these witnesses were so sure that they died for their testimony, if men by the millions accepted and believed their testimony, there remains nothing for the reasonable mind to do but to accept the resurrection as a fact.

What does the resurrection of Jesus mean to us? It means that our Savior is a living Christ and not only a dead martyr; it means that the fact of our own resurrection is established; it means that we shall know one another in that blessed state; it means that we shall share the glories of the resurrected life; it means that death, the terror of humanity, the scourge of sin, the end of our earthly existence, now becomes the means by which we may pass into higher state; it is the door that opens to the blessed life where earth's miseries are for ever eliminated and closes to the pains, sorrows and impurities of this life. We may now stand in the presence of the dead and through our tears see the eternal joys of eternal life. Our farewells to our dear ones are still a separation, but not forever.

WILL WE STAND THE TEST?

Our constitutional rights of freedom of conscience as we think of them at this time again bring to us as Mennonites a feeling of uncertainty. It is against our conscience to take up arms. Our fathers have during all these centuries testified against the wickedness of war and at times suffered greatly for their testimony. When there is no immediate danger of an armed conflict we find that many persons, not of our faith, are free to express their belief in non-resistance. Indeed, the many peace movements and peace efforts that almost became epidemic in this country, have been largely financed and supported by persons whose peculiar denominations have not made a stand against war one of the historic principles of their church. Things are different when war actually comes. We then learn that there are few who are willing to let their peace convictions lead them to what should be their logical end. Even a peace church is apt to hedge when the war spirit begins to domineer over sense and reason. For example: Our Mennonite church paper in Germany seriously argued some time ago that the historic attitude of the church should be not to fight for faith but to fight for fatherland. Should such a position be correct that it is right to go into the evil of war at any time since there has been no war involving matters of faith for some centuries past, there remains but one thing for those who believe in the Christ principle of peace and that is—hold to it! If it becomes dangerous or unpopular, the test of our sincerity will show itself in the way we are ready to submit to the punishment the authorities may see fit to impose.

CONCERNING CLERICAL FIRE-EATERS

The Gospel Herald, noting the shameless way in which some ministers, who above all things should be the ambassadors of the Prince of Peace, are given to cry for war and its bloody imposition of misery upon the world, makes the following comment under the head of "Bellicose Ministers":

"One of the surprising and shameful scenes of the day is to see a supposed to be minister of the Gospel stand up in his pulpit and clamor for war. One of our exchanges, commenting upon this unnatural condition, says:

"'When we read some of the fiery utterances of a few preachers who, while representing the Prince of Peace, preach sermons that are almost as militaristic as the scare lines of yellow journals, we think of one of the remarks of Oliver Wendell Holmes, in his 'Poet at the Breakfast Table': 'The ministers are good talkers, only the struggle between nature and grace makes some of 'em a little awkward occasionally.'

"That is a very mild rebuke for an offence so ghastly. We are taking no hand in directing the affairs of war, but we suggest that all such ministers be sent to the front where they will have an opportunity to prove their faith by their works. Usually the men who clamor most loudly for war are the ones who feel no effects of it, only in increased salaries or notoriety."

We agree with the writer that the whole thing is wrong and we feel that one of the worst indictments to be placed upon self-seeking ministers is their willingness to assume leadership in a popular cause when by the very nature of their calling their whole influence should be thrown upon the unpopular but righteous cause of making the world Christ-like in act and spirit, but why inject humor into so serious a situation by suggesting that the poor erring ministers who want war, be the first to be blown to pieces? It would be a grim joke, of course, but the matter is beyond pleasantries. We don't want the horror of war, even for those who do want it. Why try to out-bellicose the bellicose?

Keep good company and you shall be of the number.

WORLD-WIDE SUNDAY SCHOOL NEWS

The Sunday School on the Screen in South America.

The first illustrated lecture on Sunday school work ever given in South America was presented in Buenos Aires by Rev. Geo. P. Howard, World's Sunday School secretary for the continent, and was attended by over 850 people. It meant much to the pastors and workers present to see in concrete form how things are done in the United States. They also enjoyed seeing the Sunday school groups in other foreign lands, and it was inspiring for them to realize as never before how large the Sunday school army is.

There was enthusiastic applause when there was thrown upon the screen a picture of the first teacher training class organized in South America at Montevideo, and also when a picture was displayed of the lady, now one hundred and five years old, in whose home the first Sunday school in South America was organized, together with the picture of Dr. Thompson, the missionary who organized that first Sunday school. Another picture which drew large applause was that of a group of New Jersey State Sunday school workers. This may be explained by the fact that New Jersey is standing behind the support of Mr. Howard as Sunday school secretary for South America.

Mr. Howard is planning to carry his stereoptican with him all during the year, and "through the gate spread the contagion of that healthy disease which manifests itself by a burning desire to do things well in the Sunday school".

Five Thousand Attend Philippine Sunday School Rally.

Instead of the usual annual convention, the Philippine Islands Sunday School union has just held in Manila a Sunday school rally, the largest single evangelical affair ever held in the islands.

Rev. J. L. McLaughlin, secretary for the Philippines under the World's Sunday School association, had the special job of "getting them in". After a lot of persuasion he induced the railway company to grant a 49 per cent. reduction on the round-trip one-day tickets, and also to run a special train. Sixteen hundred people came in on three trains arriving at the Central station at the same time. One thousand friends with bands of music were waiting to welcome them and there was a royal reception and fine parade through the streets to the theaters and church, where the three simultaneous services were held. Each of the places was well filled, the theaters packed; but the big event was the afternoon meeting in the Base Ball park, at which there were some five thousand people in attendance. After plenty of enlivening music and two short speeches, the whole crowd knelt for a consecration service for power to go out and accomplish the two great things —the making of better schools and bigger schools. After that there was a torchlight procession that stretched out through the heart of the city for more than a mile, and created a splendid impression.

The success of this rally is especially significant considering the opposition which the Protestant workers in the Philippines are constantly meeting from the Roman Catholics. The press, the railway company and practically all public agencies are dominated by this influence and fight the Protestants at every point. The Spanish inspector sent out to bring in the special train, told Mr. McLaughlin just as they were nearing Manila that he went out under protest, feeling that it was an insult to have to bring in such a set of "Protestants". He had never come into close contact with any Protestants before, but he said it was a revelation to him. As he put it, "I have never seen such a decent, clean and well behaved crowd in all my life in the Philippines before. Ordinarily, before our coaches go through four stations, they look like pigpens, but these, although they have come sixty miles, are still as clean as a parlor, and out of the eight hundred people on board I have seen but two using cigars or cigarettes. I never saw such a thing before." The traffic manager endorsed the sentiment and expressed his delightful appreciation of the whole affair. Mr. McLaughlin believes that next time the Sunday school people can get anything they want from the railway company.

Equipment for World Leadership.

A plan for the Sunday school training in America of leaders for the foreign field is being developed by the World's Sunday School association. Three groups are included in this training department, namely, missionaries on furlough in this country, missionary candidates for the foreign field, and students from foreign countries who are attending colleges and universities in America.

A list of over 650 furlough missionaries has been received through the various foreign mission boards. A letter is sent to each missionary, giving a suggested list of books on Sunday school methods and organization. The name is then passed on to the Sunday school association of the state and county in which the missionary resides. Through these associations he receives a set of the state Sunday school literature, and is advised of good nearby Sunday schools for observation, and of Sunday school institutes and conventions. In many cases the county associations have invited the furlough missionaries to be special guests at their spring conventions. This plan will be mutually helpful to the missionaries and to the Sunday schools and Sunday school workers of the homeland, and will carry out the double aim of the World's Sunday School association, "to promote the missionary idea in Sunday school work and the Sunday school idea in missionary work".

The foreign students are being reached principally through the Y. M. C. A. student secretaries of the various colleges and universities. These secretaries are cooperating in the distribution of Sunday school literature and information among the foreign students. A special pamphlet has been prepared for these students, which will give them a general idea of the organized Sunday school work and the importance of the Sunday school as an institution for the production of moral and religious character, both for the individual and the nation. These students will also receive from the state and county associations Sunday school literature and information best adapted to their needs, and what is of greater importance, the local Sunday school associations have been asked to put these students in touch with the Christian home life of the community. It is the hope of the World's Sunday School association that many of these students may become sufficiently interested to volunteer for special Sunday school service upon returning to their native country.

The World's association is assisting in the Sunday school training of missionary candidates through the mission boards and other agencies which have to do with their preparation for service.

"TO WHOM SHALL WE GO?"

A converted Mohammedan was called before the authorities to answer the charge of reading Christian books. Before judgment was passed he begged to be allowed to ask a question. "I am traveling," he said; "I look around for some direction and discover two men; one is dead, the other is alive. Which of the two am I to ask for advice—the dead or the living?" "Oh, the living, of course," all cried out. "Well", he added, "why require me to go to Mohammed, who is dead, instead of to Christ, who is alive?"

At Azzimur an intelligent Moor said to Mr. Robert Stevens, a missionary in Morocco, "No, we will not buy your books, for they will make Christians of us." "Exactly so," Mr. Stevens replied; "that a book is capable of doing what you have said proves it to be a book of power. It changes a man's heart and conduct, and this proves it to be what it claims to be, the living Word of God." — Miss. Review.

SHADOWS

The shadow cast over the earth is because clouds pass over the sun. The sun shines in spite of clouds. Even so in human life the shadows we often see we put there ourselves, but in spite of the shadows the light of God's countenance shines about us with healing in its wings. The darkest cloud in human life has a silver lining put there by God's gracious hand. There is light around the cross — just look that way. What a comfort to know that "unto the upright there ariseth light in darkness." What an easy matter for the sun in the heavens to scatter the darkest clouds, and what an easy matter for God to throw light gleams into the darkest experiences of life. At His bidding the clouds that may fleck your moral sky must recede and float away when God says, "Let there be light." If the clouds do not always flee, then God transfigures the clouds with supernal glory. Oh, the wonder of God's grace, how marvelous it is!—Exchange.

ECHOES OF THE WAR

(Continued from page 3.)

shire a wounded Canadian exhibited a Testament given him by the Canadian Bible society, and inscribed with the words, Be strong and of good courage.

In the same hospital one of the wounded soldiers was describing his experience at the front. He declared that many a time, when a bombardment was going on and big shells were flying over, he noticed men in his trench sitting on the fire-step and reading their little Testaments. — The Bible in the World.

THE C. E. TOPIC

April 15

The Lord's Day the Best Day. Neh. 13:15-22.

They tell us that in old New England the Sabbath was so strictly defined that a man could not kiss his wife on a Sunday without being fined for it and that house-wives threw their vinegar

out of the back door on Saturday nights for fear it would work on Sunday. At any rate the Lord's day was artificially made a day of gloom instead of a day of holy joy. The one greatest reason why the early church changed from the Jewish Sabbath to the Christian Sunday was because that day had become a weekly celebration of the joyful resurrection of the Lord.

The Jews made their Sunday one of irksome and trying slavery to a set of rules that robbed it of all its contentment. A Jewish tailor took care not to carry his needle in his clothes, that would be carrying a burden, one must not walk over a field for fear of treading the grain out of some stalk, that by treading out the seed would be threshing. They limited the length of a journey one might take, and so on. The senseless and often meaningless rules soon made hypocrites of men deserving the Savior's severest denunciations. How men must have dreaded both the Jewish and the New England Sabbath! It was certainly not a day to be looked forward to in joyful anticipation.

The Sabbath is the best of days because it is intended that on it we are to get the best out of it. It is to make us happy. On it there is to be a relaxation of the world's hustle and bustle. It is to be the time when we may come apart and be with God and in the company of the saints and think our best thought and do our noblest deeds. It is the day that offers opportunities to empty ourselves of self and fill ourselves with God.

The Lord's day has in it the making and keeping of the Lord's people. Imagine, if you will, a community in which there is no Sabbath being kept. What will it mean? It will mean no church, no Sunday school, no prayer meeting, no Christians, no shelter from life's troubles, no character-building, no motive for reformation, no assurance of heaven and no joy of eternal life. On the other hand, such a state will mean crime, drunkenness, riot, lawlessness, profanity, impurity, dishonor and all the other base crimes in the catalog which stand for misery, anarchy and death.

The Lord's day is a day in which we may be made better all around. The devotional opportunities are such as to enable us to realize in quiet and meditation how really good God is to us and how unworthy we are of all the good things which come to us through the activities of His grace. It may be a day of instruction. No other agency, the school not excepted, has so great an opportunity for instruction. The teaching of the pulpit shows the way of life, it makes men wiser and juster for having heard it, it gives the nation blessed with it the advantage of gaining knowledge that will make the individual a vastly superior person. Not to take the full advantage of the Sabbath instruction means that one shuts his eyes and ears to the instruction that counts for greatest efficiency.

The Lord's day is not designed to be a day of absolute idleness. Doing nothing is never pleasing to God. In fact, the one who does nothing simply is doing nothing good, for "Satan finds some mischief for idle hands to do." It should be the busiest in the week, although not concerned with week-day business. Much good may be done on that day apart from just going to church.

It is a day of sweet fellowship. Were we to enjoy Sabbath by ourselves it would be lonesome and unattractive. What we have of the good things that bring both material and spiritual blessing are best enjoyed when they are shared with others. The miser with all his gold is the most miserable man on earth and so he who is miserly with the many good things that God has placed at his disposal misses the greater portion of the blessings they convey.

The Sabbath, being one of the Christian's most precious possessions, needs to be guarded. The world not only will not keep the Sabbath as the Christian does, but it also uses every power at its disposal to deprive the Christian of his Sabbath. For that reason efforts are made to legalize trade on that day, amusements are open to keep young people from the house of God; the Sunday excursion invites people away to a day of foolish and hurtful amusements; the unbelieving opponents use the day for an occasion for their infidel gatherings and other influences as well, too numerous to mention, are restlessly endeavoring to destroy the Christian Sabbath. It is for the Christian to preserve it by keeping it properly and protect it by seeing that the laws designed for its preservation are enforced.

THE S. S. LESSON

April 15

Jesus the Good Shepherd.
John 10:1-18.
Golden Text—John 10:1.

Shepherds have had much to do with our spiritual development. Abel, in contrast to Cain, was a shepherd; Abraham, Isaac and Jacob were keepers of flocks, so was Moses, and long before he became the great king of Israel, David kept sheep. Next to the words of Christ there is no sweeter passage in the Bible than the shepherd's song, the 23rd psalm. It was to the pastoral people of Israel that was given the keeping of the oracles of God. When God sought out persons to be worthy to reveal through His angels, the coming of His Son to earth, shepherds were chosen. Jesus is the shepherd and the bishop of our souls and, in the light of the important part shepherds played in the revelation of God, it is no wonder that He assumes the part of the Good Shepherd. In picturing the finding of the lost sheep He again draws upon the figure of the shepherd's life to illustrate His great concern for His people.

A fold is a place where the sheep find protection from wild animals and robbers. It is safe and so it offers a place where rest and plenty abound. Like sheep men need protection from the wild beast and robber Satan. He destroys because he is evil and because he is the everlasting enemy of men. Were we not offered a place of protection there would be no hope for the race. In Christ, as in the fold, there is rest for the weary. All our lives are we exposed to toil, trial, pain and misery. We long for peace, the peace that will be a refuge from these things. It is only in Jesus that we find it. The plenty in the sheepfold makes certain that none will go hungry when food fails everywhere else. Jesus furnishes the bread of heaven that alone satisfies the cravings of the soul.

To the sheep and the shepherd the fold means home. All that the shepherd has is for the sheep. In Jesus the believer finds that all that He has to give is for him. His words, His life, His prayer, His death, His resurrection, His pleading as advocate, and His coming again are for the particular benefit of His sheep.

The protecting power of Christ, the Good Shepherd, is a thought full of infinite comfort and blessing. All hell with all its devils were determined to destroy the souls of men. Openly and like the sneaking thief that creeps in unawares has the evil one aimed at the destruction of souls. There is but one protector from him, the great Captain of our salvation has fought the battle for us and though it cost His life, His death has broken the power of the evil one and made it possible for us to defy him.

Jesus speaks of Himself as the Good Shepherd in distinction from the one who is not good and whom He calls an hireling. There is a personal relation between Jesus and His sheep that forever makes Him their protection and Savior. They have cost Him so much because He has loved them so much.

A shepherd's business is to guide his sheep, care for them, protect them and feed them. In a particular sense is Jesus our guide. He came to show us the way of life and to reveal the secret of entering into the eternal joys of the Father's house. His protecting power is available to every saint who places himself under His care. Whenever we need protection we have but to ask for it and we are assured it is there. That he cares for us and feeds us there can be no doubt. We only need to ask ourselves what we would be without His care and help to realize how greatly we benefit by having Him as our good shepherd.

In Jesus we find both the Shepherd and the Lamb of God. The lamb in the Passover and the one that died upon the altar were but symbols of the great Shepherd who was to die, "the Lamb of God that taketh away the sins of the world." In the eternal hour of His triumph He will again assume the character of the Lamb.

Because Christ was God He had power over His own life, to lay it down and take it up again. The resurrected Christ is the eternal and triumphant Shepherd, the Lamb of God who has taken away the world's sins.

CONTRIBUTIONS

FOREIGN MISSION

For Champa, C. P., India.

Received during the months of November, December, 1916, and January, 1917:

Mrs. Herman Suderman, Newton, Kans., for lepers, $25; Rev. H. D. Epp, Henders, Neb., ditto, $100; Mt. Lake Sewing society, ditto, $45; Mrs. Peters, Dallas, Oregon, ditto, $300; D. D. Peters, Dallas, Oregon, ditto, $100; Jacob Shartner, Marion, S. D., ditto, $123; Rev. P. W. Penner, Hillsboro, Kans., $150; ditto, $102; ditto, $86; ditto, $153.50; Mr. and Mrs. J. J. Reimer, where needed, Rs. 263.6.0; Dr. and Mrs. R. S. Haury and children, Newton, Kans., where needed, Rs. 61.00.0; Prof. and Mrs. B. F. Welty, Tacoma, for evangelist, $25; Miss Elizabeth Peters, Dallas, Oregon, for colportage, $100; D. D. Peters, Dallas, Oregon, for Miss A. P. Braun, $30; Miss A. G. Stauffer, Allentown, Pa., for Christmas for the four stations in India, $44; Mr. and Mrs. A. A. Boese, Goessel, Kans., where needed, $100; Young Ladies' Sewing society, Mt. Lake, Minn., $50; Mr. and Mrs. D. H. Fast, Mt. Lake, Minn., where needed, $5; Bethel S. S., Mt. Lake, for Champa Christmas, $20; Ladies' Sewing society, Mt.Lake, Christmas, $25; Mr. and Mrs. D. D. Hiebert, Harvey, N. Dak., $25; Rev, H. H. Epp, Henderson, Neb., for Abraham and wife, $133; Dan. and Anna Ruth, Upland, for Christmas for all missionaries, $35.

God richly bless all those dear friends and donors. May God bless the gifts! May many through these donations realize that our dear ones in the home lands dearly love the one far away from God.

Yours in the Master's glad service,

P. A. and Martha Penner.

NEWS OF THE WEEK

PRESIDENT WANTS WAR; CONGRESS MUST YIELD

Washington, April 3. — The United States really is at war with the German empire today, awaiting only the formal recognition of the congress.

Every agency was moving to gird the nation against the government which President Wilson in his address to the congress characterized as a natural foe to liberty.

The cabinet at a war session today was called to discuss the extension of credits to the nations already at war against Germany; the raising of money by taxation for use of the United States in the war; the equipment of the navy to the fullest state of efficiency to cope with the submarine menace, and the raising of a great army on the principle of universal liability to service—the first increment of which is to be 500,000 men.

The council of national defense and its advisory commission in a joint session continued the work of mobilization of the national resources to "bring the government of the German empire to terms and end the war," as the president expressed it.

The war department and the army general staff were ready to present to the congress its plans for raising an army just as soon as the legislative body asks for it.

Consideration of the war resolution in the senate was forced over until tomorrow by objections of Senator La Follette, and in the house it was delayed by lack of organization of the foreign affairs committee. It is expected to come up for action in both houses tomorrow.

Soon after the senate adjourned, as the climax of a stormy scene which arose over La Follette's objections, the house also adjourned. Both house and senate meet tomorrow, the house at noon and the senate at 10 a. m.

"Whereas, The imperial German government has committed repeated acts of war against the government and the people of the United States of America therefore, be it

"Resolved, by the senate and house of representatives of the United States of America, in congress assembled, that the state of war between the United States and the imperial German government which has thus been thrust upon the United States is hereby formally declared, and that the president be, and he is hereby authorized and directed to employ the entire naval and military forces of the United States and the resources of the government to carry on war against the imperial German government and to bring the conflict to a successful termination, all of the resources of the country are hereby pledged by the congress of the United States."

Chairman Stone, the only one to vote against the resolution, said he would not make a minority report, but expected to speak on the floor.

Action by the senate within at least two or three days was predicted today even by senators opposing it. Some of the "wilful men", named by President Wilson, declared emphatically there would be no filibuster or protracted debate, although several wish to speak at length.

ELEVEN BELIEVED LOST WHEN U. S. SHIP IS SUNK

Washington, April 3. — Ambassador Sharp cabled the State department tonight that Captain O'Brien of the torpedoed American steamer Aztec, and Lieutenant Gresham, who commanded the guard of twelve blue jackets aboard the vessel, arrived tonight at Paris.

The message said details would follow, and made no mention of other survivors. French admiralty dispatches received by the French embassy here last night, however, said apparently all of the naval sailors had been rescued and that eleven members of the ship's crew still were unaccounted for.

New York, April 3. — Eleven men of the crew of the steamer Aztec probably were lost when the vessel was sunk Sunday night by a German submarine near Brest, France. The crew numbered thirty-nine, of whom seventeen were Americans. Twelve American blue-jackets, commanded by Lieutenant William F. Gresham, detached from the crew of the gunboat Dolphin and placed aboard the Aztec as an armed guard, were saved, according to dispatches from the French embassy received by the French embassy in Washington.

The Aztec was the first armed merchant vessel to fall victim to German submarine warfare. She left New York for Havre on March 18 with a cargo of foodstuffs and general supplies valued at more than $500,000.

No information as to whether the vessel was able to use her guns against the submarine has reached her owners, the Oriental Navigation Co. The fact that she was sunk at night with a heavy sea running leads to the belief that like the Cunard liner Laconia, she did not even catch sight of her assailant.

The Aztec was armed with two five-inch guns, one forward and one aft.

COMPULSORY TRAINING

Washington, April 3. — Universal compulsory military training legislation was formally started today in the senate when Senator Chamberlain of Oregon, chairman of the military committee, introduced his amended bill providing for training of about 500,000 men of twenty years of age, and, in the president's discretion, many thousands more up to twenty-three years of age.

UNITED STATES WATCHES MEXICO

Washington, March 31. — As the hour of the apparently inevitable entrance of Mexico into the world war draws near, Mexico even more than Germany is engaging the war department's attention.

Carranza has never disclaimed interest in Germany's contemplated alliance with Mexico. The state department's specific request for an expression fo Mexico's official attitude toward Zimmerman's proposal has been ignored.

It is accepted as a certainty that in event of war Germany will renew her attempts to ally Mexico against the United States. In the light of this certainty, the very uncertainty created by Carranza's silence is in consequence to be construed as menacing.

WISH ARMED NEUTRALITY ONLY

Washington, March 31. — The American Union Against Militarism sent a letter to each member of the congress today urging that there be no declaration of war against Germany.

"We can not bring democracy to Europe by going to war." said the letter. "We can preserve democracy to Europe by going to war," said the letter. "We can preserve democracy in this country by staying out. Uphold the president in his armed neutrality."

It was announced at the union's headquarters that the organization had undertaken to supply speakers for anti-war mass meetings throughout the country. The list of available speakers includes Scott Nearing, Oswald Garrison Villard and David Starr Jordan.

MIDSHIPMEN ARE GIVEN DIPLOMAS AND ADVICE

Annapolis, Md., March 29. — Secretary of the Navy Daniels today held up to nearly two hundred midshipmen who received their diplomas from him the record of the heroes of the navy, particularly the late Admiral Dewey and urged them to enter into the service with the bright record of those former American sea fighters as shining marks toward which to strive.

The graduates were told by the secretary that the nation expected them to be ready "for the day that may come—how soon who can tell?—when upon your coolness and knowledge and leadership and ability to shoot straight may depend the fate of a decisive naval engagement."

Called to the colors three months ahead of time because of the strained international situation, the 183 members of the class which would not under ordinary circumstances have graduated until June, were before nightfall on their way to take up the duties as ensigns.

SERIOUS CRISIS MAY BE DEVELOPING IN SPAIN

Washington, March 29. — Frequent reports from Spain of widespread unrest because of her attitude toward the war and an almost universal food shortage made officials at the state department receive today's announcement of the suspension of constitutional guaranties without surprise. Since the beginning of the war there has been decided internal dissension as to Spain's attitude in the war, and during the last few months, especially with the sharpening of the German submarine campaign, the food shortage has aggravated the trouble.

Officials here, pointing out the similarity to the Russian revolution, which also began through political unrest, deepened by food shortage, were unwilling to predict the outcome.

Recent reports have shown the food shortage has been felt in cities and in the cuntry as well. Germany's ruthless submarine warfare has sunk many Spanish vessels, has tied up most of the others, and virtually stopped foreign trade. As a result the country has been threatened with an industrial crisis.

A deeper cause of unrest has been Spain's war policy. The court, the clergy and the army have been reported here as decidedly pro-German, so that Spain has not been fully trusted by the allies. Business interests, as in many other neutral countries, and the people generally are reported to be anti-German.

VESSEL EQUIPPED LIKE REAL WARSHIP ON RAID

Rio Janeiro, March 31. — A new German raider, slipping past the British warships on guard in the North sea, has reached the south Atlantic and sent nine or more merchantmen to the bottom. According to survivors from the sunken vessels, the raider is the Seeadler (Sea Eagle), a formidable armed craft, operating with the same success and daring as its predecessor, the Moewe, which recently returned to a German port after playing havoc with shipping in the same waters.

News of the activities of the raider was brought to Rio Janeiro by the French bark Cambronne, which arrived here yesterday. She had on board 285 men from the crews of vessels sunk by the Seeadler. The Cambronne encountered the raider on March 7 at latitude 21 south, longitude 7 west, a point in the Atlantic almost on a line with Rio Janeiro and about two-thirds of the way to the African coast. After the survivors had been put on the Cambronne she was ordered to procced to the coast of Brazil, a voyage of twenty-two days.

According to the Journal de Brazil the raider was loaded with mines, which explains the destruction of vessels off the coast of Brazil. The commerce destroyer is reported to be armed with two guns of 105 millimeters, and sixteen machine guns. The vessel has three masts and is equipped with wireless. Its crew consists of sixty-four men under the command of Count Ukner.

According to the refugees, the raider left Germany on December 22, escorted by a submarine. They say that the commander declared that the German emperor and the crown prince alone knew of the expedition. No complaints have been made as to the treatment of the sailors, while they were prisoners on board of the raider.

They gave the name of the boat as the Seeadler and say that she was provisioned for eighteen months and had a great supply of munitions and explosives. On sighting a merchantman the raider hoisted a Norwegian flag, which was replaced by the German ensign when her prey was within reach of her guns. Among the refugees are two women, the wives of two of the captains of sunken ships.

Eleven ships were sunk by the raider before the Cambronne was sent to Rio Janeiro with the crews.

BRITISH CLOSE TO JERUSALEM

British operations in Palestine are indicated by the reports to be progressing successfully on a large scale, with the British forces closing in steadily on Jerusalem.

The British report shows the army now near Gaza to be engaged in constructing a railway, apparently to facilitate its advance or its operations farther in the interior of Palestine. It has defeated a Turkish army of 20,000, capturing a general and a whole divisional staff, together with 900 men, including several Austrian officers and Austrian and German men of the rank and file and two Austrian 4.2-inch howitzers.

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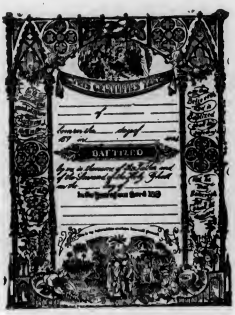

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6 cents per copy; 65 cents per dozen; $2.60 per fifty; $5.00 per hundred, all postpaid.

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5 cents per copy, 55 cents per dozen, $2.20 per fifty; $4.25 per hundred.

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5 cents per copy, 55 cents per dozen, $2.20 per fifty; $4.25 per hundred.

EASTER TREASURY

No. 22

The New Number for 1917.

In this booklet will be found concert matter for the Sunday school to fit in with any idea or service for Easter. It is especially rich in primary matter, the recitations and exercises for the little people being unusually taking and bright. This number of the Treasury contains:

Primary Recitations.
Intermediate Recitations.
Tableaux.
Drill.
Motion Exercises.
Acrostics.
Primary Exercises.
Intermediate Exercises.
Intermediate Dialogues.
Dialogues for Grown Young Men and Young Ladies.

All this material is on Easter topics.

The greatest aid published for preparing for Easter Sunday School concerts.

EASTER POSTCARDS

No. 220E—12 Easter Postcards. Cross with flowers, embossed in fine colors. Bible text and Easter greetings 25c
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, APRIL 12, 1917. No. 15.

COMMITTEE'S REPORT ON UNIVERSAL MILITARY TRAINING

We, the committee elected by the All-Mennonite convention to carry a petition to the president of the United States and to the United States congress, at the time deemed proper, arrived at Washington, District of Columbia, on Thursday forenoon, March 28, 1917.

Immediately we set about to lay the splendid petition from the All-Mennonite convention before the various congressmen and senators, and are pleased to report that in most instances we received a welcome and were assured that our cause was just and right, and in a number of instances were promised support for our cause. Several congressmen from Ohio, Indiana, Pennsylvania, California and other states promised to do what was in their power to defeat compulsory military training, and in the event that the pending senate bill providing for compulsory military service passes the senate, to offer an amendment to the bill in the house of representatives exempting such non-resistant bodies as the Mennonites.

We also called at the white house where we were kindly received by the private secretary to the president, who promised that he would call the president's attention to our petition before he delivered his address before the special session of congress which convened April 2. Because of the great pressure caused by the international crisis and the convening of a special session of congress the president could not be seen, not even by congressmen and senators, except by such for whom he sends, hence we did not see him personally, but his private secretary promised an acknowledgment of our petition from the president within a few days. The acknowledgment received a few days later reads as follows:

The White House, Washington,
March 31, 1917.

My Dear Mr. Huffman:

I beg to say that I shall be pleased to lay before the president the petition from the All-Mennonite convention. I can assure you that it will have his most earnest consideration.

Sincerely yours,
J. P. Tumulty,
Secretary to the President.

Upon investigation we found that the Chamberlain bill, which was introduced in the senate in February, 1917, as bill No. S. 1695, entitled, "A bill to provide for the military and naval training of citizens of the United States" but which was not brought up to a vote but upon which a number of hearings had been held, would likely be presented again in practically its present form. We found this bill to contain an exemption clause from military training and service such as the bearing of arms, exempting members of religious sects whose creed forbids its members to bear arms in war from the bearing of arms, but provides for their training and service in what is called "non-combatant" military service. "Non-combatant" military service was defined to us by Senator Chamberlain, the author of the bill and chairman of the Committee on Military Affairs, as meaning hospital and quartermaster service.

Believing that we as a Mennonite people would oppose military training in any form whatsoever, we requested that the Committee on Military Affairs so change the bill as to exempt non-resistant peoples from any form of military training. Senator Chamberlain agreed that he would bring our request to the attention of the committee. A number of congressmen pledged themselves to render the service of going to the chairman of the Military Affairs committee and emphasize to him the necessity of eliminating the demand for military training, even of a non-combatant character, for non-resistant people, according to our request.

We have reasons to believe that our efforts will help in bringing about a defeat of the compulsory training bill, or to so amend it as to exempt non-resistant people entirely. We ask, however, that various churches, quarterly conferences, annual conferences and even individuals, write letters and present petitions to their congressmen, asking them to vote against any bill introduced requiring military training without exempting non-resistant peoples from every kind of military training.

We are pleased to report that we found special friends for our cause in the persons of Congressman B. F. Welty, a former Bluffton boy and once a member of the Mennonite church, and C. W. Ramseyer, congressman from the Sixth Iowa district, a member of the Mennonite church from Pulaski, Iowa.

Respectfully submitted,
J. A. Huffman,
Bluffton, Ohio.
Jacob Snyder,
Roaring Spring, Pa.

IN MENNONITE CIRCLES

The 119th session of the Eastern District conference will be held at Deep Run April 29-31.

Through Bro. J. B. Epp the readers of the Mennonite are requested to send out-of-use Sunday school picture rolls, especially of the Old Testament, but also of the New, to be used in our missions, where they are greatly appreciated and will be of service for a long while, to Miss Clara Holcomb, Oraibi, Ariz.

Anyone interested in a little deaf child can obtain free literature explaining approved methods of training deaf children from infancy to school age by writing to The Volta Bureau for the Increase and Diffusion of Knowledge Relating to the Deaf, 1601 Thirty-fifth Street, N. W., Washington, D. C. This literature relates only to the training of little deaf children; not to medical treatment nor to the deafness that comes in later life. Age of child and other retails are welcomed.

A most brazen circular, inspired by the liquor interests, is being circulated through the mails under the title, "Preparedness Impossible Without Alcohol." We have recently argued against the popular type of preparedness, but we believe none but an absolute fool would hold that alcohol is necessary in order to effectively resist invasion. In the face of the anti-liquor measures in the European countries, particularly Russia and France, introduced as a matter of public safety, we cannot understand how the liquor people can expect to gain anything by insulting the intelligene of the American people with the rot that Alcohol and preparedness are inseparable.

IN THE MISSIONARY WORLD

A mission press is maintained among the Laos people at Chiengmai in northern Siam. Rev. D. G. Collins, the superintendent of this press, has sent the following report of the past year's work as it appears in the American Messenger:

"During most of the year we have employed twenty-eight men and women. For the Mission and American Bible society we have kept seven men employed setting Lao type, while most of the time we have kept three and sometimes four men setting Siamese. We now have the whole of the Lao New Testament in print and eleven books of the Old Testament.

"The native paper in the vernacular with the Sabbath school helps has been issued monthly. Almost eleven hundred copies of this valuable publication go into the homes of our Christians. The Laos News, in English, with about a thousand names on our list, has been issued quarterly, and is mailed to hundreds of homes in the United States.

"The American Tract society as in previous years has donated one hundred dollars for the publication of tracts. This gift is greatly appreciated."

The total number of publications printed during the year amounted to 150,737 copies, comprising in all 5,609,000 pages.

One must be endowed with the patience of a certain good man of old to travel with any degree of comfort in Burma, says a recent article in Missions. There is only one dining car in the country, so the traveler must prepare and pack enough food for all of the meals of his trip and take with him a goodly supply of filtered water. A bundle of bedding for the improvised berths and a nec-

essary half-dozen suits of clothing make up his luggage, and with this impedimenta he drives to the station a good half hour before train time. With the aid of several coolies he piles his baggage on the train, which waits leisurely at the station, and then goes in search of a ticket. The ticket agent, a dignified and slow-moving functionary, rings each rupee as it is handed to him to try its worth, slowly counts the change and hands out a diminutive green check. The station bell rings, the traveler climbs aboard the train, and after five minutes of signaling between the engineer, switchman, station agent and telegraph operator, who must see that the track is clear to the next station, the tiny locomotive starts on is journey at a speed of eleven miles an hour.

The telegraph is superfluous in some parts of Burma. According to the missionaries, news is disseminated with amazing quickness and regularity through that most natural instrument, the human mouth. And this practice is as often a blessing as a curse, for it is the only means of spreading the gospel among a great many of the people whom the few missionaries cannot reach.

So complex and peculiar is the Burmese language that a missionary does well to learn the alphabet in two months.

John R. Mott states that the men of the universities and colleges who are fighting in the trenches constitute a challenge to the church of Jesus Christ. He refers to an early criticism of the Student Volunteer movement and its famous watchword: "The Evangelization of the World in This Generation." It was criticized because it would be too much of a strain upon the colleges of the world to furnish "twenty thousand new missionaries, men and women, in thirty years to accomplish this task." Not long since a cablegram from Germany asked Dr. Mott's permission to translate a book that it might be sent as a Christmas present to 43,000 German students in the trenches. In other words, the universities of one nation had put into the trenches twice as many men as were asked for, men and women, to go into all the world as Christian missionaries in 30 years. The other day a very impressive volume came from Oxford, giving the names of 11,000 Oxford graduates and undergraduates, who have entered the war. The number from Cambridge is a little larger. In other words, these two universities have put into the fight, in less than three years (and about twelve per cent. of them have been killed already), as many men as were wanted from all the colleges of the earth in thirty years. "You will never again," says Dr. Mott, "hear me making such small demands upon young men and young women in our generation." — (Missionary Review of the World.)

CORRESPONDENCE

The Quakertown-Swamp (Pa.) Charges. — The first of the special quarterly mission services to be held hereafter by the Sunday school, was given last Sunday afternoon. There was a large attendance, both of children and of adults, and no lack of interest. After singing, Scripture reading and prayer, the special program was taken up. Joe Moyer read an article entitled "The Missionary Sunday School". Miss Peninnah Shelly read a chapter from the missionary experience of Missionary John G. Paton. May Moyer gave a short reading. The budget, containing items and suggestions on missions in general, was read, in the absence of Miss Ruth Savitz, by Miss Fannie Clymer. Edna Moyer's class sang "The Whole Wide World for Jesus," and a quartet consisting of Elizabeth Moyer, Mrs. Everly, Mr. Everly and Mr. Martin, sang, "Throw the Gospel Line." The service closed with an address by the pastor. The program was prepared by the superintendent and the Mission committee whose members are Peninnah Shelly, Ruth Savitz, Joe Moyer and Russel Bush. This committee will serve for the year. The special offering for missions amounted to $9.75. The next mission service, to be held at the close of the next quarter, ought to be still better, and the offering larger.

The Y. P. social, West Swamp, at the home of Raymond Weiss on Saturday evening, March 24, was well attended, although the bad condition of the roads, etc., interfered somewhat with a fuller attendance. The program was an interesting one, consisting of readings, a recitation, an excellent dialog, special music and the budget prepared by Florence Roth. A St. Patrick's luncheon was then served, some of the dishes ordered being chopped commentators, cold carved creature, country cousin's comforts, etc. About $3 was realized above all expenses.

At the recent business meeting of the society it was decided that the society should support an orphan in India. The Mission committee is to devise ways and means of raising the funds. There is no better way than by organizing a mission band. If fifty members of the society contribute at least two cents a week to missions, $50 per year will already be realized, and this would support two orphans. Each member, not only of the society, but of the church as well, owes it to the Lord to make himself responsible for a definite amount, according as the Lord has prospered him. This will become plain to any one by reading I Cor. 16:2. We are glad to hear this good news about the society. It is a step in the right direction.

Miss Mamie Shely of East Swamp has recuperated to such an extent that she is able to be up and about with the rest of the family. Her progress toward good health has been very reassuring.

Eicher Church Notes.

We do not recall a March when the roads and weather have been as favorable for church attendance as during the month just passed. Generally we missed one service somewhere along this time of the year on account of roads or weather or both. The attendance this month has been good. The last Sunday of March was the record attendance since the first of the year.

The family of Mr. and Mrs. Monson have had troubles of their own during the winter. They had scarcely gotten out of quarantine on account of scarlet fever, when they started with the measles. Laurie had quite a tussle with it but we are glad to see him back again on his job as janitor seemingly none the worse for his experience. The rest have had all they wanted but none were seriously ill.

There was no Christian Endeavor meeting on Sunday evening, March 11, because the light plant went on a strike and demanded a vacation or some special attention. The cold weather of the winter seems to have given it, too, the symtoms of the epidemic that everyone has had to wrestle with or at least something gave it the right to demand attention before it consented to do further business.

The Christian Endeavor society has decided to undertake the support of a native teacher on our mission field in China. This will give them a direct interest in that field and the work that is being done there. They will in the course of time be able to receive reports direct from the work and know just what is being accomplished by the money they devote for the cause. The expenses of maintaining a native teacher is not very great and will do much proportionately in bringing the gospel nearer to the hearts of the people. This is a very commendable effort the society is putting forth and gives them something definite to think about.

There was no missionary program on the regular evening for it, March 18. It happened that just about every one whose name appeared on the program was unavoidably absent that evening, or at least they were not present. It was decided under the circumstances it were better to postpone the meeting until next month.

Instead of the regular mid-week meeting for the study of the Sunday school lesson on Thursday evening, March 22, the teachers and officers and a number of scholars met at the home of Mr. and Mrs. F. G. Rich in a Sunday School Workers' conference. They spent an hour together in a very interesting and animated discussion of some of the problems of the Sunday school as we see it at the Eicher church. There were discovered several opportunities to make the work more telling in its effects after the problems have been studied carefully. It was a new departure which will have beneficial results if continued which it undoubtedly will. A careful study of the school will discover where, if any, changes can be made to make the work better and more efficient.

Wayland Church Notes.

The C. E. society held a social in the basement of the church on Thursday evening, March 8. The meeting was successful both in the amount that was realized and in the pleasant evening that was spent. The sum of money taken in will make the treasury look more respectable again.

The Gleaners were entertained by Mrs. Chris Boshart and Mrs. Amos Boshart at the home of the latter for their regular March business meeting and social gathering. There were twelve present and the chief business that was transacted was concerned with the relation of the class to home mission work. The April meeting will be held at the home of Mrs. John Conrad on the 5th of the month.

The Junior C. E. society had an enthusiastic meeting on Sunday afternoon, March 11, under the leadership of Mrs. C. K. Schantz and Miss Mabel Boshart. New officers were elected and the society was reorganized. There is no lack of enthusiasm on the part of the Juniors and they will do good work under their able leadership.

The Henry County Sunday School association has been sending out the state announcement of a special campaign for the Sunday school work during the latter part of March to close with a grand rally and decision day on Easter Sunday. The plan is for a special effort to bring the local school up to its highest efficiency in organization and effort to make

special efforts for a full attendance of all enrolled scholars, to make an earnest effort to have each scholar, as nearly as possible, bring in one new scholar who has not been enrolled in any school hitherto and then on the last Sunday of the campaign press for the definite decision for Christ. The plan is a commendable one and will work much good wherever it is put through faithfully. We have not made any special effort to put it on in our school and we do not know of a school that is putting it on in this end of the county. The program is more adaptable to city or larger town schools than to our more rural community. However, we need not sit quietly thinking we have so thoroughly covered our field that there is nothing new to be done in our work, for we need to be on the lookout for new scholars and always on the alert to keep our organization up to the efficiency mark.

The Ladies' choir in the Sunday school under the able leadership of Mrs. Amos Boshart deserves the highest words of praise. And right with the choir we should also mention the orchestra that accompanies them. In fact, we do not know how to separate the two without spoiling the effect. We started out to say that the choir and the orchestra have a wonderful effect on the singing and music in the Sunday school and the members and their leader deserve the high words of commendation they receive from all sides.

The Gleaners met at the home of Mrs. H. H. Clark on the evening of March 15, for their monthly study period. There were a goodly number present and they spent a profitable evening together. They do not know which to praise the more, the evening of profitable study or the entertainment in the hospitable home of Mrs. Clark, but both combined to make the evening worth while. The one would not have been possible without the other.

SAN FRANCISCO'S POLICE LOCKED THE DOORS

Rev. Roy B. Guild.

Rev. Charles H. Parkhurst recently declared that "The business of the church is to awaken the latent virtue of the citizens and organize it; to get hold of reticent virtue and consolidate it." This is what the church has been doing in San Francisco.

In December, 1916, Mr. Theodore F. Roche, president of the police commission in San Francisco, was quoted as saying that if the consideration of public morality governed the decisions of the police commission, most of the cafes and similar public places in San Francisco would be closed.

Rev. Paul Smith, pastor of the Central Methodist Episcopal church and president of the San Francisco Federation of Churches suggested that his Sunday night congregation January 7 should despatch an open letter to Mr. Roche enquiring "what consideration if not that of public morality, did govern the decisions of the police commission; was it the financial interest of gamblers, prostitutes and liquor men; and further, was it right that street walkers should be permitted to accost men in the very shadow of this church as they left the service on Sunday night."

This letter was mailed an received much attention from the newspapers. Through the newspapers Mr. Roche replied that he had been traveling the streets of this city for twenty years without being accosted, and he challenged "the reverend gentlemen" to show him that San Francisco was not the cleanest city, morally, in the world.

The Law Enforcement league, of which Mr. Bascom Johnson is secretary, had made thorough survey of conditions in cafes and the tenderloin and up-town districts bordering Central church. Mr. Johnson placed at Mr.Smith's disposal all the evidence so gathered.

On Sunday night, January 14, armed with affidavits and with first-hand evidence, Mr. Smith gave publicity to the facts. On Wednesday evening, January 24, Bishop William T. Sumner, who, as dean of the cathedral in Chicago, had been head of the Chicago Vice commission, made a memorable speech, telling of American cities dealing with this problem. A community mass was announced for Thursday evening, January 25, at the Dreamland Rink. Mr. Smith reports as follows the events of that day:

"Early on Thursday morning, January 25, I received a telephone message from a friend, employed in the segragated district, saying that on the previous night a special policeman in the employ of the madams of the houses had passed around an order saying that on penalty of losing their rooms, all the girls must be in Central church at eleven o'clock the next morning. At about nine o'clock I received a telephone message inquiring if I would receive a number of women who wished to come to the church to ask for advice. I readily agreed to do so.

"About three hundred women came into the church. Mrs. Gamble, who was spokesman, apparently had been carefully coached. She entered into a clever address, calculated to arouse sympathy for them. She said they were children of the poor, and that with shoes at twelve dollars a pair they could not possibly live on the wages open to women. Mrs. Gamble denounced the heartlessness of society and of the men who made victims of these women. She concluded her address with a dramatic appeal—"What will you do with us? What ship will you charter to send us away?"

"I then asked the women a number of questions. I asked how many were mothers. About two-thirds of the women raised their hands. I asked how many were native daughters of San Francisco. About thirty responded. I mentioned that my own shoes had not cost twelve dollars, nor, so far as I knew, had my wife ever worn a pair of twelve-dollar shoes. I asked how many would be willing to do honest work at eight or ten dollars a week, guaranteeing that the community would provide work at standard market rates. A derisive storm of laughter greeted this question. The concensus of opinion seemed to be that they could not live on less than twenty to twenty-five dollars a week. I asked how many had gone into the life because they could not make living wages. Most of them raised their hands.

"Mrs. Gamble asked what would Christ's attitude be toward these women, and whether or not they would be welcome in the church. I pointed out that Christ's attitude had been sympathetic toward such women who were more sinned against than sinning, but always His instructions had been 'Go and sin no more.' I told them that any woman who wanted to live a white life would be welcome in our church and that a reasonable number of the women of the church would surround her with kindly influence. I invited any of them very cordially to join this church if they were genuinely penitent. The upshot of the meeting was that the women demanded to be left alone. I stated emphatically that neither the church nor society at large could recognize their profession as legitimate, and we could not leave them alone. We would afford every possible help for individual rehabilitation, but we would not legitimatize their profession.

"Toward its end the meeting became bitter and stormy. The cafe girls resented some of the aspersions which they claimed had been cast on their character. As a matter of fact, the majority of these girls were employed solely for the purpose of increasing the sale of booze for their employers, which is one of the conditions we complain against.

"The reaction of the meeting upon the community did not rouse the sympathy anticipated, nor did it becloud the issue. The statement of the women that they would not take work at eight or ten dollars per week turned the community against them, and the incident instead of heckling the minister or destroying the campaign, only doomed the segragated district in San Francisco."

That night, long before the doors were opened, a great crowd gathered about the Dreamland Rink, and half an hour before the appointed time hundreds were turned away. Some estimated that at least twenty thousand were unable to gain admission. Seven thousand persons packed the hall. It was a historic meeting; the first of its kind in San Francisco, and marked a new moral and political epoch for the city.

Mr. Warren Olney, a prominent attorney, presided. Mr. J. E. White, attorney, stated the law relating to cafes and houses of prostitution. Mr. Bascom Johnson gave specific instances of violation of the law, with street names and numbers, for which he had affidavit evidence. Miss Russella Ward represented the Women's clubs. Bishop Sumner at some length rehearsed the experience of the Chicago Vice commission, and Mr. Smith ended with a clear statement of conditions as he had discovered them, and replying to the statements issued that day by Mr. Roche and the mayor. He emphasized the need for immediate action upon the ten requests that had been forwarded to the public officials. He presented a resolution with two paragraphs — one demanding the granting of the ten requests, and the second asking for the appointment of a commission modeled after the Chicago Vice commission and consising of twenty-five men. The resolution was unanimously carried. Efforts to harangue the meeting were choked off by the band.

The next day the mayor agreed to appoint the vice commission, and on the following Monday night the police commission issued orders covering all our requests except that they did not separate the vicious combination of public drinking and public dancing, and they did not require the serving of bona fide meals with drinks in cafes. They did order the abolition of the up-town tenderloin, the repression of vice in residential sections, the repression of street-walking every-

(Continued on page 5.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail matter.

EDITORIAL

WAR AT LAST!

At last it has come! Our country is now at war with Germany, and possibly, by the time this gets to print, with the allies of Germany. The months of suspense have finally ended in our worst anticipations. It is not now for us to bicker about the cause of the war, or on whose head the responsibility rests, or why we are at war. The time for all those things is past in the face of stern realities which will cost — we know not how many—lives and in which rivers of tears and blood will follow the flames of passion. All this reminds us that we are not yet living in the millennium and that the unregenerate world is far from turning the other cheek when smitten on the one. The hatred of the land is now capitalized in order to gain what those in authority say must be gained. With the German living in his humble little cot eating the bread of his daily toil, the farmer on our western plains who rises early to plough under the dew has no quarrel individually. From now on the quarrel must be impersonal but as effectual as though everyone burned with hatred.

As loyal citizens it would not become us in any way to give aid or comfort to the enemy. Whether we will have it so or not, the fight is our fight, we all suffer together and what there may be of victory will be for all. As Mennonites we cling to our historic principle of testifying against war. Four centuries, some of them marked with bloody persecution, are behind us perpetuating the glory of our fathers who were so far in advance of their times as to dream of a time when wars should cease to curse the earth. When the final victory is won may this indeed be the last. Everyone concedes it to be the worst. Will the world effectually see to it that its like will forever be impossible again? We have always insisted that testimony against war does not make us any the worst citizens. In time of war it remains for us to show that we are good citizens. If we cannot bear arms, because our conscience forbids it, we must listen to other things which conscience dictates. We must make our sacrifices bravely and loyally for the victims of war's horrors, who knows how many of them there will be? Simply to wrap our religion about us like a cloak and say, "We will have nothing to do with this horrible affair," would be hypocritical. There are works of mercy in the hospitals, in the dangers of the battle field, among the mutilated victims and the families of those who take their places at the front. Should our people not respond, even with greater energy and in greater numbers than those who believe in war, they would deservingly bring upon themselves the contempt of being slackers. Binding up wounds, carrying helpless ones out of danger, helping innocent sufferers, are Christ-like duties which should appeal to every able-bodied man among us. To respond to them well will do more toward bringing to the notice of the world to see the reasonableness of our testimony against war than all the literature against war produced during the past hundred years.

In Russia our brethren, though compelled to endure more than we expect any of us will have to endure for the peace doctrine of our church, have shown their great loyalty by supplying men and means for the Sanitary commission way out of proportion to their numbers. Added to the hardship of being misunderstood and persecuted by their fellow Russians has been the expense in men and means which they were ready to undergo for the cause of their nation. Though latest reports from Russia were gloomy, we have no hesitation in predicting that the overthrow of the old government will be a great boom to them and all the more so because they proved their readiness to help in difficult and dangerous places when conscience kept them from carrying the musket.

"FARM FOR A LIVING WHILE YOU PREACH"

By J. M. Kreider.

The first command that the Lord gave man after He had created him was to labor with his hands. "And the Lord God took the man, and put him into the Garden of Eden to dress it and keep it." God without doubt knew that it was best for man to work. Our very being needs it. I feel sure that many of the ministers of the gospel of today would preach better sermons if they would get more physical exercise. Paul was a tent maker. One of the things that gave him power at Corinth was the fact that he was willing to work with them. "He abode with them and wrought; for by their occupation they were tent makers."

Not every preacher now is a farmer but I sincerely believe that God wants us to make our own living as He wants every other Christian to make his living. And I am glad that it is possible. True, there is as much difference in farmers as there is difference in country. Some land is better than other land, and much easier to make a living on. Is it not true that some people can hardly make a living regardless as to the country or place? But then we can rest assured that if God calls us to a desert as He took care of Philip He will care for us. If the nature and extent of our ministerial labors is such that it is impossible for us to earn a livelihood for us and our families, I am sure that the Lord will raise up supporters among our brethren and friends, that we need not beg or even "hint" for support. "I will never leave nor forsake you" means just as much to the preacher of today as it did to the preacher in the days of Christ. One of the things that we farmer-preachers should bear in mind is, if other people can live in a "back woods" place, we can too. It really ought to cost less for a preacher to live there than in other places. Not only should we be an example in faith, but in matters of economy as well. Economy is quite a virtue. "Well," says some one, "how are you ging to prepare your sermons if you must work every day to make ends meet?" I think of one preacher (a farmer) who once said, "I work during the day and study at night. Sometimes in the evening, sometimes in the early morning while the family is still enjoying the sweet slumber I am studying my Bible. Brother preacher, it is not just as reasonable to get up at three o'clock to study our Bibles as it is to get up at two in the morning (as I often did before I was a preacher, when I attended market)?

God never intended that all preachers should be farmers or Christ would not have chosen mostly fishermen as His disciples. I believe this, however, that farming is a business that the preacher can be engaged in, without interfering as much with his preaching as some other vocations naturally would. One of the things that the people of the city often told me when I attended market was that "your things grow while you sleep"—quite a bit of truth in it. That is also true of the farmer-preacher; our things grow while we preach.

The carpenter can't say that so well. When he stops the whole thing stops. Yet, since God says He will care for us, the carpenter and school teacher need have no alarms as to whether God will care for them.

Paul was very much concerned that he would not abuse his power in the gospel. His power was in this that he preached the Gospel of Christ without charge. Just as soon as we must feel that our help is gone, financially speaking, just that soon our power is gone, simply because we will be afraid to preach an entire gospel.

Nearly all the people that are located in the out-of-the-way places are farmers. What a help one can be by becoming willing to move in with them and use our hands. And while we are making a living for ourselves we can show them how to farm to better advantage.

Some preachers who are farmers do quite a good deal of evangelistic work. How about their farming then? "Well," says some one, "the boys will take care of things." How about it if we don't have the boys? Then, I suppose, we must do the best we can. Some farmer preachers have been quite fortunate in getting hands that were a great help to them in the way of taking care of things.

We must make our ministry first. Everything else must be secondary. It may be some time you will be threshing and you are called to go and preach a funeral. Or some one is sick and must be visited, even though your silo is to be filled because your turn comes that day. Or you have arranged to butcher, and some applicants need to be met with for instruction. Or some one in an unguarded moment got into trouble and feels somewhat discouraged. You had intended to begin putting up hay that day, and you remember well the saying, "Make hay while the sun shines." But then it is ours to go any way and help out what we can. Is it not true that by so doing there is still more treasure laid up where "moth and rust doth not currupt and where thieves do not break through and steal?" While our vocation is farming, our business is preaching. It is possible to get that turned wrong, and make farming our business and preaching our vocation. Jesus, when but a boy, said to His mother, "Wist ye not that I must be about My Father's business?"

Paul said that he did this thing

willingly. Are we preaching the gospel willingly, brother? or do we farm more willingly than we preach? It is encouraging for the farmer to see his crops grow and do well. Is it not much more so to see God's work grow? It was encouraging for Philip when he had gone down to Samaria and saw how the people gave heed to those things that he spake, great was the joy in that city.

Brother, let us ever seek first the kingdom of heaven, and all these things will be added unto us.

Palmyra, Mo.

—Gospel Herald.

SAN FRANCISCO'S POLICE LOCKED THE DOORS

(Continued from page 3.)

where, the abolition of the custom of unescorted women soliciting men in cafes, and of employees sitting at the tables urging men to drink. They prohibited all Sunday dancing and all afternoon dancing in cafes. They ordered the tearing down of curtains and doors from curtained booths and private dining rooms except in hotels. They did nothing to regulate the vicious French restaurants.

The Sunday night, following the mass meeting, Mr. Smith summarized the whole situation, putting the responsibility up to the mayor, describing exactly what the police commission had done, and calling on the police judges to adopt a truly repressive attitude towards vice. He recounted the absolutely indefensible record of District Attorney Fickert in failing to enforce the Red Light Abatement law. He had assigned these cases to Alexander O'Grady who, up to the time of passage of the law, had been the principal opponent to its passage. Mr. O'Grady won his test suit and then every fifteen days had joined with the attorney for the defense in asking the court for a stay of proceedings, ostensibly until the supreme court should pass on the law.

The papers reported this criticism of the district attorney's administration. The next night Mr. James Brennan, assistant district attorney, made an appointment and presented the capitulation of the district attorney's office. He agreed that the record was indefensible.

On February 15 the district attorney issued a notice and the police department dramatically closed more than two hundred houses in the segregated districts, and San Francisco, for the first time in forty-nine years ceased officially to tolerate prostitution by maintaining an open market place for vice.

DO MISSIONS IN CHINA PAY?

A Testimony to American Missionaries in China.

Mr. Julian Arnold, a commercial attache of the American embassy in Peking, gives a very forceful and deserved tribute to the American missionaries.

The American missionary population in China numbers about two thousand five hundred and represents nearly fifty per cent. of the entire foreign Protestant missionary population in this country. In missionary educational and hospital work, American institutions represent probably seventy-five per cent. of the work being done by all missionary bodies. More Americans resident in China are engaged in missionary activities than in mercantile pursuits. Thus, in a way, our missionary interests are our predominant interests in China. They probably spend as much as $2,000,000 a year in China, the bulk of which is sent from the United States.

Does it pay? Yes, and from whatever viewpoint it is considered. Contrary to statements often made in print and in speech, the Chinese do appreciate the labors of the foreign missionaries and do welcome them in their communities. There are instances of opposition on the part of native communities to missionary work in these localities, but this opposition generally gives way under a better knowledge of the work of the societies in these communities. Time generally wears away this opposition, and often societies which at one time met with violent opposition in a community are now warmly supported by the same community. Missionaries are often criticized for living in good foreign houses and for having comforts quite superior to those enjoyed by the Chinese among whom they work. In fact, one will find a missionary in China living as well as foreigners in other walks of life. But, why not? It would be a sad reflection on western civilization if we obligated our missionaries to live in the sordid, unsanitary way in which the mass of Chinese live. It would also reflect sadly on the missionary if he were to come to China from the United States and leave behind him the lessons which our country has to teach in sanitation and cleanliness. As the majority of missionaries live in the interior of China, away from treaty ports, that is, in places where foreign merchants are not by treaty permitted to live, does it not stand to reason that the missionary, in living in western style rather than in Chinese style, incidentally teaches the Chinese among whom he works to understand the virtues of things western? First toleration, then investigation, and later adoption, is the process of the result of the missionary carrying things western into the interior of China. Our merchants and manufacturers could well afford, as a business proposition, to equip American mission stations in the interior of China with American furnishings. Thus, let the American merchant be the last to criticize adversely the American missionary for carrying American ideas of living and comfort to the interior of China.

No people have done so much to acquaint the English-speaking world with the Chinese people and things Chinese as have British and American missionaries through their books and other publications on China and its people. These missionaries learn the language of the communities in which they reside and come to know the people among whom they work more intimately than do Britishers or Americans in other walks of life in China. As a result they have given to the English-speaking world a flood of knowledge regarding this strange country and its people, which, from a commercial viewpoint, is in itself a very important work.—Missionary Review.

Consider the importance of a good character to your success in the world. If a young man completes the time of his apprenticeship or clerkship with good principles and a fair character, he is made for life. His reputation is better to him than the richest capital. It makes friends, it creates funds, it draws around him patronage and support, and opens to him a sure and easy way to wealth, to honor, and to happiness.—J. Hawes.

THE C. E. TOPIC

April 22.

How Lying Undermines Character.

Lev. 19:11, 12; Prov. 6:16-19.

One cannot be familiar with the least portion of God's Word without immediately seeing that a lie, or any form of deception, is intolerable with God. Both in the Old and New Testaments are there precepts against lying and examples of liars being severely punished for their untruthfulness. When we regard our relation to God as that of children to parent we must surely see the impossibility of a good and great heavenly Father looking with the least degree of favor upon the lie and its author. Truth is an attribute of God. We could not reconcile a lie with the holiness of our Creator. The evil one, who is the opposite of all that God is, is the father of lies and all liars are his children. To be untruthful is to be devilish and to become a useful and convenient tool in the devil's hands. There could be no hope in religion or confidence in God were any kind of a lie permitted because for God to permit an untruth to go unrebuked and unpunished would mean that He would be neither sincere, holy or well intentioned toward His children.

In our earthly families a standard of truth must be set up; no husband and wife and no children and parents could live together in happiness in the same house where lying existed. We must remember that the Christian belongs to the family and household of God and within its sacred confines there must absolutely be an atmosphere of open, frank, honest truthfulness that will not permit a shadow of suspicion of such a thing as a lie. Like the traitor in the army, like the lurking deadly germ of disease, like the unseen poisonous gas is the one who handles the truth lightly either with the object of doing wrong in satisfying his own foolish vanity.

You cannot lie without sinning against your fellow man. Everything rests upon truth. The child who is deceived has all confidence in those with whom he associates broken down. The one who lies in business hurts business more in that way than in any other thing. A misrepresented article, a deceiving merchant, a lying customer, an unreliable employee, a misleading advertisement, a faulty scale as measure are all so many agencies of the devil used with no other purpose than to make honest buying between man and man impossible. A merchant who lies or profits by lies, in the long run loses trade. A customer who has been victimized will sometime discover the imposition and change into an unfriendly and suspicious customer who will deal as little as he possibly can, or not at all, with the one who has imposed upon him.

A lie is a blow struck at mankind. Yet, some lie not only for advantage, but for vanity. The coward wants to appear a better man than he is; the villain who is only brave in words, likes to appear to be more terrible than he really is; the one who hurts the character of others by lying about them does so because he feels he dare not openly wrong that one. There are those who would argue for permission for the lie of necessity. This is a very weak stand to make for character. No one knows whether a lie is really

necessary until he has seen the truth fail. It is sometimes dangerous to tell the truth because of the threatening wrath of men, but it is at the same time a thousand times more dangerous to tell a lie because of the threatening wrath of God on the liar. A liar, He assures, shall not enter the kingdom of heaven.

The so-called white lie does not even have the excuse of being necessary. It is simply an evil tool used because it is convenient to do so by one who has so deadened his conscience and sense of trustworthiness and honor that the evil, the seriousness and the iniquity of a lie are not thought of any more. It is a case of scorning and not caring either if God or man find one out. A community, given over to white-lying, is sure to develop into a community of dangerous criminals.

A lie is put on a par with murder, adultery and theft because it may easily be the means by which these things are brought about. It is the seed that grows up into the deadly plant. It may begin small but a lie begets a lie and a career of lies leads certainly and surely to a career of crime the end of which means the destruction of body, mind and soul of the guilty one.

THE S. S. LESSON

April 22.

Jesus Annointed at Bethany.
John 12:1-11.
Golden Text—Mark 14:8.

Bethany was a dear spot to our Lord. There He was among His close friends and there He, too, could bring the joy and spiritual edification His presence assured. Bethany was a stopping place on the way to the cross, but even with such serious business before Him Jesus had time for His friends and they could cheer Him on the way. The unselfishness of the Lord can be seen in this. Many of us, in anticipation of suffering and agony would add to our misery. Jesus came to bless with His presence even though the horror of His end was ever before Him.

The living Lazarus was a witness of His power and prophecy of the greater resurrection shortly to occur. The world has plenty of men and women who, like Lazarus, were dead, dead in sin, but now are alive. Jesus likes to be with them. They are at their happiest when they know that He is in their midst. Dark hours may yet be ahead for the cause of Christ, but what of it? His presence with them is a foretaste of the joy and blessing that is to be theirs in the state where earthly miseries will not enter.

The feast made for Jesus was an indication that He was welcome there. His coming had been prepared for. Earthly feasts are sometimes occasions for happy gatherings. God has given us good things that we are to enjoy. But the best of the feast was the conversation and the inspiration that Jesus could put into it. An earthly feast with Jesus' presence is a thing of great spiritual satisfaction which speaks of the eternal feast with Him in the blessed world without end.

The curious were likewise present, more to see Lazarus than Jesus. Lazarus was a living witness of His great power, but they had Jesus himself. Idle curiosity amounts to little more than a waste of time. This is particularly true when there exists the possibility of satisfying a higher curiosity — the desire to know more about Jesus and to listen to His message of hope and salvation. In this case the lesser wonder was attractive to them when the greater wonder with all His possibilities was so near.

Three kinds of service were represented at that feast: (1) The service of Lazarus' presence. It was a witnessing, reverent, joyful service. (2) The service of Martha—a caring for temporal things —a kind of service good enough in itself, but not the highest kind; it was concerned about creative wants. (3) The service of a Mary, (a) the kind of service that comes of love; (b) the kind of service that shows itself in acts of greatest devotion; and (c) the kind of service that must give. It was a gift-giving service, prompted by a love that never asks, How much?

Mary's gift probably represented the savings of a life-time. It was out of all proportion for persons living in her circumstances, but Christ's presence was a blessing out of proportion to what men and women were accustomed to.

Judas pretended to be very pious but over-acted his part. There is no record of his ever having before been concerned about the poor. His was a mean spirit that could not appreciate devotion and sacrifice in others because they were lacking in himself. Criticism, for the mere sake of faultfinding, is one of the base things that crops out from those who, while openly identified with Jesus Christ, are secretly not in sympathy with Him.

The act anticipated Christ's death soon to follow. To Jesus it brought not only the note of sadness that the thought of the bitter end must of necessity suggest, but brought with it the note of joy that spoke of a resurrection triumph. When He said, "She hath done what she could," He holds her up to immortal fame. She did what she could because she gave her all. She did what she could because she did it for Jesus and she did what she could in such a way that it honored Jesus and led all to observe how much she honored Him.

The great love and sacrifice of Mary brings out by contrast the great hatred of the Jews and the iniquity of Judas. They appear in their worst light because she appears in her best light.

CONTRIBUTIONS

FOREIGN MISSION
Receipts for March.

GENERAL FUND

Berne, Ind.: Congregation, $20,31; birthday gift, 21c; mission friend, $40; C. H. Lehman, $50 (all through S. F. Sprunger); Society, Gretna, Man., Mrs. J. J. Kehler, $61; Menn. church, Meade, Kans., G. J. Enns, $44.28; S. S., Ebenezer church, Bluffton, Ohio, M. E. Diller, $100; Bethel church, Hydro, Okla., H. K. Jantzen, $30.80; S. S., Minidoka, Idaho, J. J. Friesen, $18; mission friend, Gretna, Man., Benj. Ewert, $8; ditto, $7; S. S., First Menn. church, Aberdeen, Idaho, J. J. Wenger $35; W. Zion church, Moundridge, Kans., P. C. Schowalter, $43; Menn. church, Waldheim, J. F. Funk, $130.54; Alexanderwohl church, Goessel, Kans., B. H. Friesen, $74.85; Christian church, Moundridge, Kans., S. H. Kaufmann, $15.20; Tabor church Goessel, Kans., J. S. Schmidt, $44.96; Chris. J. Kennel, Trenton, O., $25; Greenfield church, Ft. Cobb, Okla., J. B. Schmidt, $5.52; Swamp church, Quakertown, Pa., H. G. Allebach, $10.50; Hoffnungsau church, Buhler, Kans., J. C. Dyck, $45.15; mission friend, Hillsboro, Kans., H. Riesen, 50th birthday $50; S. S., Brudertal church, Hillsboro, Kans., P. F. Suderman, $50.38; Mrs. Jacob Krehbiel, Clarence Center, N.Y., Aletta H. Krehbiel, $4; Hattie Eberhard, ditto, $1; Aletta Krehbiel, ditto, $5; Salem Menn. church, Dalton, Ohio, D. S. Schneck, $22; mission friend, Henderson, Neb., D. A. Jantzen, $30; Menn. church, Beatrice, Neb., J. H. Penner, $139.71; First Menn. church, Reedley, Cal., H. J. Krehbiel, $28.65; S. S., ditto, $8.45; Bethel church, Mt. Lake, Minn., Abr Penner, $74; Swiss church, Whitewater, Kans., P. Zuercher, $48.-32; S. S., Bethel church, Dubois, Idaho, H. H. Friesen, $12.55; Menn. church, Canton, Kans., J. T. Wedel, $17.39; inheritance from Hannah Moyer, Quakertown, W. B. Sell, $200; Gnadenberg church, Whitewater, Kans., J. Z. Harms, $32.31; First church, Philadelphia, Pa., N. B. Grubb, $46.27; Chris. Wirkler, Newton, Kans. $20; mission society, Halstead, Kans., Edna Ruth, $10; Berne (Ind.) cong., $20.85; S. S., ditto, $95.13; mission friend, $65; John Winteregg, $10; P. E. Habegger, all through S.F. Sprunger, $14.40; Men. church, Hillsboro, Kans., A. J. Kohfeld, $32.41; First church, Newton, Kans., J. J. Epp, $281.04; Zion church, Elbing, Kans., J. T. Regier, $238.02; Gnadenberg church, Whitewater Kans., J. Z. Harms, $18.28; Cornelius Jansen, Plymouth, Nebraska, $25; Bethany church, Kingman, Kans., C. J. Voran, $26.30; Mary Ann Eberly, Stevensville, Ont., $5; Menn. church, Halstead, Kans., F. W. Schowalter, $46.-25; Emanuel church, Pratum, Oreg., Peter Steffen, $40; Menn. church, Lehigh, Kans., C. C. Friesen, $10.49; interest received, $16.40; Menn. church, Menno, Wash., B. Nightengale, $13; S. S., Bordeaux, Wyo., M. D. Gerber, $12.65; West Swamp church, Quakertown, Pa., A. J. Bleam, $15.67; Salem church, Freeman. S. D., C. B. Lehman, $75; Menn. church, Arlington, Kans., Edw. Ewy, $21.30; S. S. Christian church, Moundridge, Kans., C. C. Kaufman, $54; S. S., W. Zion church, Moundridge, Kans., O. K. Galle, $50.-30; Menn. church, Medford, Okla., John Lichti, $24.23; Bethany church, Henderson, Neb., D. A. Jantzen, $185.-15; Bethel college church, Newton, Kans., P. J. Wedel, $53; Infant class, Bethel college, P. J. Wedel, $10.88; Menn. church, Greenburg, Kans., Abr. C. Wedel, $40.01; Salems Zion church, Marion, S. D., P. Waltner, $23.75; S. S., Hoffnungsfeld-Eden church, Moundridge, Kan., D. J. Zerger, $166; Friedensfeld church, Lorena, Okla., Henry Plett, $70.34; S. S., Bethel church, Fortuna, Mo., D. W. Aeschbacher, $27.45.

SPECIAL FUND

Mission friend, Hillsboro, Kansas, P. W. Penner, mission auto, $100; S. S., First church, Aberdeen, Idaho, J. J. Wenger, for Boys' orphanage, $44; ditto, for almshouse, $44; two brothers, Menno and Ringwood, Okla., J. B. Epp, for G. Roberts, Korba, $27; a sister, Meno, Okla., J. B. Epp, for Piyari, India, $9.20; Y. P. society, W. Zion church, Moundridge, Kans., Mr. E. E. Lehmberg for native worker, $50; mission friend, P. W. Penner, for Boys' orphanage, $100; S. S., First church, Bluffton, Ohio, Sam'l Bixel, for S. Bhoros, Janjgir, $80; mission friend, Emanuel church, Aberdeen, Idaho, for evangelist in Janjgir, $100; Y. P. society, Bethel church, Inman, Kans., E. P. Kroeker, for preachers in India, $50; Menn. church, Deer Creek, Okla., J. S. Dester, for orphanage for boys in India, $63.61; S. S., ditto, Ella Lichti, ditto, $5.80; Mission society, Moundridge, Kans., E. M. Roth for Joseph, $21.

FUND FOR LEPERS IN INDIA

Mrs. Wm. B. Sell, Quakertown, Pa., A. G. Bleam, $5; S. S., Bloomfield, Mont., Anthony Unruh, $82.96; Mary R. Regier, Moundridge, Kans., $10.

Thankfully acknowledged,

Gustav Harder, Treas.,
Whitewater, Kans.
J. G. Regier, Asst. Treas.,
Newton, Kans.

MOME MISSION
Receipts for March.

Waldheim, Sask., by J. A. Funk, $66.30; Chr. I. Kennel, Trenton, O., $25; Alexanderwohl congr., city mission, by B. H. Friesen, $8; Menn. congr., near Beatrice, Neb., by J. H. Penner, $28.39; Halstead, Jr., Mission society, by Edna Ruth: Gen. Fund., $5; city mission, $8.75; S. S. class, Halstead, Kans., city mission, by E. J. Haury, $7.25; Ebenezer congr., Mt. View, Okla., by D. A. Goertz, $21; Berne congr., mission box, by S. F. Sprunger, $11.30; Relief Commission of Gen. conference, by P. P. Hilty, $16; Bergtal congr., Pawnee Rock, Kans., by Jacob Ruediger, $17.25; Herold congr., Bessie, Okla., by P. A. Quiring, $23.73; Bethel S. S., Fortuna, Mo., by D. W. Aeschbacher, $27.46.

For the Chapel in Chicago: S. F. Sprunger, Berne, Ind., $20; Chr. I. Kennel, Trenton, Ohio, $20; by W. W. Miller: Joe Blough, Pulaski, Iowa, $25; Samuel Ramseyer, Pulaski, Ia., $10.

G. A. Haury, Treas.

NEWS OF THE WEEK

HUNDRED DEAD IN HEAVY BLAST

Chester, Pa., April 10. Explosions early today at the great plant of the Eddystone Ammunition Corporation at Eddystone, Pa., a mile from this city, are reported to have killed from 125 to 250 persons and injured at least 300 more. A railroad official reported that nearly 300 were killed, but this estimate could not be confirmed.

At the undertaking place of Coroner White there were eighty bodies, seventy-nine being those of girls. Thousands of girls were employed at the plant, most of them coming from Philadelphia, ten miles away. They were attracted by the high wages paid.

Part of the plant caught fire and fire companies went to the scene from Philadelphia, Chester and other cities.

A hospital at Ridley Park, a town near Eddystone, reported that four charred bodies and twelve injured persons had been received there.

According to a report, fifty bodies were in the Chester morgue and forty persons were in the Chester hospital.

Many boys and men were employed in the plant as loaders.

The greatest confusion prevailed and no one was permitted to approach the plant in which the explosions occurred. The trolley line to Eddystone was not running because its wires were destroyed.

The little Chester morgue was filled with bodies and they were piled up on the sidewalk outside the building.

It was said the building in which the explosions occurred was used for making time fuses for shrapnel. The workers were mostly women and young girls.

The plant was originally constructed soon after the European war started by the Baldwin locomotive interests. Recently it was taken over by the Russian government, which has been employing about 10,000 people making shells.

The place has been thoroughly guarded night and day, and after dark immense searchlights made every part of the ground as light as day. In addition secret service men and detectives worked in the various departments disguised as munition makers.

LINER STRIKES MINE OFF LIVERPOOL BAR

Washington, April 10. — The American liner New York struck a mine at 7:40 last night, five miles off Liverpool bar. No casualties were reported. The vessel later proceeded to Liverpool.

Consul Washington at Liverpool, reporting the incident to the State department today, said:

"The American liner New York struck a mine 7:40 last night five miles off Liverpool bar. Company reports passengers landed at Liverpool, except four who are still on the ship. No casualties. Vessel proceeded under her own steam and is now (1:00 o'clock this morning) entering her dock."

The New York left New York on March 29 for Liverpool with fifty-eight passengers, cargo and mail. The passengers included seven American citizens. She carried a naval crew of gunners and was armed.

AUSTRIA BREAKS WITH AMERICA

Washington, April 10. — Austria's note to American Charge Grew at Vienna severing diplomatic relations with the United States because of this country's declaration of war with Germany and offering every facility for the return of American officials in Austria, was made public at the State department today, with an official statement as follows:

"The following dispatch, dated April 8, from American charge d'affaires, Vienna, has been received by the Department of State:

"'Minister for foreign affairs has just informed me that the diplomatic relations between the United States and Austria-Hungary are broken, and has handed me passports for myself and the members of the embassy. He states that we may leave the monarchy at our convenience and that every possible courtesy will be extended. Am telegraphing consuls to arrange their affairs and proceed to Vienna with a view to leaving for Switzerland if possible at end of week.

War between the United States and Austria-Hungary seemed practically certain today, following the break in diplomatic relations. President Wilson, however, is believed to have no intention of forcing it by asking the congress to declare that a state of war exists, unless some overt act against the United States is committed. The seizure of a number of Austrian ships in American ports may be interpreted as an act of war by Austria.

Intentions of Bulgaria and Turkey were not known today, but officials generally believed they also would break relations eventually.

CROP OUTLOOK NOT VERY GOOD

The past month has not been unfavorable to growing crops, although there have not been many warm days or much sunshine, says Geo. C. Bryant, field agent for the government.

Many factors enter into making a low wheat condition figure at this time. To begin with, the crop was seeded exceptionally late and in many instances poor seed was used. The winter has been very severe. Little snow covering and several blizzards during the latter part with exceptionally high winds, doing great damage on sand ridges, black soil and high clay knobs, where the earth was literally blown from around the roots of the plant. Notwithstanding the severe cold, reports of "heaving" are very few; neither is damage by Hessian fly reported to any extent. Fields that were well sheltered and those sown early are in fairly good condition. With favorable weather conditions about the usual crop will be developed.

The rye crop is not in as good condition as usual and much of it will be plowed under as fertilizer. The same conditions that injured the wheat has affected the rye.

ROOSEVELT CONFERS WITH THE PRESIDENT

Washington, April 10. — Theodore Roosevelt called on President Wilson at the white house today and was received in the executive mansion. Mr. Roosevelt was accompanied by his daughter, Mrs. Nicholas Longworth.

Mr. Roosevelt laid his plans for raising a division of troops for foreign service before the president and said afterward that he had been received with the "utmost courtesy and consideration."

After his talk with the president, Mr. Roosevelt made it clear that his plan was not designed to interfere in any way with the administration's plan for raising an army on the principle of universal liability to service. He declared that he was heart and soul in favor of universal and obligatory military training and service. "Call it conscription if you like," he said. "You can not frighten me by a name."

LARGE LOAN FIRST STEP PLANNED TO AID ALLIES

Washington, April 9. — With the reassembling of the senate and house today, sweeping measures will be put forward for congressional approval.

As the first step is planned to give the entente allies, out of the nation's plenty, an enormous loan to replenish their treasuries against the drain of their military and naval efforts in the common cause against Germany. The president is ready to issue bonds up to $5,000,000,000 to float such a loan as soon as congress shall authorize it.

That the United States be ready, if necessary, to bear more directly a share of the actual military burden, the administration appealed for expeditious consideration of the war department bill to raise 1,000,000 men by selective conscription.

For the important task of conserving food supplies, that the country may support itself and give to the entente the greatest possible advantage of its broad agricultural resources, the defense council announced plans for a national food commission under the direction of Herbert C. Hoover, who managed the great American work of relief in Belgium. At the same time the Agriculture department again appealed to American farmers to do their share in the war by making every farm do its best for the country.

The proposal for a bond issue to make possible a monumental credit for the allies already has been approved by some Democratic and Republican leaders in the senate and house and the administration expects it to be presented formally in the congress within a few days and approved by the end of next week. Some details remain to be worked out, but it is hoped a loan of possibly $3,000,000,000, to be extended without American profit, will be available within three weeks, or a month at most.

REPORT RAIDERS OFF THE COAST

Boston, April 8.—The Boston navy yard received a wireless report from "a British vessel" today saying she had sighted a "suspicious vessel or object" at 3:15 a. m. off Nantucket. This is the same vicinity that a mysterious vessel was reported yesterday. The message received at 11 a. m. read: "Sight suspicious vessel or object forty-five miles south, 6 degrees true west from Nantucket light vessel at 3:15 a. m. today." Signed "British vessel."

Washington, April 7. — Reports of German commerce raiders off Atlantic ports were flashed along the seaboard today and all shipping practically was tied up while naval patrols went out to establish the identity of mysterious ships reported near the lanes.

It was the first breath of war at the doors of America, and it sent a thrill through the country.

The first report came from the Nantucket lightship, which saw a strange vesel passing west at 7:00 o'clock this morning and promptly reported it to the Boston navy yard and the Navy department. Destroyer flotillas are at sea in the vicinity and presumably they heard the wireless warning which swept the coast line and set out to find the mysterious craft. Meanwhile shipping was warned not to venture out.

Soon afterward a report of a raider off the Virginia capes came from Hampton Roads, where shipping also was held in port while armed craft went to sea to investigate.

SOUTH AMERICA TO ENTER WAR?

Rio Janeiro, April 8. — The league allies has passed a resolution requesting the Brazilian government to immediately declare war on Germany.

Washington, April 8. — Early entrance of several of the South and Central American nations into the war against Germany is regarded here as practically certain. Brazil, aroused by the sinking of her steamship Parana, is expected to become a belligerent this week and it is assumed that her lead will be followed promptly by other countries.

American officials continue to watch closely every move in Mexico, but little real anxiety remains. It is believed now that German machinations in that country have failed and that the worst that may be expected from that quarter is a declaration of neutrality.

VIGOROUS ASSAULT ON WEST FRONT KEPT UP

London, April 10. — The British offensive between Lens and St. Quentin, with which the spring operations have been opened and which is still in progress, has proved even more successful than the earlier accounts indicated.

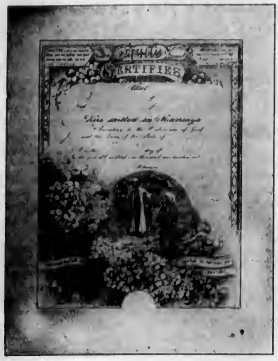
General Sir Douglas Haig today reported that yesterday's captures exceeded 9,000 men, while forty guns fell into the hands of his troops.

Under blinding snow squalls with intermittent flashes of sunshine, the British pressed their attack against the Germans today all along the line from a point south of Cambrai to the vicinity of Lens. So much booty was taken in the first rush of this new assault that it has not all been reported, but it is believed a large number of guns were captured.

Yesterday's fighting and gains far surpassed the first days of battle of the Somme last July. The Canadians today commanded the Vimy ridge and were reported to be well beyond it at some points.

More villages were captured today in the direction of Cambrai and the fighting there was intense.

Clearing weather yesterday afternoon permitted the airplanes to detect German trains moving toward the rail head, apparently for a counter-attack on Vimy ridge. This fact was reported to the artillery and all long-range guns for ten miles around were concentrated suddenly on the indicated point in what probably constituted a new record for long distance barrage fire with heavy guns. Thus the plans for a counter-attack were absolutely destroyed before the reserve troops could detrain.



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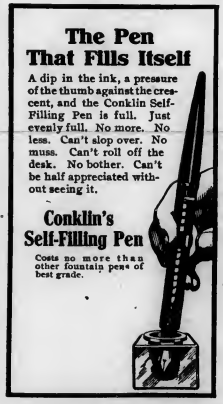

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, APRIL 19, 1917. No. 16.

IN MENNONITE CIRCLES

A class of sixteen was received into the membership of the First church Philadelphia on Good Friday night.

The Second church of Philadephia celebrated Easter with a special service, consisting partly of appropriate music. At the morning service eight were received by the rite of baptism.

Bethany church, Quakertown, received ten new members into its fellowship. Four were baptized and were received by the right hand of fellowship on Good Friday and five others were received by letter the following Sunday.

Bro. Peter Jansen of Beatrice, Neb., made an interesting and impressive address on Russia at Haverford College, Pa. During his stay in the vicinity of Philadelphia his visit was greatly enjoyed by a number of the brethren, among them the editor.

Sister Nellie E. Hazelett, writing from Wolfsburg, Pa., has the following interesting report to make for the Napier (Pa.) Mennonite church:

The Napier Mennonite church has just organized Sunday school with the Rev. H. G. Snyder of Roaring Spring as pastor and the following officers. The superintendent is William Amick. The assistant superintendent is William Hazelett. The secretaries are Miss Gladys Amick and Nellie E. Hazelett. The treasurer is John Shaffer and the librarians are William Barley and Wm. Slick. Mrs. James Daugherty has charge of the Home department, Mrs. Jennie Ritchey has charge of the Cradle Roll department, Miss Mayme Dull has charge of the Temperance department and Mrs. Nettie Ferguson has charge of the Missionary department. We are also arranging to have a Teachers' Training class. We also have the following teachers: George Amick, teacher of the Men's Bible class; Mrs. Jennie Ritchey, teacher of the Women's Bible class; Nellie E. Hazelett, teacher of the Girls' Bible class; Mrs. James Daugherty, teacher of the Boys' Bible class; Mrs. Annie Herline, teacher of the Primary class, and Mrs. Nettie Ferguson, teacher of the Beginners' class. We are arranging to have a better Sunday school in the future than what we have had in the past. We are trusting in the Lord for His help and guidance.

A committee of the Beatrice (Neb.) congregation carried the following document to Washington and placed it in the hands of the proper authorities. The subject matter relates to things which all Mennonites hold in common:

Beatrice, Neb., March 31, 1917.
To his Excellency,

Honorable Woodrow Wilson,
President of the United States,
Washington, D. C.

Mr. President:

Some forty years ago thousands of our people, the so-called "Mennonites", left their homes in Germany and Russia in order to avoid military service and training of all kind. Our ancestors had left Holland centuries ago for the same reason.

We naturally turned our faces towards the United States of America where the Constitution guarantees every citizen the right to serve God according to the dictates of his own conscience.

During the year 1873, we sent several of our leading men as delegates to America to spy out the land and to inform themselves regarding the, to us, all-important matter of freedom from military service. They were assured by high American officials, including President Grant himself, that we would never have to fear compulsory conscription.

We try to follow the doctrine of our Lord Jesus Christ, as stated in St. Matthew 5:44: "But I say unto you, love your enemies; bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you."

We were, and are today, devoutly thankful for the open door tendered us at that time by the United States of America.

Being predominantly an agricultural people, we settled on the prairies of the western states, then a wilderness.

We have conscientiously and successfully helped to develop the Middle West and have rested secure in the knowledge that a beneficent government was watching over our destiny.

We have become loyal and law-abiding American citizens and love this country of our adoption.

We are now informed that the congress of the United States contemplates the enactment of a compulsory military law and our prayer to you, Mr. President, is that you may use your great influence with the congress, to preserve and maintain for us, under the new law, the exemption from all military training and service, which we have enjoyed so far and which has been repeatedly granted us by the Federal Militia laws and those of the various states in which we reside.

Our brethren in Canada have been quite recently re-assured by the Canadian government that their exemption from military service and training will be respected to the utmost. This, in spite of the World's war, in which Canada is taking so prominent a part.

We trust, Mr. President, that you will give this, our petition, your earnest consideration. A reply to Bishop Gerhard Penner, Beatrice, Nebraska, will be very much appreciated.

We are, with assurance of our great respect,

Yours very faithfully,
Gerhard Penner, Chairm.

Members of the Committee:
J. K. Penner
J. Pener, II
Herman Wiebe
Peter Jansen
Samuel D. Ruth.

Jubilee Celebration.

Providence willing, the Bethel Mennonite church near Fortuna, Mo., will celebrate the fiftieth anniversary of its founding Sunday, April 22, 1917, with appropriate all-day services and herewith invites the friends far and near to come and participate in the celebration of this glad event to His name's honor and glory.

We will meet guests at Versailles on the Rock Island Ry., or at Tipton or Fortuna on the Missouri Pacific Ry. if they inform us to that effect.

By order of the committee.
D. D. King, Pastor.

ORGANIZED EFFORTS THAT BROUGHT RESULTS

Philadelphia, Pa., April 12, 1917.
To the Editor of the Mennonite:

I wish to write about a contest we had in the First Mennonite church Sunday school during December, January and February. The contest was organized to stimulate its interest in Sunday school work and to increase the membership of the school. The Adult department of which the Men's class is a part, was divided into two groups. The ladies and the men. No! it was a walk-over for the ladies.

The points were awarded on the percentage of the class present, on new members brought in and on former members brought back. The Men's class saw and seized the opportunity of good work. In December we divided the class equally into two parts and appointed Bro. Harry Braun of Section A and Bro. Irving Hunsberger of Section B. The two sections worked valiently and during the three months of the contest eight new members were brought into the class and three former members were brought back. Although the school contest is over we decided to continue ours and since March 1 two new members have been added and another former member brought back.

The climax of the school contest was reached on March 29 when the ladies, as a forfeit for losing, entertained the men in the lecture room of the church. Although the ladies lost the contest, they showed good spirit and gave us a splendid evening. Mr. D. Z. Hauck, teacher of á ladies' class, was master of ceremonies. Mr. Hauck's brother, who is a musician of note, led the orchestra, which rendered many fine selections during the evening. We indulged in an old-fashioned spelling bee, guessing contests and listened to our Sunday school superintendent, J. B. Bechtel, who

talked on the results of the contest.

The evening closed very pleasantly when the ladies served a collation about ten o'clock.

Following are some of the visible results, as they affect the Men's class: Of eighteen new members to the Adult department of the school eight came to the Men's class.

In January our average class attendance per Sunday was 18; February, 25; March, 22.

On Good Friday evening the following members of the class were baptized and received into the church: Bro. Max Hirsch, Albert Wagner and John Rauland.

The wife of Bro. Hirsch, the mother of Bro. Wagner and the son of Bro. Wayne Kratz were also baptized and received into the church. Bro. Paul Kimsey's wife was received into the church by the right hand of fellowship.

At the April meeting of the class the contest was voted a success and a motion was made to continue it as long as results were obtainable.

Oliver M. Kratz.

EUROPEAN BREAKDOWN

Christianity has not failed in Europe. Mohammedanism may have failed. Roman Catholicism may have failed. Greek Catholicism may have failed. The Anglican church may have failed. The Lutheran church may have failed. The Non-Conformist churches may have failed. Christianity has not failed. It never breaks down.

That Germany has a state church is no assurance that the spirit of Christianity prevails in the country. That England has a state church is no proof of dominent Christianity there. There still is form without substance, sound without sense, outline without reality.

Does Turkey think that she can follow a religion which would put every non-adherent to the sword as the price of his non-conformity, and thus live on and on in a world which has moral government, and never be called to account for her diabolical crimes?

Does Russia, with hands stained with Kishineff blood, with the record of maintaining the most frightful exile system ever inaugurated or supported, as unjust and unscrupulous in internal affairs as a nation can be, expect to continue in a moral government without ever suffering penalty for nameless and innumerable crimes?

Does Belgium, with the inhuman outrages of King Leopold fresh in mind, with thousands of the natives of the Kongo region moldering back to mother earth, and hundreds more showing stumps where hands and feet were, expect to proceed peacefully and happily through a world where moral government exists, regardless of these atrocities?

Does England, with eternal discredit for forcing the opium curse upon helpless China, in order to fill her own coffer with gold, notwithstanding the blight and ruin and devastation of the Chinese mind and soul, expect quietude and composure in a moral world just as though she had been guiltless of these unscrupulous crimes?

Does France, with its record of atheism, and infidelity, and social impurity, and its general effort to dethrone God Almighty, expect the protection of high heaven while committing such crimes against the Author of moral government?

Does Austria, with her religion shot through with all kinds of moral crimes, and with her record of conquest and oppression expect to go scot free in a world where causes bring results, and actions have effects?

Does Germany, given over to the rationalism which would undermine the Protestant faith, constructing its new theology over the beer mug to the throtling of vital Christian spirit, expect the God on whom she calls for protection to turn a listening ear in her extremity?

The European war is a consequence. The preceding paragraphs hint at some of the causes. God is not mocked forever. Those who are bad must suffer the penalty of their badness. Those who are good must suffer the penalty of a weak goodness because they didn't stop the badness. In his second inaugural, President Lincoln raised the question whether every drop of blood brought by a slave driver's lash might not require another drop of blood drawn by the sword as a necessary atonement. When men try to take the place of God, something happens. When a nation unseats God, and itself takes the reigns of government, something serious happens.

Christianity has not broken down in Europe. These substitues for Christianity have broken down, sadly, completely, emphatically. It is time for men to come back to spiritual sanity, in Europe, and in Asia, and in the United States. Here we are pleasure mad, and sin blind. We are greed mad, while our eyes are holden with iniquity. We are mad with selfishness, while others are told to root or die. The Christian name is being extended more and more here at home. If the Christian spirit keeps pace, well will it be for this country.

No war ever was fought with the spirit of Jesus Christ prevailing on both sides. When such spirit is dominant, methods will be discovered to obviate a clash. But Christianity must have a chance. Greed, and selfishness and sin must not stand in the way. These have caused the trouble in Europe. Cut them out, call upon God with a true heart, and strife ceases.—Rel. Tel.

SECOND ALL-MENNONITE CONVENTION,

Held at Carlock, Illinois, Aug. 30-31, 1916.

(The secretary of the All-Mennonite convention requests that the following report be inserted in the Mennonite. Although the convention was held some months ago and many of our readers have heard much of it from other sources, we are glad to publish and so make a matter of record the report sent to us for this issue. We trust that our readers will get from it a measure, at least, of the edification that those of us who attended enjoyed.—Ed.)

The second All-Mennonite convention met under very favorable conditions. Carlock is a thriving village, located in the midst of a prosperous agricultural community, many of the residents being Mennonites. The congregation at Carlock had just recently completed a beautiful and spacious church, in which the meetings of the convention were held. Ideal weather and good roads were among the blessings enjoyed. Five Mennonite churches of that vicinity had joined hands in entertaining the numerous visitors for the convention. And right well did they care for all the guests. It was the hearty welcome extended which made every visitor feel at home at once among the brethren of that community.

Many visitors had come from afar — from east, west, south, north — even as far as Manitoba. When the time for opening the meeting arrived the large church was almost filled with people, many of whom were strangers to each other. But all realized that a common fellowship and bond of faith had drawn them together in this convention. And this feeling grew stronger and deeper as the meeting progressed, as voices were mingled in songs of praise, and all bowed together in prayer before the throne of grace, as ideas were exchanged and it was found that all stood on common ground.

At 10 o'clock the meeting was called to order by the vice-chairman, P. H. Richert, of Goessel, Kansas. Clinton Lehmann of Chicago was asked to lead in the singing, and when under his able leading the congregation joined enthusiastically in the hymn, "Come, we that love the Lord—We're marching to Zion", the strangeness was gone, fellowship was established. The chairman then read I John 4, followed by a few well chosen remarks, whereupon a number of persons offered brief prayers.

J. H. King, pastor of the church, welcomed the visitors to the convention in brief but fitting remarks, closing the same by calling attention to a large motto on the wall, on which were these words, "Let us get together, by working together and praying together," whereupon he asked all present to join in the Lord's Prayer. This beautiful suggestive thought followed by the fitting action deepened the spirit of fellowship.

Brief responses were now made by representatives of the branches of the denomination, the remarks being of a statistical and historical nature. C. R. Egle responded for the Defenseless Mennonites, Andrew Vercler for the Central Illinois conference, W. S. Gottshall for the General conference, A. B. Yoder for the Mennonite Brethren in Christ, N. E. Byers for the Old Mennonites and Amish, Jos. Berky for the Western Progressive Amish Mennonites, H. H. Ewert for the Mennonites of the Canadian North. These short statistical talks were very informing, and it is to be regretted that they were not reduced to writing so that they might have been published.

A short business session was now held. The minutes of the first All-Mennonite convention were read and approved. The chairman appointed the following committees:

Committee on Resolutions — N. E. Byers, S. M. Musselman, A. B. Yoder.

Nominating Committee—W. S. Gottshall, Aaron Augsburger, D. N. Claudon, J. A. Huffman, Benj. Birkey.

The morning session was closed with prayer by J. H. Langenwalter.

The afternoon session, which was opened with prayer by E. W. Graybill, found the church filled with people. It was necessary to open the class rooms to accommodate all who came.

Development of the Sunday school among Mennonites was the general subject for the afternoon session. Brief historical sketches of the origin and growth of the

Sunday school work in their respective branches were given by different persons. The speakers were Aaron Augsburger, A. B. Yoder, J. F. Lehmann, D. N. Claudon, N. E. Byers, H. H. Ewert.

The talks and discussions which followed proved to be quite interesting. It was evident that the Sunday school is given much attention in almost all the different branches and sections of the church, and that it is appreciated as a valuable adjunct to the great work of the church.

A question box on Sunday school matters, conducted by S. M. Musselman, was the means of bringing out many valuable thoughts and suggestion on practical Sunday school work.

"The Sunday School as a Soul-Saving Institution" was the subject of an address given by J. A. Huffman, which contained many important truths.

Publication is a vital factor in the development of the denomination. It was a happy thought to give this interest some attention. An exhibit of various publications and books had been prepared. The publishing enterprises of the different branches were briefly reviewed by J. F. Lehman, C. R. Egly, J. A. Huffman, and Brother Ramseier.

The afternoon session closed at 4:30 p. m., with prayer by Val. Strubhar.

The Wednesday evening session was begun with a brief song service, led by Clinton Lehmann. The devotional service was conducted by John Kennel.

After some business matters had been disposed of, the Sunday school question box, carried over from the afternoon, was continued. It may be helpful to list here a few of the questions which were considered: What is destructive criticism? Should the stories of the Old Testament be taken literally or historically? How may a teacher interest children three or four years of age? Should Kindergarten work be done in Sunday school? What is meant by "Graded Lessons"? What can be done to interest and hold the boys after the age of fifteen? Should an unconverted teacher be allowed to teach? Is the growing tendency to consider the church and the Sunday school separate institutions proper?

In his address on the subject, "Religious Education as a Church Problem" N. E. Byers hit upon some of the most pressing problems of vital interest to the church of today. That the future of the church will be very closely linked together with the future of its schools was deeply impressed upon all.

The evening session closed at 9 p. m. with prayer by H. H. Ewert.

Thursday morning devotional exercises were led by Emanuel Troyer.

H. K. Carroll, who for many years has been in charge of the U. S. religious census, was present and addressed the convention on the subject of "Unity and Peace."

On the subject, "Mennonites as Pathfinders in American History", a paper prepared by C. Henry Smith, was read by Bro. Niswander. Much valuable material from Mennonite history was packed into the article.

"Strategic Issues Faced by the Twentieth Century Mennonites" was a fruitful subject in the hands of Valentine Strubhar. Non-resistance, worldliness, simplicity, women's suffrage, home life, colonization, education were given much prominence.

Pregnant with timely thought was the address given by J. A. Huffman on the subject, "The Church in a Transition Stage."

In the general discussion which followed, the temperance movement came under consideration. The question was raised how this convention stands with regard to the saloon—for or against. Those who favored the saloon being asked to raise their hands, not a hand was raised. Asked how many opposed the saloon very many hands went up all over the great audience.

As the Educational committee of the General conference had met in session on the occasion of this convention, S. K. Mosiman upon request presented a brief review of the work of this committee to the convention.

Thursday afternoon session was opened with Scripture reading and prayer by Jacob Sommer and a business session followed.

The treasurer, Valentine Strubhar, reported a deficit of $128.76, this deficit arising from the publication in pamphlet form of the minutes and addresses delivered at the first All-Mennonite convention. In order to remove this deficit a collection was taken which practically cancelled the same.

For the purpose of ascertaining approximately the presentation from the different branches of the denomination a count was taken with the following result:

Central Illinois Conference	261
Mennonite Brethren in Christ	7
General Conference B	35
General Conference A	25
Defenseless Mennonites	28

As 519 persons had registered their names as visitors at this convention, it is evident that the above figures are not complete.

The following resolution was adopted:

Resolved, that a committee of three be appointed by the chair to formulate a petition to the President of the United States, asking that he use his office and power against any legislation requiring compulsory military education, and that such petition be carried to the President of the United States by a committee of two persons elected by this convention.

Resolved, that every Mennonite present be given the privilege to vote by ballot for the two persons to compose the committee to carry the petition to the president, and that the two highest be considered elected. Also that a collection be taken to defray the expenses.

To act as the committee under the latter resolution Jacob Snyder and J. A. Huffman were elected.

S. M. Musselman and J. A. Huffman, appointed to draft the resolution to the president, submitted the following report which was adopted:

We, the committee appointed to formulate a petition to the President of the United States, asking him to use his office and influence against indiscriminate compulsory military training, beg to submit the following information and recommendation:

1) Congress is about to adjourn, and in all probability no legislation will be enacted until after the election and inauguration.

2) We recommend that the committee be authorized to wait until the time that next congress is about to meet and the legislative program becomes known, and shape the petition accordingly.

3) We would ask that the convention authorize this petition, when formulated, to be carried by the committee elected to the President of the United States after it has been signed by the president and secretary of this convention.

The report of the Committee on Resolutions was adopted as follows:

Recognizing with gratitude the providence of God that brought together the representatives of the various branches of Mennonites in this convention, be it resolved,

1) That we express our gratitude to the Carlock and co-operating churches for the excellent entertainment given us in their church and homes.

2) That, beause of the great importance of religious instruction for the salvation of souls and the upbuilding of true Christian character, we believe that steps should be taken to make such preparation as will enable us, as opportunity is offered, to provide more thorough and adequate teaching of religion to supplement the secular instruction given by the state in our public schools.

3) That the unity of spirit pervading this convention be further promoted, a) by reading each other's periodicals; b) by exchanging evangelists and Bible teachers; c) by visiting each other's conferences; and, d) by prayer and fellowship.

It was agreed on motion that the third All-Mennonite convention be held in three years, that is, in the year 1919.

With regard to the papers read at this convention it was resolved: That each writer is requested to publish his paper in his own church paper. Other papers can then copy if they choose to do so.

Resolved, that the minutes of these conventions be published in our church papers.

A letter to the convention from J. W. Kliewer, president of Bethel college, was read in which he expressed his regret that he could not be present, and further says: "I am praying that the Lord may abundantly bless the meetings so that the different branches of the Mennonite church become better acquainted with each other, and the possibility of working together for the great kingdom of Christ may come nearer through this convention. I hope that arrangements will be made to continue these conventions from time to time. If a vote should be taken on this question, please count me as voting for their continuation."

Considerable prominence had been given on the program for Thursday evening to the cause of missions. But unfortunately a number of missionaries, to whom topics had been assigned, could not be present. Yet this part of the program was worth while.

Missionary P. W. Penner of India gave a carefully prepared study on the hopeless pagan religions of India.

Katy Bredimus of Turkey gave a vivid insight into the "Present Conditions in the Land of the Sultan."

With this the program for the convention had come to its close. For two days more than five hundred Mennonites from many states, from great distances, from different surroundings, antecedents, practices, and conferences had joined in these excercises, united in the prayers, listened to the addresses, participated in the discussions, given expression to the various angles of thought, and had found that among all the su-

(Continued on page 5.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail matter.

EDITORIAL

Institutions, designed for the training of Christian workers, will do well, if, like Moody institute of Chicago, they offer a special course in evangelistic music. The importance and value of music in divine service has always received recognition, but with modern Christian aggressiveness there has grown up a new type of sacred music calling for methods that effectively assist in the work of bringing Christ to the churchless masses.

The editor has been requested by the Merchants' association of New York to call the attention of pastors and churches in your district of circulation to the desirability of teaching people the iniquity of the house-fly. This we herewith do. It is our business to encourage our readers to arm for battle against all types of iniquity, especially the kinds that bring moral and spiritual death. In this case, as we now know through the results of scientific investigation, the physical welfare of humanity is threatened and we feel it our duty to concern ourselves about bodies as well as minds and souls. In some quarters it has been seriously suggested that the public mind would be kept constantly upon the fly danger if, instead of calling Mr. Fly the house-fly, we rename him the typhoid-fly.

A PROMINENT AMERICAN OF GERMAN BIRTH MAKES STATEMENT

Every person of German birth or descent has, no doubt, heard of that grand old man and uncompromising champion of righteousness, Mr. Rudolph Blankenburg, former mayor of Philadelphia. Mr. Blankenburg has for more than a generation been in the front ranks of those who are always ready to act and speak for right and do their part when opportunities for philanthropic offer themselves. During the time of the great Russian famine some years ago Mr. Blankenburg was sent with a number of cargoes of foodstuff, to be distributed for the citizens of Philadelphia to the starving Russians. In the course of his work there he came in contact with the Mennonites and in his reports home he spoke very favorably of the Mennonites as Russian citizens. Being of German birth and so prominent a citizen, people naturally looked to Mr. Blankenburg for a statement bearing on the present war situation. Mr. Blankenburg did not disappoint. This is his message:

"Our Country.

"In this hour of stress and strife it behooves all citizens of German birth or descent to declare their unflinching allegiance to the country of their adoption and to show by word and deed that they are true and unfaltering Americans. Deeply distressed as we are that the century-old friendly relations between the fatherland and our great Republic have been severed, much as we deplore the circumstances that have led to this unavoidable step, our duty is plain. We have sworn troth to the flag and we shall follow the flag.

"We sought a home in the new world and found it. We were invited and welcomed under the Declaration of Independence, under the Constitution and under laws that assured us equal rights with those who had come before us. Now let us show that we are worthy of this high privilege, that we are worthy of American citizenship.

"On attaining citizenship we forswore fealty to the potentate under whose scepter we were born, a fealty which we disowned, for we abhorred being slavish subjects of king or prince when liberty beckoned us from beyond the sea and offered us equality among all men. This, therefore, is our home, the country of our choice.

"We still love the country of our origin, we cherish the old fireside, the ties of affection and friendship that bind us to family and home. We hope and pray that ere long peace shall return and that good will will take the place of enmity and contention in this world.

"To our president and to our common country we send greetings. Our acts will show how we condemn and scorn the "hyphen" so unjustly bestowed upon us as a class. We are not German-Americans, but Americans of German birth or descent, and as Americans we shall live and, if need be, die."

THE ARMENIAN SITUATION

By Viscount Bryce, Former Ambassador to United States.

In the history of the early Christian church there are no figures so glorious, none which have continued to be so much honored by the church all through its later days as those of the martyrs, men and women who from the time of Nero down to that of Diocletian sealed with their blood the testimony to their faith, withstanding every lure and every threat in order to preserve their loyalty to their Lord and Master, Christ.

In our own times we have seen this example of fidelity repeated in the Turkish Empire, and it is strange that the Christians of Europe and America should not have been more moved by the examples of courage and heroic devotion which the Armenian Christians have given. Of the seven or eight hundred thousand of Armenians who have perished in the recent massacres, many thousands have died as martyrs. I mean they have died for their Christian faith when they could have saved their lives by renouncing it. Perhaps this has not been realized even by those who in Europe or America have read of and have been horrified by the wholesale slaughter and hideous cruelties by which half of an ancient nation has been exterminated. They can hardly understand how there should be religious persecution in our time; so let me try to explain.

It was not religious fanaticism that led the present rulers of Turkey to seek to root out Christianity. So far from being fanatics, most of these men, though nominally Mohammedans, have no religion whatever. Their aim was political. They wanted to make the whole Turkish Empire Mohammedan in order to make it uniform, with only one creed, and no differences between one class of subjects and another. They saw that the Christian part of the population, suffering under constant oppressions and cruelties, continued to turn its eyes westward and hope for some redress from the Christian nations; so they determined to eliminate Christianity altogether.

During these recent massacres, whenever any Christian would turn Mohammedan, his life was spared. It was only as a Christian that he was killed. Many a Christian child was torn from its parents to be brought up as a Mussulman. Thousands of Armenian Christian girls were sold in the market or distributed among Turkish officers to be imprisoned for life in Turkish harems and there forced into Mohammedanism. But many more thousands of Armenians, women as well as men, were offered their choice between Christ and Mohammed, and when they refused Mohammed were shot or drowned forthwith. For days and days together the bodies of Christian women who had thus perished were seen floating down the Euphrates.

Surely, the remains of this suffering nation could make no stronger appeal for pity and help to the Christians of America than they make through these martyr deaths. Only a remnant is now left to whom charity can be extended. It is still a sorely afflicted remnant. Some in territory, occupied by the Russian army, though safe from their ferocious enemies, are in sad need of help to rebuild their homes and cultivate once more their ravaged fields. The condition of others is even worse. They are barely supporting life in the deserts of northern Syria where their oppressors watch their sufferings under hunger and disease and refuse to alleviate their agonies. There is still, however, a chance for relief from without to reach them, and their friends in Europe hope that generous charity of America, much as it already has done, will respond once more to the appeal made to it to send aid to these helpless survivors of an ancient Christian people.

WINNING SOULS

Some one asked Dr. Lyman Beecher, in his old age, "What is the greatest of all things?" The sturdy veteran replied, "It is not theology; it is not controversy; it is saving souls." He had been the king of the American pulpit; but, as he looked back over his noble career, he felt that the greatest good that he had accomplished was in leading guilty and polluted souls to their only Savior. David Brainerd, one of the most celebrated of our missionaries, while he was laboring among the poor, benighted Indians on the banks of the Delaware, once said, "I care not where I live, or what hardships I go through, so that I can but gain souls to Christ. While I am asleep, I dream of these things; as soon as I awake, the first thing I think of is this great work. All my desire is the conversion of sinners, and all my hope is in God." Our blessed Master came into our sin-cursed world to seek and to save the lost. To convert men to Christ by the aid of the Holy Spirit was the master-purpose of

Paul and his fellow apostles. The most successful preacher of modern times was Spurgeon; and he once asked me the question, "How far do your ablest American ministers aim mainly at the conversion of souls?"

The question that my beloved British brother asked me I would propound to every young preacher that reads these lines. No minister is likely to succeed in anything that he undertakes with only half a heart; he can never do what he does not even attempt to do. You may produce much valuable and elevating thought; you may argue ingeniously against current skepticism; you may unfold sound principles of morality; you may say many eloquent things about "developing humanity", and in behalf of benevolent reform; but if you stop short of leading souls to Jesus Christ, then your ministry will be, at the most vital point, a failure. The Bible declares that "he which converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins". A single soul was a sufficient audience for the Son of God at the well of Sychar and in the inquiry room of Nicodemus.

Aim then, my brother, to make your preaching direct, pointed individualizing. Let every unconverted person in the house be made to feel, "That means me." "Thou art the man," sent Nathan's parable into David's heart like an arrow. Do not be afraid of any sinner in the house; and pray God to help you love every sinner before you so fervently that you will tell him plainly that if he does not repent and accept Christ he will be lost forever. Do not be afraid of the word "hell" any more than of the word "heaven". It is sheer cruelty to conceal from your hearers that the wages of sin is death. If you are faithless and cowardly, the blood of souls will be found in your skirts. Preach, therefore, plainly, lovingly, and pungently the guilt of sin and the doom of sin, and pray that every impenitent soul before you may be convicted by the Holy Spirit. Deep conviction of sin generally produce deep conversions; shallow convictions produce shallow Christians. Put in the plowshare of divine truth, and then bear down on the beam; if it reaches to the roots of sin, and tears them up, all the better. when you have made a sinner see himself, then try to make him see his Savior. Then point him to the all-sufficient Redeemer.

Only a part of your work in soul-winning is likely to be done in your preaching. The most important part will be done when you are face to face with an awakened person. Be on the lookout for such persons. During your pastoral visits you will encounter inquirers, and you should rejoice to converse with them. When I discovered several such cases during my calls in one afternoon (in 1856) I hailed this fact as a token of the Holy Spirit's presence, and I summoned my church officers, and appoined several services every evening, which services resulted in a large number of conversions. Always be on the watch for the presence of the Holy Spirit. Listen for the first drops of heavenly blessings; then gird yourself for the happy work. In dealing with an awakened soul, your prime duty is to co-operate with the Holy Spirit, and therefore you must pray fervently for his guidance. Endeavor to ascertain just what it is that is in the way of the inquirer, and what it is that keeps him from surrendering to Christ. If it be some bad habit or evil practice, then that evil practice must be abandoned. If it be some sin, cherished in the heart, then he must yield, even if it be like plucking out a right eye or cutting off a right hand. In most cases the chief hindrance lies in a wicked, stubborn heart.

We must shut the inquiring soul up to Christ. The experiences of inquirers may differ as much as their countenances; but in two vital particulars all cases must be treated alike. Every sinner must cut loose from his sins, and must cleave to the Lord Jesus. No one is soundly converted, and no one should join the church, until he has joined himself to Jesus Christ. This is the only infallible test. It is not enough to "feel happy"; it is not enough to say, "I am trying to be a Christian"; no soul is safe until he has surrendered unconditionally to Christ, and has been "born anew" by the Holy Spirit. Do not "count noses" too hastily, and do not be so ambitious to swell the number of your church that you will rush the unconverted or the half converted into it. It will be your folly and may be their ruin.

In addition to your conversations with such awakened persons as you may encounter in their homes, or such as you may call on for conversation, it will often be wise to appoint inquiry meetings. Do this when you discover a need for such meetings, and not as a mere empty form. Some zealous ministers insist that such a meeting should be appointed after every preaching service; but suppose there are no inquirers to meet; then the very word becomes a solemn farce or failure. When there are no inquiring souls, be exceedingly careful as to whom you allow to go in with you. Surely you would not call in the first person that happened to go by your door to treat one of your family that was dangerously sick. Converse with each inquirer as closely as possible, and as concisely. Bring each to the point at once. Have God's Word in your hand as well as in your memory, and be ready to use the right passages for the right case. Encourage the inquirers to pray themselves. Do not begrudge the time or labor required to help a halting or perplexed soul. Hand-picked apples keep the longest. Individual labor with each inquirer is indispensible. The happiest hours you will spend in this world, my young brother, will be those that you spend in leading sinners to the Savior. "He that is wise winneth souls." — Theo. L. Cuyler. —Sel.

SECOND ALL-MENNONITE CONVENTION

(Continued from page 3.)

perficial and necessary diversity there was a surprising unity in essential things, — essential not only from the standpoint of Christians in general, but of Mennonites in particular. As during this continued fellowship the superficial strangeness vanished, there was discovered a fundamental likeness and unity, and all felt drawn closer together by "the unity of the spirit in the bond of peace".

So, with hearts rejoicing at the realization of an enlarged Christian fellowship, the convention could engage in a period of prayer and thanksgiving to the Great Master and Author of our salvation, Jesus Christ. After this season of prayer all joined with deep affection in singing the beautiful hymn, "Blest be the Tie that Binds Our Hearts in Christian Love", whereupon J. H. King, minister of the local church, led in closing prayer.

H. P. Krehbiel, Secretary,
Newton, Kansas.

THE C. E. TOPIC

April 29.

Missionary Opportunities in Latin America.

Isa. 60:1-5.

The nations of South America are nominally Roman Catholic, but this is far from saying that their type of Christianity is on an equal plain with that of other Catholic countries. The world knows very little of the interior of the continent which, in its greatest portion, is as pagan as it was before Columbus ever sailed from Spain. To those who would find an excuse for not supporting South American missions because they already represent a type at least of Christianity, we would say, Be that as it may, so far as persons of European extraction are concerned, the great body of native Indians offer a field that has never been touched by Christian effort of any kind. Where there are millions of heathens, there is certainly room for mission activity and so long as it is not occupied that long must Christianity bear the blame of having neglected a field waiting for occupancy. On the other hand the Roman Catholic religion of South America may be called, as indeed a certain Methodist bishop did call it, baptized paganism. Types of superstition are allowed and encouraged which in other Catholic countries could not possibly exist. The church is corrupt, there are many instances of immorality among the clergy, the custom of charging money for many of the ministries of the church such as burial and marriage make it impossible for the poor to avail themselves of the church's help even though they might want it. Protestant Christians owe it to the Romanists to evangelize them. A tract which we herewith quote gives the reasons why, and this applies especially to the Roman Catholic continent of South America:

"We should evangelize Romanists:

"Because, first of all, we are commanded by our Lord to preach the gospel 'to every creature.' Mark 16:15.

"Because Romanism does not teach them the real gospel of Jesus Christ.

"Because Romanism does not encourage them to read the Bible.

"Because Romanism does not offer any assurance of salvation and peace with God for this life.

"Because Romanism does not teach them to 'come unto' Christ.

"Because Romanism denies them 'the right of private judgment', not only as to the Bible, but as to everything outside its own teaching.

"Because Romanism thrusts itself and the hierarchy, and the Virgin Mary and saints between the sinner and the Savior.

"Because Romanism substitutes a religion of works for salvation by faith.

"Because Romanism falsely gives the priests prerogative belonging to God—that of forgiving sins.

"Because Romanism continually takes money from them for 'masses for the dead' and other superstitious observances in which no real equivalent is ren-

dered—that could be more usefully employed in the spread of the gospel.

"Because Romanism does not satisfy their spiritual natures, and because they are as amenable to the influences of the gospel as any other sinners when brought face to face with it.

"Because wherever the gospel has been faithfully proclaimed in Roman Catholic lands, there have been conversions and the converts prove to be splendid Christian men and women."

An exchange publishes the following article under the title, "How a Paul of Today Fares in South America", which shows the hard road those must go who would work for the conversion of men and women in that continent:

"Those who think that missions in South America are an intrusion upon an honored branch of the Christian church hardly take into consideration the growing intensity of hatred which the peoples of Latin America seem to cherish towards the priests of Rome. Mexicans have ordered them out of the country. In Uruguay the revolt against the pardes takes a constantly deeper hold. In Peru the celebration of the 100th anniversary of the end of the Inquisition and the agitation for religious liberty indicate another approaching emancipation. Chile, two years ago, was stirred to the depths by the coming of a papal delegate whose program was to sell various church properties in order to remit the proceeds to Rome. Fifty thousand people paraded the streets of Santiago demanding his expulsion by the government. Hatred against Romanism is especially strong among Chilean students and workmen.

"The cruel temper to Roman clericalism is constantly experienced by the devoted Bible colporteurs who labor in the southern continent. Zamudio, selling Scriptures in 1912 to the Indians of Plateria and Chucuito in Peru, finds his customers imprisoned under false charges and robbed of their lands because of their determination to serve God. Virgilio, working from house to house in the valley of Huercuyo in 1913, was grabbed by two roughs and beaten severely by a priest, who then proceeded to burn his Bible pictures in the middle of the plaza. Bruised and with hat destroyed, Virgilio sought out the governor of the village. The priest followed and administered a beating to both the governor and his wife when the official took the colporteur's part. Virgilio, before his conversion, could neither read nor write. Now he is unwearied in travel and successful as preacher. He is constantly exposed to murderous attacks from the clergy. At Yanyos these came with armed drunken ruffians and riddled with bullets the door of the house in which he was supposed to be sleeping. The people, however, are friendly. At Laraos they filled the Municipal hall and crowded the little plaza outside. In the colporteur's presence more than sixty of the notables of the town warned their priest not to set foot in Laraos again. In Pinos, Virgilio was received with the ringing of bells 'as if I were the pope of Rome himself.'

"Clearly the myth of apostolical succession has fallen a long way below par in South America, but true apostles with Virgilio's Pauline temper and history are not without recognition."

THE S. S. LESSON

April 29.

Jesus Welcomed as King.
Jno. 12:12-19.

Golden Text—Jno. 12:13.

The Jews rightly understood that when the Messiah would come, as prophecy had promised, he would come as King, but they wrongly understood the idea of a Messianic kingdom of being merely an earthly super-kingdom with the Jew as super-man. It had to be revealed that the kingdom of Christ is not of this world and that Christ is a heavenly king. Yet, as King all kingly honors belong to Jesus. We understand a kingdom as a country over which a king rules. Theoretically, every subject in the kingdom owes absolute obedience to his king and every person and every bit of property belongs to the king without the slightest reservation. In worldly governments this idea of kings and kingdoms belongs to the past ages, but in the spiritual sense Jesus is the absolute Lord over the lives and posessions of His subjects. In His kingdom there is to be found the highest development of happiness.

The triumphal entry of our Lord was the one bright spot in the dark last days of His life. It showed to Him that there were those about Him who loved Him and sought to show their affections by bringing to Him the highest kingly honors. About Jesus were the disciples. They were sure that they were the choice ones of His coming kingdom and would enjoy His special favor. These hopes were to be realized not so many days after the event, but in a way that was far from what they expected. They were indeed His chosen, but they were chosen to go out into all the world to suffer, to testify, and finally to die. The high honors awaiting them on earth they were never to know but in heaven, in the eternal kingdom, their places are infinitely higher and better than those any earthly prince can give.

As King the Christ accepted the service of the crowd about Him. It is His kingly right to demand service. If we are loyal to Him (and it is our duty and to our great advantage to be so) we will be sure to show it by acts of service. In the day of His triumphal entry service was shown by the spreading of garments and the waving of palm branches. In our day the King's service takes a more practical turn. We serve Him by (1) confessing Him; (2) by living over His life in our lives; (3) by supporting His worship both at home and in His house; (4) by prayer; (5) by caring for His little ones, that is, the sorrowing, the poor and the miserable; and (6) we serve Him by waiting for Him and being ready for His coming. While we are waiting for His return our task consists in building up His kingdom upon earth. Our witness should be so earnest and so enthusiastic as to bring others also to accept Him as Lord and King.

Jesus was going forth to save the race on that great triumphal march. It was a divine task. We might glorify Him as a man, a teacher, a wonder-worker, a patriot and a martyr but our praise to Him would mean nothing but a denial of Him and His words if we did not recognize Him the Divine One who alone could be a Savior of men's souls.

His going up to Jerusalem was to suffering and death. The disciples did not then think of that although he had revealed to them the doctrine of the cross. One cannot be a true follower unless it is to follow Him in His humiliation and death. As he was to die for us so are we to die for Him. The glory of His kingdom can only be built upon the sacrifices of His followers. Too many are ready to hurrah and shout for joy when such things are popular. The test of loyalty does not belong to such actions; it comes out in being willing to be known as His enthusiastic and loyal follower at times when it is not only unpopular but dangerous to confess Him. The great crowd of Galilean pilgrims who made up the throng that honored Christ on the memorable day were simple-minded country folks who learned to love Him because of what they saw of Him. In a little while He was to encounter another crowd, the scribes and Pharisees, proud and unbelieving. To them He meant nothing but a rebuke for their hypocracy and from them He received no honor but persecution and death. While there are enthusiastic faithful ones we must never forget that the sinister forces of the wicked men of the world as they are looking over the crowds always prophecy injury and hatred to Christ and injury to His cause.

Many were noisy professors at that day. We often wonder where they were and why they were silent when another crowd was howling, Crucify Him, crucify Him!

The two most precious things on this side of the grave are our reputation and our life. But it is to be lamented that the most contemptible whisper may deprive us of the one, and the weakest weapon of the other. A wise man, therefore, will be more anxious to deserve a fair name than to possess it, and this will teach him so to live as not to be afraid to die.—C. C. Colton.

CONTRIBUTIONS

For Los Angeles.

Contributions received during the first quarter of 1917: Edwin Tieszen, boys' Sunday school class for Elmer Clark, $1.62; friend, Upland, Cal., $10; ditto, Beatrice, Nebr., $5; anonymous, $200; Paul Haury, S. S. class of boys for boys same age, $3; Abr. E. Showalter, birthday offering of S. S. class, $8; D. B. Duerksen, $10; Gussie Weber, beginners' S. S. class, for poor children, 38c; E. J. Neuenschwander, per H. J. Krehbiel, $5; Johannestal C. E., by Adolph Klassen, $5; offerings, $4.57; dues for sewing classes, 79c; D. B. Duerksen, a box clothing; "Circle girls", a box clothing; Aid society, by J. P. Vogt, two house dresses.

Yours truly,

E. F. Grubb.

4900 Aldama Street.

For the Sanitarium.

Following donations received during the month of March: C. W. Regier, Elbing, Kansas, $10; E. J. Neuenschwander, $5; J. H. Donner, Upland, Cal., $100; Mrs. Jacobine Brenneman, Delavan, Ill., $50; Rev. J. C. Mehl, Upland, Calif., $10; Mrs. Lizzie Weber, Cucamonga, Calif., $25; Mrs. Marie Dahlem, Alta Loma, Calif., $5; R. D. Kintzi, Upland, Calif., $5; Lizzie Ruth, ditto, $25; Mrs. J. S. Hirschler, ditto $20; Mrs. Helena Goerz, ditto, $25; Peter Penner, ditto, $5; Dan. Schmidt, $10; Rev. E. F. Grubb, Los Angeles, Calif., $10; Eymann Estate per J. J. Eymann, Reedley, Calif., $650; L. Franz, Warden, Wash., $10; J. E. Ruth, Kingfisher, Okla., $10; C. Langenwalter, Halstead, Kans., $10; Daniel Ruth, Upland, Cal., $100; J. J. Brandt, Cucamonga, Calif., $25.

Gratefully acknowledged,

P. J. Schmidt.

Upland, Calif.

NEWS OF THE WEEK

U-BOAT ATTACKS U. S. DESTROYER

Washington, April 17. — A German submarine, early today, fired on the destroyer Smith, about one hundred miles south of New York.

The presence of enemy submersibles in American waters indicates that the threatened German submarine blockade of American Atlantic ports has begun.

This announcement was made at the navy department:

"Reported from Fire island lightship to the naval stations at Boston and New York, at 3:30 a. m., on the 17th, an enemy submarine was sighted by the United States Steamship Smith, running apparently submerged. Submarine fired a torpedo at the United States Steamship Smith, which missed her by thirty yards. The wake of the torpedo was plainly seen crossing the bow. Submarine disappeared."

First information of the encounter came to the navy department in a roundabout way from the Boston navy yard, which picked up the Smith's report, saying she had been fired on by a German U-boat.

The Navy department, after communicating with Fire island, Boston, New York and some other points on the Atlantic coast, announced that the report of the Smith's encounter had been substantiated by official investigation.

SEEK TO SPEED UP ARMY BILL

Washington, April 17.—Determined efforts to hasten action in congress on the administration's war army bill with its selective draft provisions were begun today by President Wilson and Secretary Baker. They take the position that further delay will endanger the war plans against Germany.

The president discussed the situation at length with Chairman Dent, of the house military committee and later called in Representatives Mann and Lenroot, the Republican leaders of the house. Secretary Baker appeared twice before the house military committee, the second time at a night session.

Opposition to the draft principle, particularly among House Democrats, was taken up at the cabinet meeting, and afterward it was indicated that the full influence of the administration would be concentrated on the passage of the army measure.

The senate committee voted favorably today on the selective draft feature and will report the bill tomorrow with that feature retained. There was no roll call but three senators were said to have been opposed to this feature.

Two others opposed to the draft were absent.

WASHINGTON TO RECEIVE ALLIES' REPRESENTATIVES

Washington, April 15. — With the assembly of the most momentous international conference ever held in this country only a few days distant, officials of several executive departments of the government devoted themselves today to making final preparations for greeting the distinguished men Great Britain and France are sending here to discuss war problems.

State department officials directly responsible for the details of the arrangements conferred in an effort to have no mark of courtesy lacking.

Those familiar with official etiquette abroad say that the sending to this country of men like British Foreign Secretary Balfour, French Minister of Justice and former Premier Viviana, and General Joffre is almost without precedent. Not only does the trip here require much more very valuable time than the various European war conferences, but it submits the high officials to real dangers from mines and submarines, not experienced in crossing the continent. It is known that the present trip was taken only with the deepest foreboding quickened by memories of the loss of Lord Kitchener.

The preliminary committee of welcome, consisting of Third Assistant Secretary Long, representing the State department; Rear Admiral Frank P. Fletcher and Commander D. F. Sellers, representing the navy, and Colonel Robert L. Michie, Lieutenant Colonel Spencer Cosby and Captain John G. Quekemeyer, representing the army, is ready to leave for the port of arrival at a moment's notice. The emomittee will welcome the commissioners and accompany them here on a special train. A formal reception will greet them here, at which the highest officials of the government will participate.

CUBA'S ARMY FOR U. S.

New Orleans, La., April 14.—President Menocal of Cuba has announced in Havana that the entire Cuban army of 25,000 men will be placed at the orders of the United States government for service throughout the war with Germany, according to Eduardo R. Mendez, a Cuban sugar planter, who arrived here today. Mr. Mendez said the selection of officers who speak English had begun.

Twenty-five thousand volunteers will be recruited to take the place of troops sent to the front or distributed wherever the United States wishes to use them, Mr. Mendez said.

SEVEN BILLION BILL IS PASSED

Washington, April 14. — The United States government today took the first big step in its program of cooperation with the allies to overthrow Prussian autocracy. The house, without a dissenting vote, passed the $7,000,000,000 bond issue bill, providing the loan of $3,000,000,000 to nations now at war against Germany. It is the greatest single bond issue in history, and gives President Wilson and Secretary McAdoo unrestricted powers which make them the premier money lenders of the world.

The only member of the house present who did not cast an "aye" vote was Meyer London, Socialist, of New York. He answered "present."

The "yeas" were 389.

The bill authorizes the issue of $5,000,000,000 in bonds, $3,000,000,000 of which is to go to the allies, $2,000,000,000 for necessary war expenditures, and $2,000,000,000 in treasury certificates. Both bonds and certificates are to draw 3½ per cent. interest and will mature as determined by Secretary McAdoo and the president.

By virtue of amendments the allied loan may be given only to countries at war with Germany, and no money which may remain in the treasury at the end of the war may be lent.

RETAINS DEATH PENALTY

Harrisburg, Pa., April 17.—Despite an active educational campaign and the promise of enough votes to pass it, the bill to abolish capital punishment in Pennsylvania and substitute life imprisonment as the punishment for first degree murder was defeated in the house today. The vote was: Noes, 97; ayes, 83.

The opinion prevailed that the recent blowing up of a part of the Eddystone munitions plant had much to do with the defeat of the measure.

BOMB PLOTTER JAILED

Fritz Kolb, a German, convicted of having bombs in his possession, was yesterday sentenced to not less than three years and four months nor more than five years in state prison. Kolb was arrested on March 5 in Hobokcn. It was charged that he and Hans Schwartz plotted to cause a second ammunition explosion on Black Tom island. The jury which convicted Kolb could not agree as to the guilt of Schwartz.

BRITISH PATROL PENETRATE LENS

London, April 15.— British patrols entered Lens between 4 and 5 o'clock this morning, according to a dispatch received from the special correspondent of Lloyds News.

British troops have also captured the German defenses east of Lieven, from Riaumont wood to the eastern corner of Cite St. Pierre and are pushing on in the direction of Lens, says today's official statement.

A heavy attack this morning by the Germans on a six-mile front on both sides of the Bapaume-Cambrai road was a failure. The Germans gained a foothold at only one point, at Lagnicourt, and were driven out there with heavy losses by a counter-attack.

The British troops responded to the better weather conditions on the western front and fresh breaches were made in the Hindenburg line, which brings the British along a wide front much nearer the coveted artery of German communications running north and south through Douai and Cambrai.

The British troops on the northern horn of the "big push" have captured Lieven, the southwest suburb of Lens, and Cite St. Pierre, just northwest of Lens.

With the French holding fast south of St. Quentin, and less than a mile from its border, Field Marshal Haig's men followed up their capture of Fayet, a mile northwest of the town, by driving the German defenders back to within 400 yards of St. Quentin on the north.

There has been violent fighting along all the important sectors on the front between Lens and St. Quentin and everywhere the British have either made gains in the German defenses or have held back German attacks.

GERMAN LOSS IN 24 HOURS ESTIMATED 100,000 MEN

Along a 150-mile front battle line the French and British are pushing back the German armies in a titanic struggle for the mastery of the western front.

Stepping into the fray after the British had been hammering the German lines in the Arras region to bits for a week, the French struck along a twenty-five-mile front along the Aisne, carried the German positions to an average depth of from two to two and one-half miles, captured more than 10,000 prisoners and held all the ground won. After the great success of their first rush, General Nivelle's forces occupied themselves Monday with consolidating their new positions and resisting German counter-attacks. All these assaults were repulsed and in the Ailles region, west of Craonne, the Germans suffered heavy losses.

Their total casualties, all told, in the first twenty-four hours' fighting are estimated at 100,000 men.

Both British and French reports Tuesday indicated that the continuation of the operations was being hampered by bad weather. Nevertheless, the British pushed forward in the region between St. Quentin and Cambrai, advancing east of Epehy to Le Tombois farm, within two and a half miles of Le Catelet, where they threaten to cut the St. Quentin-Cambrai main line of communication.

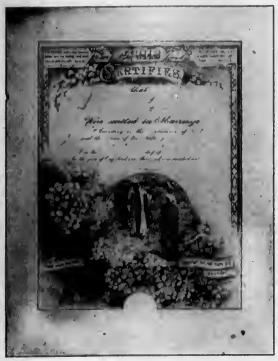
The strategic outlines of the Anglo-French attack have been worked out in complete harmony by the staffs of the two armies. The dispatches indicate entire co-ordination for placing and timing the blows delivered so as to insure their greatest possible effectiveness.

In a broad way, it may be judged, the French now have for their immediate objective the isolation of the present railway center of Laon, to turn the southern end of the Hindenburg line. The British already have pierced this line at the northern end. The joint operation apparently is aimed at the rolling up of the present German front in an effort to compel a retirement on a greater scale than any yet witnessed on the western front since the battle of the Marne.

Operations in other sectors of this front and in the other war areas are at present of secondary importance, although the French activities further east in the Champagne and in the Alsace-Lorraine district apparently will bear close watching for possible important developments.

Measured by the amount of territory freed, the French victory does not compare with the Arras-La Fere offensive, which opened a month ago, but viewed from the amount of destruction done to the enemy's armed forces and the damage of his military prestige, it is a far greater success. Here there can be no question either of previously planned retreat or a surprise. The enemy expected an attack and made every preparation to defeat it.

From Soissons to Craonne the German line runs along a series of hills of an average hight of 500 feet, with deep valleys between. The attackers advanced up the valleys under a cross fire from each flank, but the artillery curtain, on a new plan invented by a British general, was so effective that the operation was carried out at less cost than might be expected.



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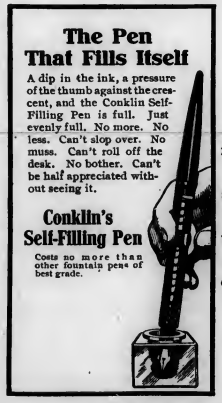

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VOL. XXXII. BERNE, INDIANA, APRIL 26, 1917. No. 17.

IN MENNONITE CIRCLES

Eastern District Conference at Deep Run, April 29 to May 1.

The announcement in issue of April 5 stands good; in addition to same I wish to announce that Bro. Sam. M. Rosenberger of Blooming Glenn will be at the Perkasie trolley station with his auto hack to meet those who shall find it more convenient to come that way on Sunday morning, April 29, to leave after the arrival of the car from Allentown at 9:16. Those coming on the steam cars will arrive at 7:34 N. and 8:37 S. and go to trolley station to wait till 9:16. **A. M. Fretz, Sec.**

German Middle Schools.

In several states such as Kansas, Nebraska and Oklahoma there exists a type of schools known as "middle schools" (Mittelschulen). It shall be the purpose of this paper to state briefly what these middle schools are. By many of the German communities it was clearly seen that the instruction in religion and in German language, as taught in the elementary German schools must be supplemented in some way or other. The elementary schools, extending over a term of only two or three months following immediately after the close of the public schools, afford sufficient time to teach only the very rudiments of religion and German language. The question arose: How can the work that has been started in these elementary private schools be supplemented and extended so that young people between the ages of 14 and 17 years or so may be given an opportunity to receive further instruction in religion and German language? The solution was found in the form of these so-called middle schools. The school term in these schools extends generally over a period of six months during the fall and winter seasons. Their chief aim is to teach, in a broader way than was possible in the elementary schools, the subjects of religion, church history and German language. Wherever these schools have been established they have proved to be of great benefit. This work should be greatly extended, especially in the villages and cities in co-operation with the high schools.

D. H. Richert.

An Exception.

Brother John Horsch of Scottdale, Pa., takes exception to the statement appearing in the Mennonite last week on "The Armenian Situation". We herewith present the point of view as Brother Horsch has it:

"The article on 'The Armenian Situation' in the current number of The Mennonite has surprised me. Does not Viscount Bryce ignore the fact that there are millions of Greek Catholic Christians living in Turkey who enjoy the protection of the Turkish government to the same extent as the Mohammedan subjects? He never mentions that for many years there have been revolutionary societies among the Armenians. Many Armenians have taken up arms against the Turkish government. Had the same been true of the Greek Catholics, the list of Viscount Bryce's martyrs would be far larger. It is a remarkable fact that for all these centuries Christians were tolerated under Mohammedan rule, while Mohammedans were not permitted to live in Roman Catholic lands."

Special Meeting of the Federal Council.

A call was issued today for a special meeting of the Federal Council of the Churches of Christ in America to be held in Washington, D. C., Tuesday and Wednesday, May 8 and 9, to consider questions of importance to its constituency of 30 denominational bodies having 18 million members, arising out of the entry of America into the world war. The meetings of the Federal Council are regularly held once in four years.

It is asserted in the call for the meeting that the occasion is the most momentous the churches of America have been called upon to consider. In the call some of the objects of the meeting are stated to be:

"To plan for the moral and religious welfare of the army and navy; to formulate Christian duties relative to conservation of the economic, social, moral and spiritual forces of the nation; to plan and provide for works of mercy."

Much time will be devoted also to prayer and conference during the two days of the meeting, and as a result of such conference and prayer it is expected that there will be formulated a suitable message for the hour.

In addition to the full membership of the Council, which includes several hundred leaders of the 30 constituent religious bodies, the following organizations will be represented at the Washington meeting:

International Committee of the Young Men's Christian Associations; National Board of the Young Women's Christian Associations; American Bible Society; Home Missions Council; Foreign Missions Conference of North America; Federation of the Women's Boards of Foreign Missions of the United States; Council of Women for Home Missions; World Alliance for Promoting International Friendship through the Churches.

The call is signed by President Frank Mason North and by General Secretary Charles S. Macfarland.

NOTES AND COMMENTS

According to a recent statement, made by Marion Lawrence, there are 310,000 Sunday schools in operation; allowing an average of 100 to each school this would make an army of 31,000,000.

The American Red Cross society appeals through the ministers and churches of America for an enrolment of 1,000,000 men and women in order to make its work effective in assisting the needy families of those in the service, relieve the suffering of the Belgians and do the other work which the present war condition imposes upon it.

The Rev. Clarence True Wilson, secretary of the board of temperance of the Methodist Episcopal church, is reported to have said while speaking at the New York state conference of the church last week, that "there is a president in the white house as eager to sign the federal amendment providing for national prohibition as the temperance workers are eager to have it signed

The Young Women's Christian association is celebrating its jubilee. In 1866 the first organization was effected. There are now 971 active associations with a membership of 340,000. The work accomplished by this thrifty organization is made apparent by the following report for the last fifty years. Free literature circulated, 1,312,650. Printed matter for which a price was charged, 331,644, pages of multigraphed material, 83,034; buttons, 108,000; pennants, 1,444.

In the China Inland Mission Year Book, Dr. Bondfield states that at a rough estimate the various Chinese versions of the Bible represent the continuous work of one man for 242 years, supposing he did nothing else. Over one hundred European and Americans have given the best years of their lives to the task. At a low estimate $275,000 has been expended on the translation and revision of the Scriptures into Wenli, Easy Wenli and Mandarin. If the Chinese vernacular versions be added, the number of years spent by one man would approximate 363; the number of missionaries engaged 150, and the total expenditure $400,000. Dr. Bondfield's brief note concludes with the words: "And it was worth while."

This is our ideal—a land where you meet no drunkards staggering on the road towards their doom, a land where you have no slums for humanity to rot in, a land with two-thirds of its prison cells empty, a land with its workhouses vanished, a land with its children well fed, well clothed, well sheltered, well trained, with their merry laughter ringing through the street, a land where the curse of drink shall be driven from its heart.—Lloyd George.

Missions, the organ of the Baptist missionary work, says that the largest mass movement in the recent history of our work in any land has been taking place during

the past year in the vicinity of Kengtung. In the station over 1,000 have been baptized; in the whole field 3,000 during the year. On a recent sixty-day tour across the border in West China Rev. William Young, the missionary, baptized 1,600 people. He thoroughly believes from present indications that 10,000 more converts could be won if an additional man could be procured to aid in the work and a second station opened in that section.

The following significant statement is made by the organ of the National Reform Asso., which is conducting the national fight for the passage of the Anti-polygamy amendment:

"Mormon missionaries sometimes dispute our statement that Mormonism is an attempted substitution for Christianity. And here comes the Mormon prophet's favorite son and favorite apostle, Hyrum M. Smith, who says in a sermon, printed in the Deseret News: 'Why, my brethren and sisters, Christianity never had the elements of success in it from the first two or three centuries after Christ. It never has succeeded and never will succeed in the world, but let it be remembered that I absolutely and positively differentiate Christianity as it is known in the world today from the Gospel of Jesus Christ. There is much of good in it and there is much of bad in it; there is much of truth and there is much of error, but it is lacking in that spirit which enables men to discern the good from the bad and the truth from the error. There is not within it that power that impels men to seek for God and to keep his commandments and to keep themselves from evil. That power is wanting in what is called Christianity."

The truth is that the church paper must be recognized for just what it is—a missionary agency of tremendous value in providing the people with knowledge and stimulus which are absolutely essential for the growth of the church. Therefore, whether they pay their own way or not, they should be supported just as a pastor is supported, but particularly as a missionary pastor is supported, in order that the people may have what they need for their development in Christian activity. The church paper should not seek first to make money—nor should the church nor the Christian college. All of these institutions should seek first to promote the kingdom of God and, if financial assistance is necessary in order to success, that financial assistance should be provided. For the average church the church paper is just as essential as its Sabbath school literature. Many churches are coming to discover this truth. When all have discovered it, they will do what some have already done, make provision in their budget that every family in the church may receive the visit of some good church paper.—Ex.

THE CHRISTIAN AND WAR
Is It Too Late?

By S. H. Booth-Clibborn.

No, it is not yet too late for us Christians to consider our relations to this war question.

Yes, it is too late for the Pacifists; for their weapons, being merely political, have failed, as everything human is bound to fail.

Yes, and the Socialists have failed, too, having repeatedly scorned and rejected true Christian standards for those of a stupid and godless materialism. True, we have admired their devotion and zeal for peace. For the last two tragic years their burning enthusiasm (in America at least) has put us poor sleepy (though "professed") followers of the Prince of Peace to shame. But they are now bidden to "forever hold their peace", and that's the only brand of "peace" they are allowed to hold on to; for whatever is not built on "Christ, the solid Rock", is left to the fate of "sinking sand".

But what about us? Yes, us Christians, who have been preaching this gospel of love, joy and peace so loud and so long? Now that it has come to practicing what we preach, now the fiery test will be applied. Are we willing to go through with Jesus? Are we ready to "go forth therefore unto Him without the camp, bearing His reproach?" Heb. 13: 13. God only knows what our hearts are answering.

Should a Christian Fight?

Let us examine carefully and prayerfully the principles of our holy faith, which principles we but yesterday rattled off so glibly, but which now mean so much!

The subject is so vast, and the space allowed so small that I shall confine myself to answering some of the popular objections to Christians' non-resistance. However, be it clearly understood that the matter is treated from the Christian standpoint only, and addressed only to Christians, the arguments being based solely on the authority of God's holy Word.

Question: If war is wrong for the Christian, why did God Himself in the Old Testament lead Israel into battle and into victory against their enemies?

Answer: The Jews were then living in the age of law and judgment, whilst we dwell in the dispensation of grace and mercy. Right here is where there is an appalling amount of thick ignorance among God's own people, resulting in this everlasting muddling up of Old Testament and New Testament teaching, of law and grace, of judgment and mercy, of war and peace—all through failing to "rightly divide the Word of Truth." II Tim. 2:15. We find recorded in the 17th verse of the 1st chapter of John's gospel that "the law was given by Moses, but grace and truth came by Jesus Christ." God ordered Israel to wipe out in direct judgment the morally rotten Canaanites, but find we in the New Testament where Christ ever sent His followers on such a mission? On the contrary He sent them out to save men—not to butcher them like cattle. Again, Jehovah openly declared himself on Israel's side by startling miracles both at Jericho and with Gideon, as well as at many other times and places. What nation now in the bloody mess can produce such proofs of its being in the right, or of God being on its side?

No, as far as the Christian is concerned, the "eye for an eye" system has given place to the "Turn to him the other cheek also" of Matt. 5:39-44. The reader is urged here to compare the following passages in order to realize the wide difference existing between Israel and the church of Christ!

Israel	Church
Difference in Calling.	
Gen. 12:1.	Phil. 3:20.
Difference in Conduct.	
Deut. 7:1, 2.	Matt. 5:38-44.
Difference in Worship.	
Lev. 17:8, 9.	Matt. 18:20.

Question: Oh, it's all very well in theory; but suppose a brute in human form attacked your wife and children—would you stand by and allow it? (And having fired this broadside, the patriot awaits the answer with an air of triumphant finality, while I'm supposed to rush blindly into the favorite trap. But praise God, he who is in the habit of receiving "tips" from heaven soon gets wise to such tricks, and now for the)

Answer: In the first place the illustration does not fit the case at all, for the murderous individual tries to assault my family of his own free will, whereas in this war poor harmless people are driven like cattle and quite against their will by godless governments into butchering each other. A more fitting picture of the situation would be found in a Spanish-American cock-fight, where the poor benighted birds scatter each other's blood and feathers at their owners' pleasure—these latter together with the "neutral" spectators reaping all the profits.

In the second place (to substitute facts for wild suppositions) thousands of humble Christian homes have never yet been broken into by a criminal of any sort, God protecting His Own according to their faith; for they put their trust in Him rather than in the police ("Put not your trust in any child of man"), and therefore don't need a revolver under every pillow!

Thirdly, if it should come to actual violence, Matthew 5 and Romans 12 would still remain true, and God's Word would still have to be obeyed. (Cf. the case of the three Hebrew children. Daniel 3:16-23.)

Of course, I have not included the many religious persecutions which down the ages have been the inevitable accompaniment of every new and powerful movement; and yet these very persecutions have set the seal of God's approval in the most striking way on the doctrine of Christian non-resistance. Those early non-resisters, mind you, were the same martyrs of whom in these days of inherited religion the boast is so often heard, that their blood "was the seed of the church"! Their sublime endurance under the most exquisite sufferings should not only draw tears from stones, but silence forever our contemptible excuses for crawling cowardice.

"And he said to me, These are they which come out of great tribulation . . . therefore are they before the throne of God . . . They shall hunger no more, neither thirst any more . . . For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7:14-17.

OUR YOUNG PEOPLE

We think of a time when there were eight living people on the earth—all righteous. Now there are about one and a half billions of people living, the great mass of them unrighteous. What is wrong? Somebody failed to hold the young people for God.

Coming nearer home, it is said that in America there are about 5,000,000 living descendants of Mennonites. All told, including all classes of Mennonites, we can count about 70,000 or 80,000 of them. What is wrong? Somebody failed to hold the young people.

If, before the days of Menno

Simons, everyone known by the name "Anabaptist" would have been a true Christian at heart and every family of Anabaptists (later called Mennonites, Baptists, etc.), would have succeeded in holding all the children for the Lord, we could count our members by the hundred millions.

But this is dreaming. Considering the kind of a place that this old sinful world is, to hold all these people for God was an impossible task. Even if it could have been done, we know that it wasn't, and no amount of regrets or speculations can change the records of the past. It is with the present that we are concerned, and we go to the past simply for object lessons to help us make the most of our present-day opportunities.

We understand, also, that our duty to fellow men is but begun when we have made a faithful effort to hold all our children for the Lord. They are but a small fraction of the "every creature" to whom Christ commanded us to preach the gospel. But since our subject is "Our Young People", in this discussion we shall confine ourselves to our subject.

While it is dreaming to ponder over what might have been but can not now be changed, it is not dreaming to ponder over what may be done to hold what we have and turn to good account the opportunities of the present. The practical question which confronts us now is, What can we do that all our children may be held for God and the church? They are our special charge, and in the final reckoning when God calls upon us to give an account of our stewardship what we did for our children will be included in the reckoning.

Holding our children for God means more than gathering them into the visible church. We know of churches that have been remarkably successful in getting their children baptized, and yet their young people were as wild and ungodly as though they had never made any profession of religion. In the church or out of it, we make a failure in the attempt to bring them up in the nurture and admonition of the Lord unless we succeed in bringing them to the point where they see their sinful and lost condition without Christ, accept Christ, forsake their sins, become new creatures, live holy lives, rendering faithful service to God and the church. Such only is a real conservation of our young people for God. What can we do to bring them up to the full standard of the gospel?

This question must be answered by the home, the school and the church. These are the three institutions which are responsible for the training of the young, and the higher the standard held forth in them the better the grade of young people. A low standard of morals and of spirituality in either one of these institutions means bad work for our children. Individually we may not be able to have either of these institutions just what we would like for them to be, but we can do what we can.

To secure the best results we must hold religion—the religion of Jesus Christ—as the foremost thing in life. We must hold Christ as "our all and in all," and this must be our settled conviction and chief motive in life, or our outward profession of loyalty to Him is mere form. With this deep conviction and sturdy loyalty to Christ and His righteousness and salvation as a part of our being, we can not help but impress others with the same convictions. It will be found prominent in the home, in our business life, in the social circle, in the work of the church, in school life, and wherever we go. It forms the air of godliness, so conducive to spiritual growth.

Our obligation to young people demands that we make of the home a real Christian institution. The family altar, the home library, the conversation, the parental oversight, the associations, and everything connected with the home, should be planned with the one object in view of exalting Jesus Christ in the home and developing the growing children into sturdy men and women whose one aim is to glorify God in faithful service. The greatest crime we can commit against our children is to neglect their spiritual training.

We owe it as a duty to our children to see that they get a school training that will help them fight the battles of life on a Christian basis. Some public schools are conducive to this end, others are not. Some high schools help, others are a decided hindrance. It depends upon who are the teachers, what they teach, and upon the neighborhood influences. Our own church schools ought to so arrange their courses of study that the graduates will not only be thoroughly indoctrinated but loyal enough at heart that they will accept positions only where they will be in active touch with and service in some congregation in the church of their choice.

The social circle means much in the way of influencing young people for or against the Lord. If you would keep your children free from the baneful influence of godless society, begin in time to direct them in their associations and social life.

Our business life means much in the way of giving our children the right or wrong start in life. Many, like Lot, have sacrificed their families just because they thought more of this world's dollars and honors and pleasures and ease than they did of the eternal welfare of themselves and their children.

Finally, it takes a church that is active, vigilant, well disciplined, well organized, committed to a whole-Gospel platform, heartily supported by members who are wide-awake, Spirit-filled, self-sacrificing, loyal and true, to do the very best that can be done in the way of holding our young people for God and the church. Where parents, preachers, teachers, missionaries, and all other Christian workers are united in such service devoted wholly to the glory of God and the salvation and spiritual uplift of man, the painful leaks found in so many churches are happily lacking and the young people held for God and heaven.—Gospel Herald.

SEVENTY TIMES SEVEN

A writer in the Australian Record tells this story:

John and Gladys were out at the front of the house. Gladys was making a bead necklace for her doll. The beads were on a little work-table beside her. John was playing at trains. His train was a toy cart, with a funny collection of dolls and animals in it for the passengers. He was the engine himself, and he was steaming and whistling with all his strength.

"Don't come here, John," said Gladys, as he came near the table.

"Puff, puff," went the snorting human engine.

"Take care," cried Gladys again, as he came nearer to the table, "you'll spill my beads." Away John went, and soon forgot his sister's warning. The train came round the corner, and before he knew, the table was upset, and the beads scattered in all directions.

"Oh, John," cried Gladys, with an angry face, "what did I tell you?"

"I'm awfully sorry," said John as he helped to pick up the beads. John was always sorry, but it did not make him careful. Gladys did not answer for a moment, but then she said, "Never mind, John, I'll forgive you." She remembered the lesson she heard on Sunday about Jesus telling Peter how he ought to forgive his brother seventy times seven. Gladys was a hot-tempered girl, but had resolved to obey Jesus. She had been saying to herself — although John did not know— "I will forgive him 490 times, but after that —" She shut her lips tight. "I'll keep a forgiveness account," she thought, "so as to know when it's seventy times seven. Before she went to bed she wrote at the top of a clean page in a last year's exercise book: The Times I Forgive John.

And under this:

"Monday—For spilling my beads."

Then she remembered how that very day she had upset a tower John had built with his bricks to show father when he came home, and John had not been the least cross with her. "I suppose I ought to count that on the other side," she said slowly. She then wrote on the opposite page:

The Times John Forgives Me.

"Monday—For knocking down his tower."

That made them even.

One day she had a longer list, and another day John had it—sometimes they were even. So Gladys was beginning to feel very humble, and after awhile said to herself: "I guess if I forgive all I can without keeping any list, it will take me all my life to make 490 times. Perhaps, after all, that was what Jesus meant. I will try."

The forgiveness account was not kept any longer; it had done its work. — (Sel.)

A SERMONETTE

The following brief but telling sermon has been set up in the subway stations of the Boston Transit system. It has also been placed in the shops of the U. S. Arsenal at Rock Island.

I have destroyed more men than all the wars of the world.

I am more deadly than bullets, and I have wrecked more homes than the mightiest of siege guns.

I steal, in the United States alone, over $300,000,000 each year.

I spare no one, and I find my victims among the rich and poor alike; the young and the old; the strong and the weak; widows and orphans know me.

I cast my shadow over every field of labor from the turning of the grindstone to the moving of every train.

I am relentless. I am everywhere—in the home, on the street, in the factory, at railroad crossings, and on the sea.

I bring sickness, degredation and death, and yet few seek to avoid me.

I destroy, crush or maim; I give nothing, but take all.

I am your worst enemy.

I am **carelessness.**

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail matter.

EDITORIAL

Sometimes you meet the person who does not go to church and thinks he has a reason for staying away. We have heard various excuses. Some of them were not given in words but it did not require a blind man to see what was the matter. For example, the young man whom the soloist gave the "sack", or the young woman to whom the head usher for whom she had "set her cap" was not responsive, stayed away and everyone knew the reason why. Often a family quarrel becomes so bitter that two close relatives couldn't even be comfortable in the same church and one or both absented themselves. Sometimes instead of a break between relatives it was one between friends with the same results. To some who don't mind shopping in the coldest weather and to whom a ride in the auto is nothing, the church was too cold. To others who could be seated in the broiling sun for hours watching a ball game the church was too hot. Every pastor might, if he cared to do so, make an interesting list of such absurd reasons for empty pews; he hears plenty of them. To us all such shams are but evidences of how insincere many persons are in their attitude toward the church with which they identified themselves by the solemn obligations involved in church membership. They prove that the unconverted persons are not all outside of the church and should impress the pastor with the imperative necessity of designing his sermons with the idea of reaching and converting sinners as well as edifying the saints.

It is not unusual to hear from some chronic absentee that the reason he omits church-going is because he gets nothing out of it. Generally this is intended to be a severe indictment of the preacher. We do not assume to say that the preacher's efforts are bound to impress all those who hear him. The preacher is subjected to human limitations as well as are his hearers. With his best intentions and greatest efforts he sometimes misses the mark at which he aims. On the other hand, the sermon is not the service; it is but an incident which regularly becomes a part of it. Service means worship. The minister leads the worship. The worshipper gets what he comes after, if he comes to worship. Getting something out of the service depends entirely upon what we come to service to get. Where there is a desire for communion with God, instruction from His Word, edification in praising Him and blessing in the united prayers of the saints there will be no disappointment, no matter whom circumstances have placed in the position of leadership. In other words, if we go to service with the determination to put something into it we will come away having gotten something out of it.

Christianity is the doctrine of better things ahead. In all the other historic religions of the world they point back to an age that was the golden age; they wish for good old times that were better than the present happens to be or the future ever can be. Not so with Christianity. With the fall comes the promise of the Redeemer. With the slavery of Egypt comes the assurance of a promised land. With the "fullness of time" comes a Christ. With the darkness of a crucifixion comes the glory of a resurrection. With His going to glory comes the promise of His return, and with earth passing away heaven bursts forth in eternal glory.

Christianity is more even than a vision of glorious things coming true in the future; it is the power that makes possible brightness in present gloom and misery. Even the things we call woe may be blessings. Fruit-bearing is one of the things demanded and in the hardest of human soils there is always the possibility of fruit. Like the artist who sees in the granite rock the possibility of an image of rare beauty, so our gospel does not despair of the hardest and most crooked of lives, but inspires the hope that from it may come the image of God in the beauty of holiness.

With such assurances there is hope in temptation, joy in loss, glory in despair, life in death. Whatever, then, the lot of the Christian may be, it is never one in which to despair. Present miseries are blessings when once we bring them into relation with our Christ. Future dismay is future glory as soon as we appropriate to ourselves the promises made to us in the external revelation of God.

When we are very much enthused about a subject we are apt to be disappointed because others do not "thuse" up to it to the same extent that we do. Those who do not feel as we do in the matter we feel, are altogether wrong and their very indifference is an offense to us. Yet, what a queer world this world would be were everyone to go "daft" on the same thing! Uniformity of opinion cannot exist except on a very few fundamental things, things that are facts and do not come within the province of opinion.

In giving us the opportunity for spiritual exercises our Maker has taken our differences into consideration. We have all gifts, differing as much as the hand differs from the eye and we are always inclined to value our particular gift or talent way out of proportion to those possessed by others. The thing we have to learn is not so much how to emphasize the worth of what we have as to learn how to make our gifts work in harmony with the rest. There is need for leadership, for thought, for enthusiasm and for quiet determination. No one possesses these and other valued gifts all together. We have plenty of some and not much of the other. But that in which we lack, and others have may be combined with that which we have and others do not, so that there will be a proper balance. All things should work together for good because those who have them make them so work together for the glory of God.

The frequent complaint made against Protestantism is that it is split up into many factions and there is a great difference of opinion on vital matters. Sometimes we wish for the same uniformity that Rome imposes, but a study of Roman Catholic history brings out the fact that though that great body calls itself the Catholic church, there have been and there still exist such a variety of ideas within her fold that she is far from being ideally uniform.

There is as much uniformity of thought on the really vital matters of Protestantism as there is in the Roman Catholic church on its own foundations. We can never hope for a united Protestantism that includes a unity of organization and a uniformity of ideas and no Protestant Christian hopes for such a thing. As Mennonites we have long ago given up the idea of everybody being a Mennonite, having learned that, much as we believe in our principles, there are many who will never come over to our positions. But this does not mean that we shall wrap the cloak of our confession about us and stand apart in solitary grandure, cold and unmoved by any appeal that may be made to us to help make the world better and bring men nearer to God. Others of our family don't think as we do, or look like us, or take to the tasks that appeal to us; they are our brethren anyway and so while other Christians cannot be brought to think as we do along certain lines which appear to us to be very important, they are our brethren and we owe it to them and they owe it to us to work hand in hand for the upbuilding of the Master's kingdom along the very many other lines in which we do agree.

THE FUTILITY OF ATTEMPTING TO IMPOSE UPON THIS WORLD AGE THE CHRISTIAN STANDARD OF RIGHTEOUSNESS.

By A. Augspurger.

My object in the above title and declaration is to show that as Christians we sometimes make the sad mistake of attempting to force upon the state and community the Christian standard of righteousness. The Christian standard of righteousness is certainly one that is desirable above all others, and one which every Christian longs to see in authority the world over. And to have it so, would make a real heaven on earth.

But the Christian standard of righteousness is of so high and divine a character that it can never be attained in this life except through a regenerated race. And not only through a regenerated race, but even the earth itself must be redeemed from the curse of sin, and made new. "Behold, I make all things new." A new earth, fitted for a new and regenerated race.

Let us not forget that the Bible assumes that we are living in a sin-wrecked world. The curse is resting upon the whole creation, and that "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body."

The Bible declares that this present world and age is predominated over by "the prince of the power of the air, the spirit that now worketh in the children of disobedience," (meaning those who reject Christ as Savior and

King). It is therefore very clear that it is utterly futile for Christians to attempt to impose upon this world age spirit the laws of the spirit of life, much as we would like to have it so.

New wine, as the Scripture indicates, can be safely put only in new bottles; for if we attempt to put it in old bottles, the effort will not only result in failure, but the bottles will be wrecked themselves. The lesson ought to be quite clear to the Christian and the church. Is there therefore any danger in these perilous days of the church compromising her true mission, by seeking the reformation of the community and the state, rather than their regeneration, the putting of new wine into new bottles?

Present Observations.

My observation leads me to believe that we are in this age disgressing from the old paths of the true mission of the church, and are giving ourselves more and more to some code of moral ethics to cure society's and the world's evils. It is not the Christian's mission to labor at reform movements. No matter how desirable they may be, the unregenerate will always resist and oppose them, and often unto blood. Reforms are like the waves of the sea, they follow successively one another till they lash each other out of existence on the shore, and yet, the sea is not calm. So reforms come and go, and yet human nature is not changed. Our Savior said, "Make the tree good and the fruit will be good." It is possible to be deceived as to the nature of a tree, by scientific pruning and cunningly fastening upon it some real fruit; but a critical examination soon discloses its true character.

The Leaven of Christianity.

Our whole social fabric is more or less permeated with the leaven of Christianity, but that does not make it Christian, and the more we attempt to make it so by legislation and moral reform, the more we will meet with a strenuous resistance, and the better we will learn to know of the two distinct purposes of the church and the state in the world.

The world has never understood Christ, and it will never understand the Christian. The life that comes from above is utterly at variance and opposed in spirit and character to the life that comes from beneath. "That which is born of the flesh remains flesh." When Christ becomes our life, it produces a new character corresponding to the nature of that life. In other words, a character like His own.

This character can not be put off and on at will, like a garment, but is first put in, through the law of faith, and then works itself out in character, and "Ye can not bear fruit except ye abide in Me"; rooted and grounded in Him. Such need not that any man should teach them, but they shall know of the doctrine, because they are being taught of the Spirit. So far as the law is concerned such can say as did John the Baptist in his testimony to Jesus, "He must increase but I must decrease," and quietly but consciously he abandons the old and moves into the new.

The Hopelessness of the Case.

It is therefore utterly useless for the Christian to attempt to impose by legislature or moral reform programs upon an unregenerate world the righteousness of Christianity, for the righteousness of Christianity is a righteousness that must be born of God before it becomes acceptable.

It is, therefore, the business of the church not to be simply a bureau of moral ethics and reformation, but an institution dispensing the righteousness of Jesus Christ through the regenerating power of the Holy Spirit. Whenever, therefore, the church joins the state to inaugurate moral reform, she is leaving her high calling, stoops to minimize sin, is offering whitewash as a cure for it instead of a crucified Christ, and the power of the Spirit.

It is the alliance of vast numbers of Christians with all sorts of reform movements and societies that is robbing the church of her power and invites the scorn and contempt of the world.

How much more would not the church accomplish, if it would but stay and labor in its divinely appointed sphere. Jesus, her Lord, promises her power, but on certain conditions. If the church and the Christian fail to meet with those conditions they will remain powerless. And not only that, but will apostasize. A condition which we are over and over, again and again warned against in the Scripture. "The sin that doth so easily beset us."

What, Then, Is the Remedy?

It may be argued that if Christians do not use their influence upon the state and community to bring about better conditions in society, how, then, can we expect them? That at first thought looks like a very reasonable argument, and from the world's point of view it is, but let us answer the question from the viewpoint of the divine.

"Man, who made me a judge or divider over you?" Jesus never under any circumstances made any attempt to interfere with social conditions. He would not so much as touch them, even though He was numerous times requested to do so. Jesus realized that to dam up the stream of sin in one direction would by no means solve the problem, but only to cause it to break out at some other point, and perhaps even in a more virulent form. Jesus also realized that the only hope for a sin-wrecked life and world was to "make all things new." The potter's vessel was marred in the making, but after crushing it into a shapeless mass he makes it yet again into another vessel of greater beauty and worth than the former. So the divine answer to our question is, "Make the tree good and the fruit will be good." Jesus realized that it was absolutely useless to whitewash sin or the sinner, and that the only hope for a permanent better social condition was first to get men right on the inside, and when that is accomplished the outside is a matter of secondary importance. Jesus never reversed this order, and never was tempted to exchange His higher calling for a lower. The whole object of his life, sacrifice and service, was to make men right at heart, and with that object accomplished, let the laws of the new life work out the individual's and society's destiny.

All social reforms are of great value and should by no means be discouraged, but it is not the Christian's or the church's business to step down from their high calling of bringing men under the regenerating power of the Spirit which goes to the root of all sin and social difficulties and effects a permanent and eternal cure.

The state and the church have each a distinct mission, and each will do its work best and accomplish more when it recognizes this fact and stays within its own God-given jurisdiction. And whenever one crosses the line of the other, they get out of harmony with each other and the divine plan.

Reformation is the business of the state, but regeneration plus reformation is the business of the Christian and the church. Let us not reverse the divine order and think that we have made a success of our mission when we have succeeded in reformation without regeneration. The situation is then like that of the man of whom Jesus spake, "His last condition is worse than his first." "Except your righteousness exceed that of the scribes and Pharisees, ye shall in no wise enter the kingdom of heaven." Let the Christian and the church, therefore, not waste and lose time in the attempt to impose on an unregenerate world the standard of Christian righteousness, which is a thing impossible, but rather use their utmost diligence in their mission of preparing a regenerated citizenship for the new world age that is so rapidly approaching. — Christian Evangel.

A SAMPLE OF GOOD WORK IN A NEGLECTED CHURCH

Rev. C. P. Meeker recently conducted an interesting series of meetings at Niles, Ohio, in a section of the city south of the river, where only one church edifice was standing. At one time services were conducted in this building in the Welsh tongue, but had been abandoned for years. In this section was a large and growing community without church privileges.

When Mr. Meeker and his singer arrived, they found that no preparation of any kind had been made for the meetings. They had to begin by getting the furnace of the old church repaired, the carpet mended, and the broken window panes replaced. They provided oil lamps and made a cinder walk through the mud so the people could reach the church.

After getting the building in shape, they sought to reach the people by a house to house canvas and by advertising. Much time was spent in earnest prayer. The audiences at first were very small, but steadily grew as the work continued, so that before the close of the meetings the church was packed and interest at white heat.

There were about eighty professed conversions, and at the end of the four weeks, a new church organization was formed with a Sunday school of ninety-three. This enrolment has been increased to 125. The church now has the largest prayer meeting in the city, with an attendance of seventy or more, and 150 or more at the Sunday evening services. This is an illustration of what can be done in neglected communities where the old-time gospel is preached in the old-time power.

THE C. E. TOPIC

May 6.

Love.—I Cor. 13:1-13.

In writing to the Corinthians Paul found it necessary to point out the necessity of being balanced. The Corinthians were very much divided and each party carried their point of view to extremes. Some were strong for the gift of tongues; others for prophecy; others for faith; others for benevolence and so on. All things were good in themselves, but they were not the all-important thing in the Christian life. In reading this 13th chapter of I Corinthians one should never omit the chapter going before because

it introduces the theme. Paul's purpose is to show the more excellent way, namely love.

In the first place Paul shows what love is not. It is not the gifts of tongues, without the qualification of love that would be a mere hollow noise—a sounding brass and a tinkling cymbal he calls it. It is not prophecy. Prophecy is the gift that enables one to speak in God's name and penetrate into mysteries commonly hid from human eyes. One can surely realize that a prophet, lacking the supreme qualification required of God of those who are His own, would be a useless instrument. With the prophetic office goes the task of teaching, but no one could be God's teacher who did not love in every sense that the revelation of God requires us to love. Love is not benevolence. It is a misfortune that the word charity is here used instead of love. The original word is to be understood in the sense that we understand love today and not in the ordinary way we use the word charity, which is associated with the giving to worthy causes rather than with the motive which should prompt such giving. Love is not even martyrdom. It is a noble thing to give one's body to be burned for some righteous cause. No sacrifice is holier than the sacrifice of one's life, but men sometimes die for unworthy causes. The giving of life is not the highest of gifts unless love is the thing that prompts the cause. On the other hand, the truest and highest martyrdom was that which led our Savior to the cross. It was the supreme act because we know that back of it was the love of God that gave His only begotten Son. It is sad to realize that men do throw away their lives for notoriety, for vanity or for a gratification of some silly or ignoble whim. All that profits nothing at all. The only sacrifice which God accepts as a real sacrifice comes through love's promptings.

In the next place Paul tells us in this wonderful chapter exactly what love does. "Love suffereth long." There is nothing more patient than love. The unruly child does everything in his power to make it hard for the parent to love him, yet, the parent loves because it is the nature of parents to love. The ungrateful friend frequently does the unfriendly thing to prove his unworthiness but the true friend keeps on loving him because friendship and love are the children of a condition of the heart rather than the result of acts. So, too, is the love of God. He is patient with us because He is our eternal Father and yearns to bestow upon us the evidences of His affection. Kindness is a quality of love. Kindness is consideration. It aims at making the world better and brighter for those who are subjected to it. Sometimes people argue that the time may come when it is kind to be cruel or stern. We do not agree. Justice may demand stern action, but kindness never. Kindness goes patience one better and helps while it endures. "Love beareth all things," that is, it takes all that is put upon it without a murmer. There are plenty of things hard to bear, but the real test of love consists in bearing the really hard things. Imposition, ingratitude, selfishness, unlikeableness and a host of other unlovely qualities exist all about us. Let us remember that our heavenly Father puts up with so many of our individual shortcomings that it poorly becomes us not be be willing to put up with the short-comings of one another. "Believeth all things, hopeth all things, endureth all things." What could be better said than that? Love is always on the bright side of things. It trusts where others suspect; it sees possibilities where others see nothing but failure; it is willing to give the one who has been disappointing another try, in fact, it sees better times ahead though the present is dark and it sees the possibility of a better life in the one who has earned only the contempt of others.

Other things lacking in love are vanity, forewardness, selfishness, hastiness and suspicion. Love does not want to seem what it is not; it does not make itself impossible by its boldness; it is not greedy; it is not high-strung and unreasonable; indeed, it lacks every quality which is likely to get us into trouble.

Love is enduring. It "never faileth." It would have little value were we not certain how long it could last. It is enduring because it is of God the everlasting.

In the study of love let us ever bear in mind that (1) God is Lové; (2) that His manifestations are prompted by love; (3) that He commands us to love Him and our neighbor; (4) that it was the love of God that made our redemption possible; (5) that love is the essential virtue of the Christian. Without it the Christian life would be impossible here and the hope of eternal life would not be assured.

THE S. S. LESSON

May 6.

Jesus, the Servant of All.

Jno. 13:3-15.

Golden Text—Mark. 9:44.

The disciples had high notions of what would be theirs when Jesus would come into possession of His kingdom. Some of them were ambitious to have the chief seats and thus be in a position to lord over the rest. They did not even yet understand the nature of the kingdom and thought it would be earthly. Later they would realize the full meaning of the Lord's words, "My kingdom is not of this world."

The lesson of humility was one of the last of the Lord's acts and therefore was all the more impressive. They would have it fixed in their minds in an unforgetable way. He, their Lord, stooped to the place of a mean servant in order to make this truth all the more impressive. The washing of feet was an act of hospitality. In that dusty dry country where men went unshod, it was a refreshing thing to the weary traveler, but the actual washing was always left to the most inferior servant in the house. As in many other instances Jesus used this common every-day thing to teach a lesson of the very greatest import.

Jesus always laid great stress upon the humble and upon being humble. He lived the humble life Himself and best liked to associate with humble people. His followers were called from the humble walks of life. In his teaching he showed His greatest concern for the humble and so we find Him with the poor and lowly, the miserable and oppressed. He spoke about the humble things, the poor, the meek, the persecuted; humble objects like flowers and birds were the subjects of His discourses. His great forerunner, John the Baptist, was great in his humility, having been perfectly willing to decrease while He increased. It was said of John that he should be "great with God". John's greatness was his humility. No wonder, then that the Greater One than John should surpass him in humility. In His teaching Jesus took the natural humility of a little child as a standard of what He approved and set, as a condition for being acceptable to Him, the humility of a child. Unless we become as little children the glories of the kingdom of God are not for us. Though humility is a lowly quality, as men view things, with God it is an all-important thing, which, if we lack, makes us unfit for His approval.

Humility is a hard test. It demands of us that we of our own choice take the lowly and inferior place. It is the opposite of pride. We must disrobe ourselves of pride before we can clothe ourselves in the garments of humility. In our relation to God one can see how necessary this is. We have nothing to recommend us to His favor. "By the grace of God I am what I am." We are unprofitable servants, all of us, and whatever we have had to do we have made an awful batch of. Surely, we cannot approach Him with any measure of pride. In our dealings one with another, humility is also an important quality. None of us are much better than the rest, if they are sinners, so are we; if they have nothing but failure to recommend them to His approval, that is all we also have. Humility discourages ambition. To be sure, it is right to be ambitious to please God, but God is only pleased by the humble life. Worldly ambitions are things which would lead us to think of our importance and ability as of some consequence. In God's sight these are just the things which He disapproves.

Humility and humiliation, though they sound alike and in some respects appear alike, are two widely differing qualities. Humiliation is a making lowly of ourselves because we are forced to it. The criminal and the wrong-doer have humiliation forced upon them as a consequence of their lapses from the path of right conduct. Humility is a belittlement of ourselves in the presence of superior worth. All the life of Jesus was a humiliation. His coming to earth, his taking human form, his enduring the miseries of life and suffering the pain of death were acts of humility, a voluntary emptying himself of a superior worth and assuming the inferior condition. This was done, not because Jesus had to do it, but because He loved us to the extent of giving up His glory that finally we might share it with Him.

The humble Christian is the strong Christian. He is strong because he does as his Lord commands. In humility there is no weakness. There is no more showy bubble than pride—a prick and it explodes. Humility builds upon the foundation, Christ Jesus, and the gates of hell shall not prevail against it.

"A writer tells the story of the rose of Jericho how it flourishes despite lack of all things wherein plants delight—in the hot desert, in the rocky cranies, by the dusty wayside, in the rubbish heap. Even more, the fierce winds tear it from its place, and fling it far out upon the ocean; and there, driven by the storms and tossed by the salty waves, it still lives and grows. So should we grow in any and all circumstances; nothing should be allowed to crush us Live near the heart of Christ, and the world's power will not hurt you."

NEWS OF THE WEEK

COMMISSION HEADED BY BALFOUR HERE TO COUNSEL

Washington, April 22. — The British war envoys, headed by Arthur J. Balfour, minister for foreign affairs, arrived here this afternoon. Within the next two or three days the French delegation will arrive and then will begin one of the greatest war councils in the history of the world. Not until it became assured that Mr. Balfour and the other notables would reach here this afternoon was there the slightest relaxation in the vigil that began nine days ago on the shores of England and continued unceasingly across the sea and from the unnamed port of landing to the very gates of the capital.

Fast cruisers, dreadnoughts, destroyers and other war craft kept the sea lane clear of raiders and submarines, while the most formidable force of secret service men ever assigned for such duty safe-guarded the party on the trip to Washington. More than 100 detectives, headed by Major Puttman, and assisted by Inspectors Grant and Gessford, of the central office, re-inforced by a troop of cavalry, guarded the party as it entered the concourse of the union station.

Hours before the expected arrival curious crowds began to gather. Every one was held back by the detectives, aided by the station police and the soldiers, and the exact time set for the arrival of the party remained a secret to all except a chosen few.

A delegation of State, War and Navy department officials welcomed the commission in the name of the government and set out with them to the capital for what is admittedly the most vital conference in American history.

The commission was received with the utmost simplicity and cordiality and with every recognition of the fact that Great Britain had given of her very best. It is said, indeed, that no foreign minister has left England for the length of time that Mr. Balfour will be away since the congress of Vienna, a century ago.

THE WAR ARMY BILL WILL HAVE THE RIGHT OF WAY

Washington, April 22. — The administration's war army bill will be under debate in both houses of congress tomorrow with right-of-way over all other legislation until passed.

Interest centers upon the house where there is to be a great fight between spokesmen for President Wilson and the majority of the military committee over the selective draft plan. A vote may be reached Wednesday. In the senate debate began yesterday and probably will continue for several days, but it is regarded as a foregone conclusion that the measure as drawn by the general staff and approved by the president will be passed there by a substantial majority

Chairman Dent, of the House Military committee and nine other committeemen will make the fight for the bill as reported by them which proposes that the army shall be raised by calls for volunteers in increments of 500,000 and that the draft shall be resorted to only unless and until that system has failed.

Despite the opposition of Chairman Dent, administration supporters maintained tonight that they would override his volunteer plan by from 20 to 25 votes at the least

NEW YORK EDITORS ATTACK CENSOR CLAUSE IN BILL

New York, April 22. — Resolutions declaring that the censorship provision of the espionage bill "is an assault upon the very foundation of our free institutions, freedom of thought and freedom of speech," have been adopted by the Publishers' Association of New York City, it was announced tonight.

"The proposed legislation," the resolution asserts, "is drastic and indefinite in its terms and uncertain in its import. No one can foresee what its consequences might be. Serious results are sure to follow any effort to suspend the constitutional guarantee of a free press and of free speech. The American people are entitled to a full, free and frank statement of all that occurs, whether it be good or bad."

NATIONAL PROHIBITION IN WAR TIME UP TO WILSON

Washington, April 19. — Democrats of the house in caucus late tonight agreed to consider at the present extra session only such war and general defense legislation as may be recommended by the president.

National prohibition, which is being urged by its advocates as a necessary war measure, may be included under this list, but unless the president recommends it as a war measure, it has no chance of being taken up.

It also is possible that a rivers and harbors bill embracing such proposed improvements as are deemed essential by the War department for the national defense may be passed. The president has indicated his willingness to approve a measure under certain restrictions and the War department also desires harbor improvements of a definite character. The caucuses refused, by a vote of 77 to 71, to approve either a $33,000,000 or a $15,000,000 waterways bill, both of which were proposed by Chairman Small of the rivers and harbors committee. Many speakers declared it would be suicidal politically to bring in a bill which might be made the target of "pork" charges in the present crisis.

MEN MARRIED DURING WAR NOT TO ESCAPE SERVICE

Washington, April 19. — Men of military age who have married since a state of war against Germany was declared will not escape their obligation of military service, under a War department policy formally announced today. The department's statement follows:

"The War department announces that all men married since the outbreak of war will be treated upon the same basis as unmarried men, in so far as their military obligations are concerned. It is desired that the utmost publicity be given by the press to this announcement."

The department was moved to take this action in order that all men should understand exactly what is contemplated in the organization of an army to fight Germany. It was desired that there should arise no question of slackers on the score of marriages contracted since the outbreak of war, with the possible construction that the marriage in any case was hastened in order that military duty might be evaded.

TEUTON THOUSANDS FAIL TO BAR PATH OF FRENCH

Berlin, April 19. — The battle in the Champagne northwest of Auberive yesterday continued into the night, says today's official announcement. This morning the fighting increased in intensity as a result of the introduction of fresh forces.

Near Ville-Aux-Bois, the statement says, "the forest position became unsuitable to us and we established ourselves in a rearward line."

A local French attack near Brayeen-Lannois succeded, the statement adds, but assaults on the elevated front along the Chemin-des-Dames and near Craonne failed.

Documents which have been captured from the French indicate far-reaching objects of the French attack begun on Monday, the communication adds. At no point were the hopes of the French realized. Their troops only approximately attained their tactical aims, to say nothing of their strategic objects.

Germany has thrown nearly a quarter of a million fresh troops into the fray on the sixty-mile sector of the western front between Soissons and Auberive and still is unable to check the French advance.

The French so far have taken more than 17,000 prisoners in their offensive. At last accounts the British had taken in excess of 14,000, so that the combined offensives of the two armies thus far has resulted in the capture of more than 31,000 men, or the greater part of two German divisions.

HOSPITAL SHIPS SUNK UNWARNED

London, April 22. — The British hospital ships Donegal and Lanfranc with many wounded aboard have been torpedoed without warning. They were sunk on April 17. Of those on the Donegal twenty-nine wounded men and twelve of the crew are missing. The Lanfranc carried German wounded as well as British. Of those aboard nineteen British and fifteen Germans are believed to have perished.

The admiralty statement says the Lanfranc carried 234 wounded British officers and men, 167 wounded German prisoners, a medical personnel of fifty-two and a crew of 123. The missing, who are presumed to have been drowned, include thirteen British, one member of the medical corps, fifteen Germans and five of the crew.

BRITISH TAKE 230 TURKS AND SCORE MILE ADVANCE

London, April 22. — The following official statement with reference to the operations in Mesopotamia was issued tonight:

"It now is clear that the force upon which General Maude April 18 inflicted a heavy defeat was a Turkish detachment on the left bank of the Tigris which was holding the line of the Shatt-El-Adhem stream.

"On the night of April 19-20 the right flank of our forces on the right bank of the Tigris opposite the northern flank of the enemy's Istabulat position advanced about one mile. On the morning of the 21st our troops captured and consolidated part of the front line of the Istabulat position, securing 230 prisoners, including nine officers."

INCREASE IN THE ALLIED ATTACK EXPECTED SOON

New gains by the British and French near Lens, St. Quentin and Rheims, accompanied by a continuous artillery pounding of the German line all along the front in France, indicate that the attack which has netted the allies such important gains during the last two weeks, and which relaxed somewhat Friday and Saturday, is about to enter its second phase.

The armies of General Haig and General Nivelle have consolidated their recent gains and have brought up men and supplies for a renewal of the main offensive, it is believed. Paris reports that French infantry forces again have pushed forward in the region north of Sancy and Jouy on the St. Quentin-Rheims battle front. Farther east there has been hand grenade fighting in the sector of Hurtebise.

BEAR HUNGER FOR VICTORY; APPEAL TO TEUTON PEOPLE

Amsterdam, April 22. — An appeal to the German people not to give in for the sake of a mouthful of bread, but "to hold out only a little while longer" is printed in the Norddeutsche Allgemeine Zeitung.

"America found out," says the statement, "that England will be beaten and she entered the war to save what she could of the money put into the munition business. Shall we let America reap the profits? Set your teeth and it will soon be over. Remember, all is at stake."

The Association of Christian Trade Unions of Berlin, in a manifesto, couples an affirmation of loyalty to the German emperor and empire, with a strong condemnation of strikes, which, it says, "do not provide a single gram more bread and the enemy, like a drowning man, is grasping at the straw, eagerly watching for the least sign of disunion in Germany"

"Therefore," says the manifesto, "all must stand pat."

SAY RUSSIA WILL FIGHT WITH REDOUBLED POWER

Petrograd, April 19. — Russia's allies need have no fear that she will desert the alliance or weaken her resistance to the enemy, Professor Paul Milukoff, the foreign minister, said today in an address to the representatives of British and French workingmen who are now in Petrograd.

"We understood that at the moment of the revolution you might be afraid we would lose our strength for resistance," said the foreign minister. "I beg you to announce to your countrymen that free Russia has become doubly strong through democratization and that she will overcome all sufferings which war entails; that despite the revolution we stand firmly for the principal object which was imposed on us. Russia will continue the crusade for annihilation of German militarism with the greatest intensity, for our ideal is to prevent all possibility of war in the future. Our present problem consists of organizing our forces of defense, shaken by the revolution. We shall encounter the enemy with redoubled strength, confident of victory."

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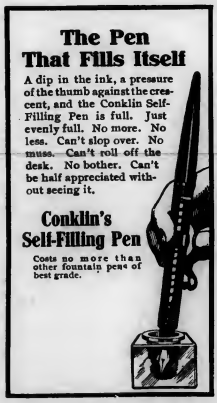

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, MAY 3, 1917. No. 18.

IN MENNONITE CIRCLES

Rev. W. W. Miller of the Chicago mission has changed his address from 1467 W. 71st Place to 1420 W. 71st Street.

On April 20 the "Ohio State Oratorical Peace Contest" was held in Bluffton college, a number of students participating.

The Mennonites of Oklahoma held a convention in the Meno church April 29 to May 2. Matters of special interest were discussed by Oklahoma Mennonites and missionaries.

Owing to poor health Bro. J. B. Baer of Summerfield, Ill., requested his congregation to find some one to succeed him, the congregation therefore extended a call to Bro. J. P. Boehr, a student in Oberlin seminary. Bro. Boehr has indicated his willingness to accept at the close of his seminary work next year.

The Altoona (Pa.) mission always appreciates the gifts of clothing, etc., that may be used for the relief of the poor and the comfort of the sick. It has long ago been demonstrated that the best way to attract the attention of needy ones to the blessings of religion is for those making a profession of religion to notice and help relieve the physical needs of those in want or misery.

The special meeting of the Western District conference, held at Newton, Kans., devoted its attention to a discussion of how Mennonites in the face of the present war situation might show their loyalty without surrendering their non-resistant principles and whether it would be practical for that conference in connection with other conferences to have a representation at Washington to look after Mennonite interests.

The following telegram was addressed to President Wilson, Senators Thomas Sterling and E. S. Johnson and Representative C. H. Dillon of South Dakota on April 2:

"Freeman, S. D., April 2, 1917.
"Prompted by deep religious convictions of our Mennonite church and by true patriotism, we humbly petition our honored president and congress to exert all possible influence against any legislation fostering military spirit or making military training compulsory. Signed by pastors of fourteen churches near Freeman, S. Dak., representing seventeen hundred members.

"Signed, J. M. Regier."

To this the following replies were received:

"House of Representatives,
"Washington, D. C., Apr. 3, 1917.
"My Dear Mr. Regier:

"Your telegram received. The military spirit has taken possession of our people and it looks as though it will be impossible to avoid war or dampen the military spirit.

"With kind regards I am,
"Respectfully yours,
"C. H. Dillon."

"United States Senate,
"Washington, D. C., Apr. 3, 1917."
"My Dear Mr. Regier:

"This is to acknowledge receipt of your telegram of April 2 in which you in behalf of the Mennonite church protest against the enactment of any law for compulsory military training. I appreciate the position of the people who are members of this church and a part of whose creed is not to engage in war. I am inclined to think that some exception will be made in any bill that is passed of those who are opposed to military training or army service on religious grounds. I think such an exception might be reasonable although I would see no injustice in their rendering an equivalent service to the state or nation in some other way.

"Let me say that I believe the sentiment in favor of universal military training is growing very rapidly and I look for a bill providing for such training to pass at the present session. Of course, the present crisis in our national affairs emphasizes the fact that such training may be needed. For one I do not believe that in this country of free institutions it will encourage the military spirit but on the other hand it will be the means of creating a democratic citizen army, available for use in the defense of the country when the need arises.

"Yours very truly,
"Thomas Sterling."

"United States Senate.
"My Dear Sir:

Your recent telegram in opposition to compulsory military training within the United States, received. Same was read into the congressional record and doubtless will be referred to the Senate Committee on Military Affairs.

"Yours very truly,
"Ed. S. Johnson."

The following statement of the Mennonite missionary activities of the Dutch brethren is from a recent issue of De Zondagsbote, the official organ of our brethren in Holland:

"In April, 1915, we issued a circular to the officials and members of our churches with the purpose of pointing out to them the great need which the war brought to the mission work of the Mennonite union. The appeal for help which we then made did not, fortunately, go unanswered. From various sources gifts were sent to us to the amount of $22,000 and we were thus able to continue the work in Java and Sumatra. Now, however, since the war continues so long, we are again under the necessity of appealing to the liberality of our brethren and sisters of our fatherland.

"That our dear brethren in Russia are not in a position to support us is apparent at this time. We have received no information from them, but fear that they also have many severe financial difficulties to meet. It is hoped that after the war they will again, as of old, take up the mission interests so dear to them in their usual generous way. Our German brethren are doing what they can and have done more than usual during the last year. Meanwhile their gifts only suffice to support our missionaries on furlough, the brethren J. Klaassen of Heilbron and P. Loewen of Würzburg. Meanwhile upon us is imposed the sacred trust of holding and keeping that which, by the help of Russian and German brethren, we have built up.

"In order to give an insight into our efforts we herewith present a review of the present state of the work. In Java there are four stations, each with a number of substations. The number of Christians is about 2100 souls of whom 800 are members. In 14 schools instruction is given to about 800 children, while at the chief station, Mergaredja, there is a training school for instructors with 43 students. A chief hospital is maintained having a capacity of 100 beds and two dispensaries and a quarantine colony are connected with it. In this establishment six missionary brethren and sisters and a number of native helpers are actively employed. The work in Sumatra is of considerable less extent. It includes four posts, one of which is not fully equipped, although it has a school and an incomplete hospital. The other posts also have their schools, the largest of which has 160 children. Added to these establishments there are several small sick-houses. Two missionaries with their native helpers are active on this field."

NOTES AND COMMENTS

Mothers' day will be observed throughout the country on May 13. It is generally observed by the wearing of a white carnation.

Upon recommendation of the administrative committee and by subsequent vote of the executive committee, which actions were taken in response to overtures from local federations, ministerial associations and other elements of the constituency of the Federal Council, a special meeting of the Federal Council is called to be held at Washington, D. C., Tuesday and Wednesday, May 8 and 9.

It is frequently observed with a feeling of reverence that the custom of many who come to the house of God to bow their heads for a few moments of silent prayer after reaching their seats still prevails in some places. We might wish that this habit might be universal. Pray for the preacher. Pray that he may be filled with the Holy Spirit. Pray that the message might be real helpful and strengthening. Pray for yourself. Pray that God may put your

soul in proper condition for worship. Pray for other worshipers. Pray that the various needs may be met. Pray for the strangers. Pray that they may feel at home in the house of God. Pray for the absent ones. Some are absent because of circumstances over which they have no control; others are absent because of indifference or lack of interest. Whatever the cause of their absence they should be remembered in the petitions of prayerful worshipers.

The Federal Council of the Churches of Christ in America sent the following telegram to President Wilson:

"Commission on Temperance of the Federal Council of Churches of Christ in America, representing thirty leading Protestant denominations having a membership of eighteen millions, in session in New York City, petitions the president and congress of the United States to pass a bill for nation-wide prohibition as a war measure, preventing the manufacture and sale of liquor as a means of safety and efficiency and to conserve the grain and other food products now being wasted in the manufacture of liquor. Under any circumstances it favors the prohibition of the sale of liquor to soldiers and sailors of the army and navy by such means as may be most effective."

The war time platform of the Emergency Peace federation, just announced by the executive committee of that body from its offices, 70 Fifth Ave, New York, is "to defend and promote democratic liberties and to work for an early and enduring peace." The fact that war exists has not stopped the activities of the federation which rallied thousands of peace advocates in a final protest at Washington, April 2. It declares its purpose now "to urge our government to seize every opportunity for bringing about peace negotiations and establishing an international organization" to preserve peace.

The federation is also uncompromisingly against the enactment of laws for compulsory military service, under any name whatsoever, and through its representatives at Washington is making a campaign against so-called conscription bills. It is equally emphatic in support of two other items of its program: the maintaining of the constitutional rights of assemblage and free speech, and the safeguarding of the rights of the people to discuss the scope and method of our participation in the war, and to advocate terms of peace.

People profoundly interested in animals are often the recipients of a compassionate smile. To those who have little comprehension of the nature of the humane movement this work appears to be something quite unworthy the consideration of serious men and women. Hence the compassionate smile.

This is chiefly due to an entire failure to understand how vitally related to the development of human character is man's right attitude to the creatures below him. Beyond all the measureless blessing that has come to animals through the activities of humane societies has been the ennobling influence upon the men, women and children who have felt the quickening power of the spirit of this wider humanity. Educators, teachers of every class who have given the subject careful thought, have universally recognized the refining force of such training as awakens in a human soul a generous response to the call of the weak, the oppressed, the suffering. No man closes his heart to the great fact of the world's pain, by whatever creature endured, who does not by that very act dwarf and deaden his whole moral nature. Civilization has risen just in proportion as men have become sensitive and responsive to whatever stirred their finer, more unselfish feelings.

This spirit of the wider humanity is but the spirit of every noble religion, reaching out till it blesses the whole realm of sentient life. The humane movement has been the great factor in teaching mankind that that spirit falls short of its highest until it has included in its circle every creature of the good God — even the sparrow whose fall the Eternal marks.

In its work of gathering into bands of mercy more than four million children, inculcating the spirit of good will, justice, and kindness to one's fellows and to defenseless animals as well, the American Humane Education society has done vastly more for these children in their moral lives than it has been able to do for the animals.—(Dumb Animals.)

LETTER FROM INDIA

Dear Readers:—

Recently a letter from the Deacon M. Rufus Asna of the Janjgir, C. P., Indiana, church reached us. Extracts of which, just as he has written it in his own style, we thought would be of interest to many of the readers. They show what thoughts occupy his mind and also reveal his heart's desire. This is one example of a large number of our native co-workers, laboring hard to gather souls for Christ in this critical time where the larger part of the political world is in arms. Are we exhibiting such strong desire to bring the gospel to the lost in sin?!

My dear Memsahib, Sahib and Nellie:—Please let me ask pardon that so many days past I could not drop a single line. Many, many thanks for the Scofield Bible. This year I have got the valuable things, the precious thing in the world, but still have no happy (peace—P. W. P.) as should be. Oh, Satan is working very hard but still truth will gain.

In these days I am in the camp. I am with Abraham Babu, Jacob Babu, Dhanav, a new converted man of Bomnindi, and Panchkauer. Few days we spent with Mr., Mrs. Penner and Miss (Mr. and Mrs. P. A. Penner and their daughter Mariam—P. W. P.) when we were at Bhanwarkhol; our camp was just at the foot of hills, a very beautiful place situated in Korba state. One morning we were going to preach nearly eight miles distance, on the way have seen blood and tail of a jungli janwar (wild animal—P. W. P.). We began to hunt and about 300 steps we found a spotted deer.

Now, please, let me tell you about our work. Every day we visit some villages and people listen very attentively. Some villages people come and ask about Christ. They said, Isha ka dharm bahut achha hai kewal jat tuman nahin mana tha (the Christian religion is very good only you have not minded caste—P. W. P.); only this we cannot agree. They have seen how we pray about ourselves, all Christian Hindus, our gracious emporer and all high officers, they astonished. We have sold some tracts. Oh, how they happy when they hear such precious name Jesus, but still jatpat (caste question—P. W. P.) comes. These people are dying, they have sores and itches, they are just like poor Lazarus, all are sitting near the table of the Americans who claim themselves the church members, the members of the Mennonite church. If I would say that these members are just like the rich man and we, the Indian preachers, are like the servant of the rich man, then there will be no harm. Then patients want to eat churchar (crumbs—P. W. P.) bread which is falling from you people's table. Who wants to throw the rest food? Our heavenly Father is beholding from heaven. Is there anyone who is willing to open an out-station at Paharia. Who wants to throw his rest food, Rs. 300 for building (about $100 in U. S. money—P. W. P.) and $8 monthly for preacher? Besides this there is Balanda. Every night I especially pray to our heavenly Father, time is near that our Savior will come to take up His church. Oh, what a joy that these villagers and surrounding villagers will be that time with us.

Kya main khali hath se jaun
Apne pyari Ishu pas
Ek bhi ruh na le jaun
Apne pyare Ishu pas.

(Must I go and empty handed? G. H. C. No. 298, first verse.—P. W. P.)

May God bless us that we may save many souls. Today we are at Lewai Nowapara. We stay in camp till February 15. February 21 will start for Madgu Mela (our annual Christian convention—P. W. P.). I intend to get married once more (is widower the second time—P. W. P.), but still I can get time to go anywhere. I like to stay in camp till April. In camp we are all well. Today it rains, therefore we are working in the camp. O sir, I wish if you could be with us. Every day I pray that God may bless on your work and bring you down here. At Janjgir all are well, but still every week some tamasha (curiosity or disturbance—P. W. P.) rises.

Many salams (greetings—P. W. P.) to you three. tell my best wishes and salams to your papa, mama and friends.

I am yours sincerely,

M. A. Asna.

N. B. The above mentioned place for an out-station, Paharia, is very appropriate for that purpose. We have thought about opening of that place quite a long time. The sum he mentions will be quite enough to make the proper arrangements. For $8 an able evangelist can be stationed there. By so doing somewhere around 10,000 people will be privileged to hear the gospel more regularly.

Where is some one who would like to see a memorial erected during his life time which will be the means of bringing the gospel to souls buried in superstition and sin of the meanest type. While the nations make their cannons roar, why should not one or the other be ready to say, "I shall sacrifice a portion of my income to have this station built and supported in order to give many an opportunity to hear the gospel and have a ray of the everlasting light brought to their benighted souls."

The other station, Balanda, has been opened since January, 1916. It is supported by the Janjgir church now for more than a year. She brings up $4 for the preacher and 66 cents as rent for the house monthly. A mission house there

would be much better indeed, although the church is still too weak to sacrifice that sum presently.

Anybody wishing more information concerning the above matter may express such desire to the undersigned at any time. God bless all efforts put forth to further His consoling kingdom.

Yours in the Master,

P. W. and Mathilde Penner.
Hillsboro, Kans.,
April 20, 1917.

THE OLD BIBLE WORLD

In these days of conflict when all the ends of the earth are thrown together on the fields of battle and every corner of the earth is shaken in the power of the battle shock, the attention is frequently called to the records of the Word as the names of ancient countries and cities and peoples are mentiond in the records of the war. What a contrast the years have brought about? What a sameness in the nature of the events which again bring those names and places to our attention? It would be well to begin again with the first chapters of Genesis and have the location of the garden of Eden fixed upon our minds; the lands of Ethiopia, and Assyria; the four rivers mentioned, among which is the Euphrates; cover and bound the territory with which we are scripturally familiar. The restricted area that is usually allotted to the Garden of Eden lies in the vicinity of the rivers Tigris and Euphrates in the vicinity of the Persian Gulf, or along the course of these rivers. We have no means of ascertaining the glory and peace of that sinless land and the joy of that sinless condition in which God gave it into the hands of our first parents. We know that it soon became a place over which the sword of an angel stood guard and near which the blood of the first martyr was shed. Today, the sword and its dark shadow hang in grim power and terrible destruction over that land. Streams that watered the garden haven been turned into streams of blood.

Abram was called out of Ur of the Chaldees. His path followed the course of the Euphrates, northward, then crossing to the west made his home in the land of Haran, at the head water of the great river, until he was called to go into the land of Canaan. What is the nature of the commerce, and what the burdens of caravans and the motives of the travelers who go over the route of Abram's pilgrimage today? He went out, a man of faith and a messenger of peace. Only once did his servants bear arms and that for the sake of Lot. But from the nature of the account of the invasion of Canaan, we conclude that for the last four thousand years that part of the old world between Canaan and the land of Elam and Sinar has been the scene of contending armies, and nations have fallen under the stroke of the sword along the pathway of that early pilgrimage of faith.

Ancient Egypt is a mystery as deep as ancient Eden. It was the home of Cush, a son of Canaan. It became the prison of the sons of Shem. It is not known by what route the sons of Jacob went into the land of Egypt for the corn that was to keep their father and their children alive. Perhaps the road through Gaza and along the sea was the shortest and most frequented. It is the route selected by the armies which so recently came from Egypt and drove the Turkish troops from the ancient Philistine city of Gaza. The long march which the Israelites took on their return from Egypt to the land of promise was a roundabout one, and included stopping for long periods of time at Mount Sinai and in Kadetsh-Barnea, thence around the land of Edom and into the land of Canaan from the east side of Jordan. It was 40 years of delay, rather than 40 years of journeying with which God punished the people who murmured against Him. Two railroads have been built in this region for military purposes. The first, under the protection of the German government, extending into the Arabian peninsula; the second, recently laid by the British from Egypt to Gaza, to support the troops now entering the Holy Land from the southwest. It is sad that these modern methods of traveling should have such terrible designs. But both routes are laid upon the bones of multitudes destroyed by the hand of their fellowmen, and falling because of unbelief in the power of God to save them from every adversary.

Gaza was formerly strongly fortified, being situated on the frontier of the land of Canaan, toward Egypt. It was the scene of many battles and long sieges, and had never been permanently conquered by any of the Jewish kings. It is the gateway into the land of Palestine from the south. Another of Jerusalem's woes may shortly come upon her. We remember Gaza, also, as being the scene of Samson's temptations, and his exploit of carrying off the gates of the city and setting them out on a hill and presenting the peculiar situation of a city without gates, and gates without a city. The ancient gates of the eastern cities are no longer an obstacle to invading armies. And, how differently is the reception that shall be given to the King of kings; for, to the cities it snall be said, "Lift up your heads, ch ye gates and the King of glory shall come in."

The districts of Persia from which the Russian armies are entering into Turkish territory, are the sections in which many of the Jews were settled by their Babylonian captors. This was at the beginning of the greatness of the Babylonian empire, the first of the world empires. The Jews have seen the rise of the Assyrian, Babylonian, Medo-Persian, and Grecian and Roman empires, practically on the same territory over which the devasting wave of war is again threatening. What a price has been paid for the fading plory of empire! Such glory is purchased by the price of human blood alone. May the day soon come when the world shall be won and kept by the power of love and life, and by Him whose kingdom shall never be destroyed.

For six thousand years the world has endeavored to secure peace and lasting power by the use of the sword. It has always been a failure, and wars have been waxing worse and worse. When nations have ceased to learn war they shall have permanent peace. Today they are marching over trails of blood, in the train of fallen kings and powers. — Christian Monitor.

LI HUNG CHANG AND THE JAPANESE CHRISTIANS

There is a moving episode in the remarkable autobiography of Li Hung Chang, the notable Chinese statesman. It was after the attack had been made upon him by a Japanese fanatic at the time he was in Tokyo representing his government during the peace negotiations which followed the China-Japanese war of the late nineties. Li Hung Chang had returned home to recover from his injuries and the Japanese were consumed with shame that such an attack had been made upon an envoy.

A group of Japanese Christians in a little village felt so keenly the stain upon the national honor that they sent at great cost to themselves two messengers to Li Hung Chang at far distant Tien-Tsin to express their regret and assure the great man that they were daily praying for his recovery. Mr. Sato, the man chosen, and his thirteen-year-old son made the long journey, then almost turned back, so lowly they felt and so timid about approaching the great man.

Li Hung Chang has given in his autobiography an account of the effect upon him when he received them in his yamen, received the message, and sent them home burdened with the expressions of his gratitude.

"I think this Christianity makes lowly people bold and unafraid, for before Mr. Sato left he asked if they might pray for me. I said, 'Yes', meaning when they reached home. When they knelt down I could not keep my heart from thumping in my bosom as I watched that poor man and his frightened little boy pray to God — the God that will deal with me and them and all the world — that I might be well of my injuries.

"In this old yamen strange scenes have been enacted, great conferences with wonderful men affecting the whole world. I have received royalties, dukes, ambassadors, robbers, murderers and beggars. Men have been sentenced to death, others sent away glad with great contracts, offices. But always I have been master of myself until an hour ago.

"Mr. Sato all the way from Japan to offer a Christian prayer to the heathen old viceroy. I did not know that anyone outside my own family cared enough to pray for me. I do not love the Japanese, but perhaps Christianity would help them" — Sel.

THE CROWN OF THORNS

Among the wonder-plants of modern floriculture is one called "The Crown of Thorns". The plant itself bears the shape which gives it its name, and is studded thickly with thorns. The flower is both delicate and beautiful. But the most significant feature of this unusual plant is that it blooms continously. And this is a parable, too. The only crown which ever blooms is a crown of thorns. Sacrifice is the most fructifying thing in the world. There are few joys like the joy of a great renunciation! One does not need to trust the future to prove the truth of Jesus' word about finding one's life by losing it. He who lavishly gives any part of his life to his child, his friend, his age, discovers that he has "found" by "losing". The joy of Christ is perfectly plain. It is the joy of giving up; a joy that none can take from us because none can ever deny us the ability to give. The crown of thorns always hurts; but, worn heroically, it always blossoms. — George Clarke Peck, D. D.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail matter.

EDITORIAL

Our statesmen tell us that conscription is an absolute necessity. At this writing we are unable to say how congress will finally act on the measure, but indications seem to point to conscription. Our legislators, in giving official sanction to the measure do it in spite of the sentiment of the people against it. Neither the war nor conscription are things that the American public has been permitted to express its will for or against at the polls. Visiting English statesmen give out interviews to the papers in favor of conscription. Strange that they have to tell us what is good for us when they have their own affairs to keep straight at home! Canada, Australia, New Zealand and Ireland have refused conscription for foreign service, why must the unpopular measure, so dangerous to a military-hating people be forced upon us without our consent?

The Christian has nothing in common with the sword except to render obedience to those whom God has chosen to rule over him. Mr. Spurgeon once said that when a Christian turned soldier it disappointed him, but when the soldier became the Christian it pleased him. The calling of the soldier is a worldly calling. Nothing has ever been satisfactorily settled with the sword and we venture the opinion that nothing ever will. It is the hope of the Christian that the time of universal peace will sometime come. Present indications point to that time being a very long way off. Once single nations had their wars with single nations. They were little wars compared with the present one and future wars which will include combinations of many nations may be every bit as bad, if not worse, than this one. The Christ kingdom of peace has nothing in common with the political organizations which we are pleased to call government. Obedience to government comes because we are in the world, but not of it. Participation in government is a thing apart from our spiritual life.

Yet, much as the New Testament is out of sympathy with things military, the things pertaining to war are applied in a spiritual sense. We are to fight the good fight. We are to be Christian soldiers, fully equipped for aggressive service. The battle is the Lord's and victory is eternal.

The Christian is one of a community in the world but not of the world. God has made him one of the great company of the faithful who look for higher and more lasting things than the pleasures of sin for a season. The community of saints is to be the light of the world and the salt of the earth in that the saint is to hold out hope and life to those in misery and sin and to exercise that keeping quality which will persevere the good and holy things which God has placed among men. Separation is an idea that runs through the Bible from cover to cover. God's elect under the old dispensation were called out and zealously guarded and warned against contamination with the rest of mindkind. Under the new dispensation the saints are those called out and not, as the popular use of the word would imply, sinless ones. In the world to come there will be sinlessness and the separated ones "washed white in the blood of the Lamb" shall be eternally with the Lord, a distinct community of immortal ones different in state and condition from those who in life have unfitted themselves for heaven.

To be separated in the Christian's sense means to belong to God and to be concerned about the things of God. A Christian cannot regard himself as belonging to the general mass of humanity. In that mass he owes the duty of holding out God's mercy and the opportunity given to repent; to those of that mass who are in the miseries of life, such as sickness, affliction and misfortune, he must bring the Christ message and Christ ministry of hope and helpfulness. In a special sense the separated Christian is a member of the body of the Lord and therefore a member of his church. We cannot imagine a person who tries to please God thinking himself too superior to be identified with the church to whom Christ has entrusted the duty of caring for the things of His kingdom on earth. The kind of separation that would keep one out of the church who professes to accept Christ as his Savior is vanity and with it perhaps goes a secret desire to shirk the responsibilities imposed.

Separated Christians imply a separated church. The trouble with the church in many quarters today is not so much that the world has gotten into it, but that it has gotten into the world. The things of the world appeal to it more strongly than the things of God and for this reason we have emphasis placed on the money end of church work, on the social side of the congregation and on the side of worldly display. We do need consecrated money to do the Lord's work, but the Lord's church is not a money-making institution. We are social creatures, but the social instincts of the regenerated person differs vastly from the ordinary social instincts. We do need clean, comfortable churches, but this is not saying that they are to be monsterous heaps of stone upon which second-rated artistic talent runs riot piling on debts beyond the paying ability of a generation.

It is in the home life that we find the hall marks of the separated Christian. A Christian home is a different kind of a home. There the atmosphere of prayer and unselfish service prevails and from it goes the influence that makes the world better and shows to men the Christly character that can be developed when things are right as God would have them. We will never have separated churches and separated men and women of God where there is not separation of the true kind in the family.

We frequently admire the quality in others in which we are the most deficient. People talk much about patience both as a duty and a virtue and in both senses it is important that we possess it in abundance. Some things we not only admire, we go a step beyond and demand them. Patience is one of these. In expecting others to fit into our standard of patience it is important that we set a proper example. Who is there who has not heard of the preacher of the old days who was everlastingly preaching patience to his congregation? The story goes on to say that on one occasion he sent his man servant into the cellar to draw for him a mug of ale. The servant was careless and left the spigott dripping and in a little while the whole of the contents of the keg had run away. The preacher, when he discovered the loss, became so demonstrative in his abuse of the servant that his wife saw fit to interrupt with "Where, now, is the patience of Job about which you preach so much?" "Nonsense, woman," was the reply, "Job never lost a barrel of such ale." Our attitude toward others is frequently like that. We expect that under exceptional circumstances they are to be patient with us where we would not tolerate impatience in them.

The best way to preach patience is to live it and exercise it under every circumstance. We can talk too much patience. Another preacher once delivered what he thought to be his best effort. His theme was "Patience". Unfortunately he permitted his interest in the subject to run away with his good judgment and held his audience long after the accustomed time for dismissal. He had another fault which in a minister is not a grace. He was more fond of fishing for compliments than of fishing for men and so, on the way home with his rather blunt deacon, he asked, "What did you think of the sermon?" "You preached patience until you tried everybody's patience," was the reply. Everlastingly nagging about patience never produces results. The patient one will endure without complaint and leave it to his example to impress its worth as a virtue.

Because we are impatient with others we assume there is nothing to complain about in our own lives. The fact of the matter is that even in the best of us there is so much that others have to put up with in us that we have no room to complain about what they are or do. As a final consideration it is for us to bear in mind that God is patient with us so long and so often because of our inexcusable shortcomings that we should surely be patient with one another. If we cannot endure the little shortcomings in one another how is God to be patient with us in our infinitely greater wrongs?

PRAYER PLEASES GOD

Believe, my brethren; believe and pray. Oh, pray far more than you have ever done, if you would please God. For a thousand Scriptures assure us that nothing we can do pleases God so much as prayer; believing, persevering, intercessory prayer. Among many things for which we are indebted to Luke's perfect understanding of all things from the very first, I have often thanked that evangelist for finding out this, and for putting it into his gospel. "Now, when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened. And the Holy Ghost descended in bodily shape

like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased." It was not our Lord's being baptized that opened heaven, it was His praying all the time of His baptism that drew down the Holy Ghost, and, with the Holy Ghost, His Father's voice. It was in answer to His Son's baptism prayer, and it was in acknowledgment of His Son's thirty years of unceasing prayer, and of the life of holy obedience that followed such prayer, that the Father so spake to His Son at the Jordan that day.

My brethren, if you would please God, and work out your own salvation, and the salvation of other men—pray. Pray for yourselves without ceasing. Pray for your children, without ceasing. Pray by name for the sick, and especially for the dying, without ceasing. Pray for the bereaved as often as you read and hear of another sudden and sore bereavement. Pray for good men. Pray for bad men that they may be made good. And God will hear you and will reward you both inwardly and outwardly, as He rewarded His Son at the Jordan that day. God has so staked everything on prayer that nothing pleases Him like prayer. Some of His reasons for that we see. But many of His reasons for being so pleased with our prayers we are not fully able in this life to see. But of nothing are we more sure than of this, that all His people, from His Son downward, who have greatly pleased Him, have been men of prayer. It is wonderful. It is almost past belief that the best rewarded of all our works should just be to ask, and to seek, and to knock. To kneel down and to lift up our hands, and to lift up our hearts. It is most wonderful, is it not, that simple prayer should have held such a supreme place in the life of God's Son, Jesus Christ, and should be ordained to hold such a supreme place in our lives, and should be the surest means of making us well pleasing to God? And yet, with all that, who lives a life of prayer? Not one in ten. Not one in a hundred. And then a life well pleasing to God has its ever-accumulating reward in answered prayer. According to these closing Scriptures: "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keepHis commandments, and do those things that are pleasing in His sight. And this is His commandment, that we should believe on the name of His Son, Jesus Christ, and love one another, as He gave in commandment. And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us." Amen.—Alexander Whyte, in Western Christian Advocate.

"THEY ALL DO IT"

There are few books that comprise as much vicious teaching within a space of four or five hundred pages as is contained in this little phrase, "They all do it," which has been cried into the ears of the public from time to time. This is the one sentence which takes the courage completely out of youth, searing their consciences as with a red-hot iron, and permitting despair to carry them off bodily into the depths of crime.

"Oh, they all do it: why should not you?" That is the suggestion. "That man there lies and cheats, and will commit any crime which the law does not make dangerous. So it is with all of them. There is no use in your trying to be different from other people." Such is the way the temptation comes to the young man thrown on the world with little knowledge of its ways, and perhaps shielded only by the loose training of an overfond mother. "People are grossly immoral" it is said. "Even temperance advocates get drunk in private; church deacons swindle savings banks; all you see of morality is but a surface show. Beneath, there is concealed wickedness. You will find you must follow the multitude;" and the youth with the pleasure of the world thus held up before his glowing imagination, and full of bodily health, plunges forthwith into what he believes to be "the world."

If the devil had contracted all his cunning during the centuries which have elapsed since his ejection from paradise, he could not have produced a more powerful argument with which to conquer the soul of man than this, "They all do it."

But, young man, listen. That sentence is a lie; as base and foul a lie as ever was conceived in the mind of man or devil. They don't "all do it." There are thousands upon thousands of good, pure men and women in this world, bad as it may seem, who are leading upright lives. They believe in God, and in the commands of virtue, and are going along with the happiest results to themselves and their neighbors. There are men who think they are put into this world not to gratify their own base appetites, but to be true and noble and high-minded men. There are men who would disdain to tell a lie. There are men who would disdain to be accessory to a woman's fall. There are men who would disdain to take an advantage in trade, or to do any other selfish or mean action. There are men who try to be just, always, and kindly both in words and feelings to all. There are men who lead humble, unpretentious lives, and who, without making it known to the world, are daily doing a vast amount of good among their fellow men.

And, is it strange to say? these men lead very happy lives, and as a rule very successful lives. While the unprincipled man may enjoy temporary success, sooner or later he will suffer for his lack of honesty. There are a thousand ways in which virtue revenges herself upon him. But in one way or another he gets his deserts. There are plenty of criminals around you, it is true. But they are to be pitied, not imitated. Never believe that what some do, all do; make in your own person a standing example of the falsity of "They all do it."—True Citizen.

HIS OWN IN THE LAST DAYS

At the close of the Old Testament and at the close of the New, we have a brief description of the Lord's own in the days of decline and of impending crisis. The last Old Testament book, the book of the prophet Malachi, reveals a very sad condition of the professing people of God in that day. The characteristic features were, indifference to God and His claims upon them as His people, moral corruption and apostasy. But while the great mass were rapidly drifting away, becoming still more indifferent and hardened, a faithful, God-fearing remnant was also present among Israel. The Holy Spirit has given us a description of the Lord's own in those days of departure from God. "Then they that feared the Lord spake often one to another, and the Lord harkened and heard it; and a book of remembrance was written before Him of them that feared the Lord, that thought upon His name." Mal. 3:16. Then follows the promise that they shall be spared in the day of the Lord and be Jehovah's, when He makes up His jewels. We do not read a word that they attempted to become the leaders of some great reform movement, or that they tried to remedy the deplorable conditions about them by different schemes and some new organizations; nor is there a record that they did anything else, which the world calls great. All the Spirit of God records is their faithfulness to the Lord, that they often came together to glorify that worthy name.

At the close of the New Testament we have similar conditions, only worse, predicted for the last days of the professing church on earth. As all students of the last book of the Bible know, that the course of the church on earth is prophetically reveavel in the seven church messages. The final phase of Christendom, so called, Protestant, is described in the church message to the Loadiceans. Its characteristic is indifference, lukewarmness, boasting and self-sufficiency. But in the church message to Philadelphia, we have a description of the faithful ones, the Lord's own at the close of the present age. "I know thy works: behold I have set before thee an open door and no man can shut it; for thou hast a little strength, and hast kept my Word, and hast not denied my name." Rev. 3:8. Nothing is said that they are doing great things, starting and organizing big movements, trying to reform things and producing civic righteousness, improving this present evil age. The Lord speaks of His faithful remnant as having a little strength, which means that they do not lay claim to much power, but acknowledge their weakness. Furthermore they keep His Word and do not deny His name It is faithfulness to Himself and obedience to His Word which the Lord notices and delights in. The Word and the Name are the objects around which the conflict rages. And to the faithful remnant He has also given a promise. He will keep them out of the hour of trial, the coming tribulation. Rev. 3:10. But faithfulness and devotion to the Lord Jesus Christ our Lord must lead also to service. He gives the open door, which no man can shut. Whenever we enter the open door of service and render that service in His name, from devotion to Himself, exalting His name, His blessing and power will surely be upon it. Faithfulness to Him demands an untiring, obedient service. May the Lord keep us in the true path and in the true service for Him. —Our Hope.

Stalwart character, that invaluable possession which, partly because it is an invisible possession, often is hard to understand, is just the net result of daily devotion of duty. Character is the total effect on oneself of one's daily thoughts, words, and actions. When for any period, these fall below our past average, character is deteriorating; when they rise above the past, stalwart character is in the making.

THE C. E. TOPIC

May 13.

Fellowship with God.

Ps. 119:97-104.

Fellowship is the state of enjoying more than mere companionship. An inferior may be your companion, but a fellow is one whom you meet with and associate with on an equal plain. It is a wonderful act of condescension on the part of God which admits us into His sweet fellowship. Nothing that we may have done deserves this, but God is always ready to bestow favors that we do not in any way deserve. He has opened many avenues of fellowship for us and in everyone of them there is sweet blessing. In some of these avenues we find better and higher opportunities than in others.

Nature opens the door to fellowship with the Creator. One who cannot appreciate the beauties of nature is to be pitied. He has missed much that God freely offers to those who will have it. In nature we see His goodness. He provides without stint for the creature world. We see His wonderful providences. In some way or other there are unseen agencies taking care of us, guarding us from dangers and leading us in pleasant places. Nature portrays the beautiful side of God's nature. Color to the flower, song to the bird, warmth in the sunshine, cooling in the breeze and brightness in the clouds are all so many beautiful things that He has placed here for those to enjoy who will have them. Again, in nature there are the demonstrations of His might and power, the rolling ocean, the gigantic mountains, the rumbling of the thunder, all seem to be saying, "Be still and know that I am God." He who cannot get close to God with all these things all about him must have eyes that do not see; ears that do not hear and a soul that will not feel.

God's book opens wonderful possibilities to us. In it we walk with the greatest law-givers, prophets, poets, historians, philosophers and heroes. We turn to it as a mirror to see ourselves. We peep into it to get a glympse of the distant future. We learn from it the story of our redemption. It makes the Christ the real living duty who saves, hears and helps us. But it is God's Word. He speaks to us there. Sweet as are the voices of our dear ones, the voice it reveals is infinitely dearer and sweeter. A converted African chief had the habit of praying, then turning to the book and reading, then praying and reading again. He was right. We talk to God. He talks to us and His Word is the living voice, sweeter than all the song life may know.

Prayer fellowship with God is the taste of heaven possible for us in this life. "Prayer is the soul's sincere desire, uttered or unexpressed." It is more, it is the privilege that intimate companionship with God brings with it. To those who have the gift of speech fellowship without conversation is impossible. Who may enjoy the fellowship of prayer with God? Certainly not those who don't love and obey Him. Indeed, beside the cry for mercy that the sinner may make at any time to God, there is nothing in prayer for the unregenerate. God's people in all times and places and conditions find their greatest earthly comfort in being able to come to Him and say, Father; and in the name of Christ ask what they desire of Him with the assurance that He will hear them.

The fellowship of quietness, the opportunity to turn aside from the cares and troubles of life, to be alone with God, is one of the great and refreshing opportunities of life. Our Lord found His quiet hours with His Father seasons of greatest refreshing. Meditation on God, on His greatness and His goodness; meditation on His mercies and our opportunities, on the duties before us and on the strength He gives us to perform them gives to us the feeling that we are not alone and that "underneath are the everlasting arms." No Christian ever found his quiet hours alone with God anything but refreshing.

There is a fellowship with God in the company of His people, for He has given the assurance that where they are gathered together He is in the midst of them. When in service, God is speaking to His people, to those who are near and dear to Him; when in song and prayer the heart rises to God, God comes to those who so seek His face. It is to be noted that those who like most to be with Him alone are the ones who like to be in the company of His saints praising and serving Him.

Life has its various moods. Some we like, and others we do not like. No one would say that he enjoys sorrow, yet God in His way of revealing His fellowship makes even sorrows sweet. It is a comfort to know that when in pain or disappointment or loss or tears we have a Christ who, too, went down the dark paths we are called to go and by His endurance sanctified and blessed them.

But if there may be fellowship in agony there is also fellowship possible in joy, we mean the higher joy. There is joy in heaven over the sinner born into the kingdom. It is God's joy. It may be our joy also.

THE S. S. LESSON

May 13.

Jesus, the True Vine.

Jno. 15:1-13.

Golden Text—Jno 15:5.

The vine illustrates a phase in the Christian life that is all-important. All things relating to our spiritual life must have their source, inspiration and life in Christ. What an inspiration the Vine may be to the true and faithful worker for God! It gives life. It grows larger and larger, every new branch opens new possibilities. It bears the fruit, but the branch is the instrument by which fruit is borne. All that the branch has to do is what the vine expects of it. For all that is expected of it strength comes from the vine. The glory of the vine is the glory of the branches. From what the branch does the vine receives glory. So long as the branch is faithful to its part, that long is it preserved and cared for. If the Vine is an inspiration to the faithful worker it is certainly a warning to the one who is not faithful to his trust. Like the branch we are continually getting from the Vine. As with the branch, fruit is expected. Green leaves of promise and profession are required, but if that is all there is to the branch it will not be acceptable and the time of pruning will certainly come. Pruning is a serious operation, but for the sake of the faithful ones it is necessary. Note the cutting off is done, not for what has been done that is wrong, but for not doing that which is right. Were this text to be applied to our churches today there would be a mighty falling off. The complaint against most churches and Christians is that they do nothing. God sits in judgment alike upon those who do wrong and those who do nothing good. One He rewards, the other He condemns.

Jesus is our pattern in fruit-bearing. The model along which our lives are to be planned is Jesus Christ. Study His life and you will find that from beginning to end it was one of fruit-bearing. He was regularly in the sanctuary. He was about His Father's business, He prayed without ceasing. He did good to all men. He went where there was need and misery. He preached the good news of the kingdom and called men to repent. His every word was rich in the fruit of life. The fruitful man in the kingdom of God is the one near to Christ. We cannot learn or be inspired by Him or understand what our tasks are to be unless we are near to Him. Abiding in Him means being as close to Him in all things as it is possible to get in this life.

The new life of the branch has its source in the vine. A life is given to it by the parent stem. Like the branch, the regenerated man begins a new life. It is a life that has its source in Christ: (1) The love of Christ for the sinner; (2) the desire to make Him eternally happy; (3) the effort to make Christ's glory show through him, and (4) the desire to use him in the redemption of other men are all from Christ. Now, a healthy branch grows. The minute it stops growing it is useless. When there is no growth at all, it is beginning to die. Were it permitted to progress it would injure and perhaps destroy the whole stalk. In the Christian life there must be growth, development. This must be sure to continue all the time. When growth stops the Christian life is degenerating and becomes a menace to other Christian lives. The kingdom of Christ is like a prosperous grape-vine. It began small with a few branches. Some died, others had to be cut off, but the whole stalk grew and prospered until now its branches extend into every nation on the earth.

"Without Me ye can do nothing," says Christ. A branch, cut off and cast aside is worse than useless. It is shut off from the source of all its vitality. A life, cut off from Christ, is like that. There is nothing in it to inspire the fruit of righteousness to come forth. Many are cut off from Christ because they want it so. They are dead because they have chosen death when they might have had life.

Abiding in Christ is being one in and with Christ. The idea suggests another figure in which Christ is the Head and His Own are the living members, but He is the Head or the Vine, the Savior, Helper, Friend, Keeper, Teacher and Christ. What the branch or the members show forth is not their own fruit, but that which comes from Christ.

Fruit-bearing indicates the possibility of more fruit. From one seed may come millions. It is the fruits of a worthy testimony, a righteous life, a mighty faith and an eternal hope that alone can bring the world to witness for Christ, to righteousness, to faithful obedience and an eternal assurance.

CONTRIBUTION

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NEWS OF THE WEEK

EXPEDITIONARY FORCE TO EUROPE BEING CONSIDERED

Washington, May 1. — Within the next few days President Wilson will decide whether United States troops are to be sent to France in advance of the army of 500,000 men to be raised under the conscription act. The authorities are beginning to realize there is a popular demand that an expeditionary force, though it be small, be sent as soon as it can be made ready. The subject received consideration at today's meeting of the cabinet.

It is well understood that the authorities have pretty generally been of the opinion that nothing of importance could be gained by rushing a small force of troops, say one division, to Europe many months in advance of the time when a real army can be sent. However, the French mission, or at least the military part of it, of which Marshal Joffre is the head, is positive that the presence of even so small a unit as one division of American troops would have a splendid moral effect on the British and French armies, and it may be that the president will defer to the judgment of the Frenchmen.

GERMAN PRISONER ADMITS BOMB PLOT WAS PLANNED

New York, May 1. — Confession was made in court today by Wolf Hirsch, arrested last night with George Meyers, both Germans, that they were on their way to blow up the offices of J. P. Morgan & Co. with a bomb, when interecepted by the police.

Hirsch supplemented before the court an alleged confession he had made to the police that the explosion of a bomb was part of a scheme to create a stock market reversal from which he and Meyringer could profit financially. He told the court he had made the bomb under the direction of Meyringer and another man in a laboratory at the Roosevelt hospital, where they were employed. He did not know anything of the construction himself, he declared.

He said that Meyringer had induced him to speculate in Wall street and had suggested as a quicker way of getting profit a scheme to frighten the stock market. The plan included blowing up the Morgan office, and the sending out over tapped telegraph wires of falsc news that President Wilson had been assassinated.

SELECTIVE CONSCRIPTION BILL PASSED

The administration bill, as prepared by army experts, to raise an army by selective draft, passed the house and the senate, by overwhelming majorities.

The measure, as passed by the senate, provides for the draft of men between the ages of twenty-one and twenty-seven years. The age limits in the house measure are fixed at twenty-one to forty. This and lesser discrepencies will be thrashed out in conference early this week, so that the bill may be in the hands of the president as quickly as possible. The War department already has completed plans for carrying it into effect.

The final roll calls brought into line behind the bill many senators and representatives who had fought for the volunteer system until routed by decisive defeat of volunteer amendments earlier in the day in both houses. The senate, which had voted down the volunteer plan, 69 to 18, passed the bill by a vote of 81 to 8. In the house the vote against the volunteer plan was 313 to 109 and that by which the bill itself was passed was 397 to 24.

Both senate and house adopted amendments just before the final roll calls which would greatly increase the pay of enlisted men during the war. The house provison would make their pay $30 a month and that approved by the senate would fix it at $29 a month. The present pay is only $15.

TO MAKE AMERICA DRY

Washington, April 29. — A determined effort to bring about national prohibition for the duration of the war will be launched here tomorrow at a meeting of representatives of various political parties and of farmers' organizations, including several state governors, who will seek to influence President Wilson and members of congress.

Leaders in the movement have sent out word that an interview with President Wilson on the question will be held tomorrow, but it was said at the white house tonight that no engagement had been made. War time prohibition has been taken up by members of the council of national defense as a possible way of conserving the grain supply of the nation, but no conclusion has been reached.

RESCUE PARTIES TRYING TO REACH 104 MINERS

Trinidad, Colo., April 28. — With rescue parties working in relays, renewed efforts were made today to reach the men still entombed in mine No. 2, of the Victor-American Fuel company, where an explosion occurred yesterday morning. Rescue crews today had found fifteen bodies. One hundred and nineteen men were entombed.

The working in which the men are entombed is a running tunnel opening from the main mine entrance. Above this, also opening from the main entrance, is an almost level tunnel, abandoned some time ago. For several years this has been on fire. Since it was abondoned, however, and the fire was only smoldering, it was sealed off from the rest of the mine with an air-tight wall and work continued much as usual in the other parts.

MUST REPORT TO POLICE

Berlin, April 28. — Although the police circular ordering Americans to report daily to the police stations and to remain indoors between 10 p. m. and 6 a. m., set forth that Americans are to be treated henceforth as enemy foreigners, officials of the foreign office say this is true only in modified form. At the foreign office it is still said Germany has not recognized the American declaration of the existence of a state of war, and that therefore Americans are not enemy foreigners, but merely non-neutrals. They point out the fact that the police rules with reference to Americans are less strict than those applied to the English, French and Russians, who are not interned. They are required to report twice daily to the police.

CHINA EXPECTED TO DECLARE WAR

Peking, April 29. — A declaration of war against Germany by China is expected within a fortnight.

The special commission for international affairs designated by the government has advised that China enter the war. The question will go before parliament shortly.

The American minister, Dr. Paul Reinsch, held a reception at the legation today to twenty provisional military governors composing the military conference which recommended recently that China declare war.

Germany, during the first two months of her unrestricted submarine war has sunk freight vessels aggregating a tonnage of 1,600,000, more than 1,000,000 tons of it British, according to a statement made to the German reichstag by the imperial secretary of the interior.

ANOTHER PEACE OFFER IS TO BE MADE BY GERMANY?

The Hague, May 1. — Imperial Chancellor von Bethmann-Hollweg will make a peace offer in the German reichstag on Thursday, the Berliner Tageblatt announces today.

"The world will be astonished by the moderation of the German peace terms," said the General Anzeiger, of Dusseldorf, Germany, quoting in a recent dispatch from Berlin a statement given out to foreign correspondents in Berlin. For several weeks it has been intimated that Germany might soon make another peace offer, and recent information from Berlin showed that Chancellor von Bethmann-Hollweg was expected soon to make an announcement in regard to international questions, although heretofore no statement has come from a responsible quarter that a peace offer actually would be made.

For several months a controversy has been in progress in Germany as to the aims of the war. The Socialists, vigorously opposed by the Pan-Germans, are urging a clear statement of Germany's peace terms, on the basis of no annexations or indemnities. The chancellor was recently reported to have decided to defer definite formulation of peace proposals.

The announcement of the chancellor's plan to make a peace offer on Thursday has added weight because of the fact it appears in the Tageblatt, one of the most widely circulated German newspapers.

CARRANZA TAKES OATH OF OFFICE

Mexico City, May 1. — Venustiano Carranza late today took the oath of office as the first constitutional president of Mexico since the assassination of Francisco Madero on February 23, 1913. Backed by a majority of nearly 800,000 votes, given him by the Mexican people at the March elections, President Carranza drove from the national palace to the chamber of deputies and swore to uphold the new constitution.

President Carranza left the presidential gate at the palace at 5 o'clock in an open carriage, drawn by a magnificent team of bays. Seated beside him was General Obregon, minister of war in the provisional cabinet and the man who, more than any other, is credited with enabling the president to weather the storms of the last four years. The carriage was escorted by the survivors of the signers of the plan of Guadalupe, which formed the basis of the revolutionary scheme.

The streets were lined by double ranks of soldiers, who presented arms as the cortege passed. As the president emerged from the palace a presidential salute of twenty-one guns was fired and bands along the route commenced to play the national anthem. At the chamber of deputies, President Carranza was received by a committee of congressmen, who led him to the rostrum where the president of the chamber administered the oath. The ceremony was extremely simple, consisting of the reading of the oath and General Carranza's reply, "I swear it."

The president then re-entered his carriage and returned to the palace.

LITTLE HOPE FOR MISSING UNITED STATES GUNNERS

London, May 1. — Practically all hope is given up today for the missing from the torpedoed American oil steamer Vacuum, including a lieutenant of the American navy and nine American gunners. The survivors, who are expected to reach here today, will give the details of the attack. The party is made up of the chief mate and seventeen men.

London, May 1. — So far no word has been received here of the captain and part of the crew, a naval lieutenant and nine American naval gunners reported missing after the sinking by a German submarine last Saturday of the American oil tank steamer Vacuum. The vessel was torpedoed while on her way to the United States. The chief mate and seventeen men, including three of the American navy gunners, have been landed.

The survivors have supplied no details of the attack and the names of these men as well as those reported missing are still unknown.

FREEDOM FOR SOLDIERS

Petrograd, May 1. — General Guerko, commander of the armies on the west field front, attended the closing session of the congress of delegates from the forces under his command and in a long speech congratulated the convention on the results of its labors.

He asked the delegates to explain fully to the soldiers the resolutions they had adopted and to urge the officers and men to do their utmost to prevent Russia from falling under the yoke of the hated enemy. His speech was greeted with loud cheers.

The congress has decided to grant complete liberty to soldiers in barracks and off duty, including the right to wear civilian clothes.

The practice of privates saluting their officers has been abolished and also the employment of officers' servants.

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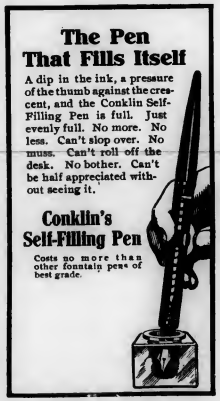

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, MAY 10, 1917. No. 19.

IN MENNONITE CIRCLES

The Ohio (Old) Mennonite conference meets at Salem church near Elida, Ohio, May 25 and 26.

The Germantown C. E. society reports a delightful surprise visit from the society of the Second church, Philadelphia.

Bro. M. Horsch, representing the Home and Foreign Mission boards, was a guest at the recent meeting of the Eastern District conference.

The settlement of Mennonites in Louisiana in the vicinity of Lake Charles is steadily growing. Last Sunday a church was dedicated by the brethren there.

The Eastern District conference arranged to develope the new field at Man's Choice, Pa., recently brought to its notice through its Church Extension committee. An appeal is made to the liberality of our people for financial assistance.

The entire congregation of the West Zion church, Mondridge, Kans., joined in the celebration of the 68th birthday of Rev. Wm. Galle on the 27th of March. Bro. Galle's many friends throughout the country join in wishing him the blessing of many more years in God's service.

MISSIONARY NOTES

Wilbur C. Swearer who died recently after fifteen years of work in Korea, personally organized 300 churches and received 16,000 into church membership.

The receipts of the Presbyterian Board of Foreign Missions for the ten months—April 1, 1916, to Jan. 31, 1917—totaled $1,199,965.44. For the same period last year receipts totaled $936,613.16. The total resources for the last fiscal year were $2,287,398.81.

According to Italian census, in ten years the number of those declaring themselves evangelical Christians has increased from 65,596 to 123,253, although the number of foreign Protestants included in this class fell off by 14,000.

On the 4th of May, 1772, Zeisberger, the Moravian, broke ground for the first Christian settlement in Ohio, 145 years ago this month.

The Presbyterian mission in Kamerun, W. Africa, reports a recent communion at which 2,235 were in attendance. Call that a mission? We would say, it is a church worthy of imitation in some cooler portions of the world.

Dr. John R. Mott says that two British universities, Oxford and Cambridge, have already given more of their young men to the European war than have been asked from all Christendom for the evangelization of non-Christian lands in this generation.

Robert college, located in Constantinople, according to its most recent report has 479 students, representing the following nationalities: Greek, Armenian, Turkish, Bulgarian, Albanian, Israelite, English, Arab, Persian, Servian, American, Austrian, Circassian, Dutch, Russian Scotch and Spanish. They are distributed religiously among the Orthodox Gregorian, Moslem, Protestant, Israelite, Roman Catholic and Chaldean faiths.

The total amount received in the United States and Canada from the home churches for regular work, as reported to the Foreign Missions Conference of North America at its late session, was $20,429,440, of which $1,135,505 was from Canada and $19,293,935 from the United States. This does not include over $300,000 given for investment purposes. The totals for 1915 were $18,793,990. The advance for 1916, shown by the above statistics is, therefore, more than $1,500,000. The total is considerably more than double the amount received ten years ago.

The first Protestant settlement in South America was a colony of members of the French Reformed church, led to Brazil in 1555 by Villegagnon, says the Christian Herald. The first missionary representing Protestantism was James Thomson, a Scotchman, who went to Argentina in 1818 as a pioneer of popular education, establishing what were known as Lancastrian schools, which met with immediate success. In 1836 the Methodist Episcopal church sent Daniel P. Kidder to Brazil. Captain Allen F. Gardiner began work in Patagonia in 1841. The Southern Baptist convention sent Rev. W. B. Baby to Brazil in 1881 and Rev. Z. C. Taylor in 1882. The Presbyterian church sent David Trumbull to Chile in 1846. W. Barbrooke Grubb went in 1889 to the Indian tribes of the South American jungle. These are the men who laid the foundation of South American Protestantism, and who, with the active co-operation of the liberal elements in Spanish America, fought the battle of religious liberty through to its climax in the favorable action of Peru in 1915.

NOTES AND COMMENTS

China, by the decree of 1906, was to reduce its poppy fields by one-tenth each year. On March 31 the tenth year expired and China is now free from the cultivation of the opium-yielding poppy.

The best actuarial authority was brought to Washington and asked what effect moderate drinking had upon life, and told in the cold calculation of science that 180 men die among moderate drinkers for every 100 that die among abstainers.

A remarkable record for service is to be found in a Baptist church in Caroline Co., Va., which has had only three pastors during the past ninety-three years and these were grandfather, son and grandson, all having the name of Andrew Broadus.

More than a half million, if not a whole million, of negroes have left the South and migrated to the cities of the North. This condition presents serious problems to the South, to the North and to the colored people and churches which must be studied and provided for.

A growing demand for war prohibition is coming from wholly unexpected, influential business sources. Governor Harris of Georgia, after consulting with other governors, has sent out a call for a governors' congress, to meet in the national capital on May 4 to consider effective state prohibition purely as a war measure.

The Christian Endeavor society, located in Bolenge, on the Congo river and the equator, in the heart of Africa numbers 1976 members. This is the largest society in the world.

Dr. J Willis Baer, president of Occidental college, Los Angeles, Cal., for many years the efficient general secretary of the United Society of Christian Endeavor, has been compelled to relinquish his work on account of a physical break-down.

The National Christian association holds its Annual meeting in the First Reformed church, corner Michigan Ave. and 107th Str., Chicago, beginning Monday morning at 10 o'clock, May 28, 1917. There will be three sessions. A cordial invitation is extended by the association to our readers to be present.

Facts in regard to the finances of six large city churches in America, compared with the cost in smaller churches, as reported by W. C. Poole, are as follows: Capital invested in six large churches, $1,950,000; in 140 small churches, $1,900,000; total cost of maintenance of the former, $210,400; of the latter, $300,000; offering for benevolences, $75,653 in the former and $30,000 in the latter; membership in the former, 9,780; in the latter, 50,000. The converts reported by the six large churches numbered 286 and by the latter, 5,200; the average spent per convert being $736 and $36, respectively. These same figures show that the average spent per convert in churches in Philadelphia was reduced to one-third the usual cost through the Billy Sunday campaign.

The Presbyterian church in the United States of America is not only planning for a nation-wide

celebration of the Luther anniversary in October, but is also planning for what may be called a Reformation memorial. Under the leadership of the college board the denomination is asking each congregation to observe the centennial and to make a special offering which will be used for the endowment of chairs of English Bible in Presbyterian colleges. The Bible is now a required study in all Presbyterian colleges, but the teaching often has to be done by teachers whose primary work is in another department. It is felt that the best way to celebrate Luther's service in giving the open Bible to the people and to commemorate the Reformation, with its appeal to Scripture as the rule of faith and practice, is by endowing Bible departments in the colleges.

In the Methodist church deaconess work was first given official recognition in 1888, the first deaconess being consecrated in 1889. There are now of deaconess institutions, 56 homes, 25 hospitals, 23 missions and settlement houses, 11 training schools, 23 rest and summer homes, 6 homes for the aged, 8 children's homes, 11 girls' homes, 1 boys' home, 2 girls' schools, 1 boys' and girls' school. These are located in 89 cities and towns of the United States. These institutions represented a property valuation and endowment of $7,323,323, an increase in 1916 of $901,892. The income of these institutions for the year was $1,333,485; the current expense account was $1,244,809. There are 922 deaconesses, 130 probationers and 546 associate workers, making a total active working force of 1,598. The increase of deaconesses for 1916 is fifty.

THE WORK IN MONTANA

Lame Deer, Mont.,
April 18, 1917.

Dear Readers:

Being urged by the secretary of our board to keep the churches better informed through our denominational papers as to the progress of the work on the various mission stations, we proceed to report today from Lame Deer.

The winter has been an unusually long one, as old settlers and Indians tell us, the snow has been so reluctant to leave, thus greatly retarding all garden and field work. But yesterday I found the first buttercup, and this bright, beautiful morning the birds chirp merrily outside of our window, giving promise of warmer spring days.

In some ways we found the variable weather of the past few weeks far more disagreeable than the extreme cold of the winter. It has been more like some of the cold, damp, blustering weather of Oklahoma. The recent thaws have caused such slush, that but few autos or other vehicles venture out.

These Indians, being urged on by the agent and the Indian department, have been eager for larger farming operations, but unfortunately very few of them reserved enough hay to keep their teams in good condition. Even many white people, who had calculated on an earlier season, failed in this. Unlike the Indians of Oklahoma who depend largely on the white renters to cultivate their fields, these do all their own work. It is a standing joke of these northern Cheyennes that those of the South always speak of "navehoam", my white man.

In regard to the work of the past few months, we are glad to be able to report progress. The giving of the Word has borne fruit in many a heart. It has led to a clearer understanding of God's will, and some of the Indians are taking a very bold stand against heathendom in all its forms. This naturally arouses hatred and opposition, and last week a secret council was held that lasted all night, directed chiefly against the chief of the Indian police force here, who as a Christian has been the leader in this bold stand, threatening to reveal all the evils of the Cheyenne religious ceremonials. But all their deliberations remind us very much of the Court in Bunyan's Pilgrim's Progress that tried Christian in Vanity Fair.

As reported before, six new members were admitted into the church here last November, in February two more, last Sunday four were baptized and yesterday one in camp. Another who was to be received last Sunday, was hindered because of the inclement weather. She has not been very well and could not come with her baby, as the day was a blustering one.

In the camp visiting we find receptive hearts, though not all come to an open decision as did Maseota. When I visited her during Passion week, she listened so eagerly to the story of the sufferings of Jesus, His death and resurrection, and responded naturally and freely to all that was said, saying that she, too, would like to confess Him as her Savior and receive baptism. Being too ill to come to the house for instruction, we went several times to speak to her on her sick-bed, and yesterday, in the presence of mother, step-father and a few of the Christians, she joyfully confessed her faith and was baptized. Surely, the angels in heaven rejoice in these fruits and we realize what a sacred trust is committed to us to foster and nourish the growth of a new life in the hearts of these newly won souls. Maseota and her mother have relatives in Oklahoma who for years have been stanch members of the Cantonment church, and indeed she favors one whom we had loved there for her faithfulness until she passed from earth, that our joy in this one soul, won for the Master, is intensified.

Indeed, we find many avenues of service here, for quite a number are anxious to learn to read their language, and to sing the Cheyenne songs, while many come to the house to speak of spiritual things, seeking new light and help.

Lest this hastily written sketch be branded as speaking only of the bright side of our mission activities, we shall not fail to add that we, too, have disappointing experiences that hurt and depress, yet these are far outweighed by the facts as given above. Especially were we hurt the past week to learn that a young Christian widow, in whom we had taken special interest, and whom I had warned personally several times, secretly married a good-for-nothing, who may leave her in a few weeks.

In summing up all, the field is an intensely interesting one, with wonderful possibilities, and we covet more than ever the upholding prayers of our mission friends, for the continual wear and tear of our daily ministry tells on mind, soul and body. Pray especially also for this ever-growing body of Christians and these who have taken such a bold stand against the powers of darkness and evil. Surely, "our wrestling is not against flesh and blood, but against spiritual hosts of wickedness."

In His blessed service,

Bertha K. Petter.

A WORD FROM SISTER WIENS ON THE WAY TO INDIA

Rangoon, March 10, 1917.

Dear Friends in the Lord:

Today three months ago it was that in the Newton auditorium in the afternoon many dear friends made their appearance to take part in the farewell service for us. For us it was a great treat to sit on the platform and have all those dear faces in front of us to look at once more before years and a long distance would separate us. The farewell songs and farewell words of the speakers and to see those many dear faces are remembrances that have brought comfort and strength to us in many an hour of trouble and anxiety that we have passed through since. Yes, three months we are, so to say, on the way to India already and have not yet reached it. We feel like pilgrims who have almost forgotten what a decent regular life means. This war makes all the difference for travelers of our kind. Our little girl at present can talk only the language that I am writing in. Smoking, drinking and playing cards is the chief amusement for most passengers traveling in this part of the world. How refreshing and strengthening it was to meet some missionaries in Hongkong! Yes, whoever once has tasted life filled with the sweetness of the Lord's presence, does not feel at home and safe in company with such as above mentioned.

Death and sickness is not left behind when going on an ocean trip. On our first steamer a man in the cabin next to ours was found dead one morning. Then, another morning, the news was spread that a little baby had increased the number of passengers. Before the steamer reached its final destination, another baby had arrived.

When first getting on board of this steamer we were met by a strong smell and soon learned that it came from 1,500 deck passengers who were crowded together like sardines in a box. Poor people, they surely were not to be envied! As coolies they were going to Singapore, expecting to find work there for a while. One of the men, no doubt, was overcome by the heat, smell and crowdedness and turned crazy one night. In the dining room, near our cabin, he was found by my husband and others making a great noise. He had to be chained up for the rest of the trip.

A few days later smallpox broke out among the deck passengers, all were vaccinated. Singapore was reached soon after that and all were put into quarantine. We could not escape from thoughts of anxiety and smells of fumigation. But so far our heavenly Father has kept and protected us from all harm. What a comfort to know that He is always with us and neither slumbers nor sleeps! Last Sunday our steamer was lying at Pennang. In the afternoon some other passengers and we took a steam-launch and went ashore to see a remarkable Chinese Pagoda (Buddhist temple). Coming back no steam-launch was to be had and so we had to take a small boat. We were eight of us in it and the boat almost capsized. What if it had? Afterwards we were told that it was

not safe for more than two passengers on these small boats. The boatman's greediness and our ignorance might have turned out fatal, had not God's protecting hand been with us. Maybe someone in the homeland was especially praying for us at that hour.

The slowness of this trip and the uncertainty of how long the steamer will stop at the different ports has been very trying at times. Here in Rangoon we have to wait almost a whole week and even then will not be able to go on this steamer but have to change for another one.

Steamer Arankola,
March 13.

Here we are on the steamer that will bring us to Calcutta in a few days. How our hearts long to be in the midst of mission work again! Much love and kindness has been shown unto us in America. We shall try and pay it back to our Indian brothers and sisters in full measure. May God richly bless all those in the homeland who are backing up the mission work with their prayers and gifts.

With many greetings from my dear family and myself.

Agnes H. Wiens.

MARY SLESSOR'S MIRACLES

By Margaret Meredith.

Mary Mitchell Slessor was born in 1848 in a suburb of Aberdeen, Scotland. She was the second of seven children of a shoemaker, who in middle life became a distressing drunkard.

She tells us that she was converted when a child, through the terrible pictures of eternal, especially physical, pain, urged upon her by a neighbor. Yet, in her lifelong, intense efforts to save others, she did not use that argument. It was God's love and tenderness and mercy which appealed to her.

At twenty-eight she went to Old Calabar, on the Gulf of Guinea, but she continued for years to give a pitifully large portion of her salary to the family, all of whom were delicate.

A big, heavy book it is, this life of "Ma", as she was called in Africa. I had no impulse to read such a tome. (A brief life for young people has since appeared.)

But, oh the wonder of it! I could not skip a sentence. It is hard to believe that there are still vast regions in the world utterly unknown and savage, but here, no farther from the slave coast, with its long, fearful modern history, than Philadelphia is from the Atlantic, was, for example, the Aro nation, of 4,000,000, of whom, even in 1902, the missionaries at the coast knew practically nothing; many large towns whose names they had not heard—and those millions are only a few among hordes.

Calabar itself, not only was "the white man's grave", but was "the slum of negro-land."

Mary Slessor worked twelve years in Old Calabar mission. Then she went inland, alone. Not precisely alone! for she took six of her usual little foster Africans. She traveled to Okoyong in King Eyo's canoe. In fact, "Ma", as the natives named her, habitually departed in glory from her successive missions, although she had entered them in danger of her life.

On landing there were four miles to walk, in the rain, through the "bush", that dreaded forest. "First walked a boy of about eleven, tired and afraid, a box of tea, sugar and bread on his head, his soaked garments clinging to him, his feet slipping in the black mud. Behind him was a boy of eight, in tears, bearing a kettle and pots. A little fellow of three, weeping loudly, tried to keep up, and a maiden of five, also shaken with sobs. 'Ma' formed the rear. On one arm was slung a bundle and astride her shoulders sat a baby girl, so that she had to pull herself along by grasping branches and twigs. She was singing nonsense snatches to lighten the way for the little ones. Had ever such a company marched out against the entrenched forces of evil?"

The Okoyong natives believed that no death except from extreme old age was natural; therefore witchcraft must be the cause, and at any death in a community all who could fled to the bush. Even if a leopard had devoured the man, "Whose spirit had gone into that leopard?" Person after person was "tested", either by poison or by burning oil poured over their hands. Only through cunning or bribery could any suspected one be acquitted. The poison test was preferred, because more convenient, the trial and the death punishment being thus administered in the same ceremony. The burning-oil test assumed that the hands of the innocent would remain uninjured.

Chopping off the heads of the convicted made a delightful entertainment; so did the screams of the tortured. Some were eaten. A transgressor might get off if he gave enough slaves to be killed in his stead.

At the death of a chief scores, even hundreds — wives, slaves, subjects—were killed. Poor Mary, helpless, saw all this and the endless other butcheries which their customs demanded.

The horror most difficult to eradicate was the strangest—the prompt and cruel killing of all twins and the driving of their mothers into the bush, full of leopards and other wild beasts. But in fourteen years that half ill, shy woman nearly put an end to such atrocities.

Mary's method in all these varied cases seems to have been persuasion, always combined with telling of Christ and His gospel of mercy. From the very first, while using an interpreter, she told the new, new story "of Jesus and His love" to all.

But her influence was exerted through unspeakable hardships. At any hour of the night or day, year in and year out, she would be secretly sent for and would rush off, scarcely wrapped, often in the pouring rain, and hurry miles and miles along dim paths through the thick bush, stumbling over rocks and roots and sloughs of mud, to a "palaver", where fierce barbarians were settling any of a hundred different matters, all meaning death to poor wretched creatures. For hours, ten to fifteen, perhaps, she would sit among the chiefs in such a court, and plead, and smile, and argue, and joke, and almost always lessen the cruelty or prevent it altogether.

Or maybe the place to which she was rushed was a hut where she must succor two babies and an agonized mother. Not that the mother objected to the twin babies being killed—she usually was as eager as the rest that they and their terrible demoniacal danger be destroyed by some good painful method—but because of the awful fate that she herself was facing. Mary Slessor, single-handed, many times managed to rescue some or all of the three, and would crowd them into her own mud hut. There they must live out of sight, as they were objects of abject terror.

In leaving for one furlough there were four of her black "bairns", for whom she could not find safe homes, and promptly she took them with her! They formed a striking feature of her home appeals, but imagine the feelings of her friends in Scotland when the "family", baby and all, landed! Soon she rented a house and took care of them.

All the region entered into the slave trade. By neighborly purchase of daughters and wives, by kidnaping, by raids, by war, by treachery to travelers — they secured thousands, and sold them in their domestic and their foreign market.

Mary had been a hard-worked factory girl, and so, though usually ill with fever and fatigue, she no doubt had more muscle and endurance than some others, but how she walked so endlessly, built mud huts, mud chairs and sideboards, churches, bridges, cement floors—all sorts of things—preached—on Sunday frequently ten or more times—and bore the strain upon her keen sympathies, is hard to see. Add to all this that she unceasingly talked Jesus with such close thought as to win minds empty to every idea receptive to her message, in a language devoid of words to express it. Besides those who were induced by Mary to "live the God life", hundreds, in fact, thousands, were radically civilized. "Ma thinks so and so; we think so and so, too," seemed to become the attitude of her communities.

After a while, by British appointment, she sat regularly with the chiefs at palavers. And her verdict was practically always the verdict rendered, although in the earlier years she had thrown herself into palavers as into the jaws of death. One difficulty Mary Slessor was strangely free from—she scarcely knew fear. This, however, was connected with her flying to God in prayer in every danger, for herself or for her poor, miserable natives, ever the prey of other poor, miserable natives.

A government doctor, touching at Itu, wrote: "She was sitting rocking a tiny baby, while five small children were sleeping around, wrapped in bits of brown paper and newspaper. How she manages to look after all these children and do the colossal work she does passes my comprehension." Mary's way of looking at it is: "Any woman could be happy in a home like mine. There is a magnificent opportunity of service. It is an exhilaration of constant joy. I cannot fancy anything to surpass it on earth." Saving souls was her aim, always in the forefront—the rest was but a natural part of that effort.

British government officials testified that she could build up order in a region as no power of theirs could, while an old chief asserted: "Them women be the best man for the mission."

After six or seven years at Enyong officials suggested to "Ma" that she begin afresh somewhere else; that "this place was already too civilized for her; it was like coming on a bit of Britain."

There is no question that Mary was a fascinator. "Given over to Mariolatry" was said of the European residents. And remember that in the highest tide of this she was "a weather-beaten, shriveled wisp of a little creature," wrinkled to an amazing degree; she describes: "The wrinkles are wonderful; no concertina is so

(Continued on page 5.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchenges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail matter.

EDITORIAL

In our issue of April 26 a brother takes exception to an appeal for the Armenians from Viscount Bryce, mentioning the fact that among the Armenians there were revolutionary societies, inferring thereby, as we understand it, that, partly at least, were they responsible for having brought their miseries upon themselves. While we are always willing to let both sides of a question be presented, we cannot agree that there is any justification for the slaughter of the millions of Armenian men, women and children for no other crime than that, of being Christians. The great central powers were linked with Turkey and in obedience to their demands Turkey has become their willing slave. A word from the ruler who commands them all could have stopped the slaughter or at least a command to his armies might have compelled an effort to stop them, but he still kept the Turks faithful allies. History blames the king who was supposed to rule France at the time of the St. Bartholomew's massacre for that hellish outrage and history will, we believe, deal no less gently with the Emperor of Germany for linking up with the Turkish butchers and not raising a hand to stop the murder of the Armenian people when he alone had power to do so.

Bishop Berry of the Methodist church made the observation: "I know churches that could get along with less pie and more piety." Being a bishop he knows many churches intimately, but we are inclined to believe that others beside a Methodist bishop are in a position to observe the same condition. The pie sale, the pie-eating contest and what not that are so frequently participated in in the name of Christianity upon the public serve, the promoters think, a righteous end. They bring money into the Lord's treasury and they give opportunity for the satisfaction of the social instinct so common in man. The Jesuites had an expression by which they justified their questionable transactions: "The end," they said, "justifies the means." Trying to carry out such a principle led them into all sorts of places and situations where a good churchman should not be. Couldn't we just as well apply this hypocritical excuse to Protestants? When churches become play houses, athletic clubs, eating establishments, concert halls, etc., the inquisitive one is apt to ask the reason of it all. The answer is, "To make money for the Lord's cause." Is that right?

Well — well, "the end justifies the means."

The time for the holding of the next meeting of our General conference in California is rapidly approaching. No doubt many churches have already made the preparation necessary for being represented there and others are planning for it. A special train, particulars to be announced later, will run from Chicago to Kansas City, Newton, Kans., and then on to California, offering opportunity for all who wish to go to be in the company of brethren part or all of the way. This will no doubt help make the long journey a short and enjoyable one. Persons planning to attend should make inquiry concerning the arrangements as early as possible. Congregations should bear in mind that they must be represented by regularly authorized representatives having properly certified credentials and that each church is entitled to one vote for every thirty of its membership or fraction of thirty. Because of the distance and the length of time on the trip the expense of going will seem like a hardship to many of the weaker churches, but all should, if possible, be represented. The cost involved will be well worth while. General conferences are inspirational. We go to them to do the business of the church, but we come from them feeling that we have had a part in the important things relating to the kingdom of God.

SUNDAY SCHOOL TESTAMENT SAVES SOLDIER

A French soldier, Eugene DeFail, owes his life to a Testament which he had been wearing over his heart, and in which is imbedded the bullet that would have meant his death. In the front of the Testament is the inscription, "Presented by an American Sunday School Scholar." This is one of the more than 1,300,000 Testaments and gospels which have been given to the soldiers of Europe by the Sunday school children of America, through the World's Sunday School association.

The following letter from Ernest Bertrand of the French Bible society has just been received by the American Bible society, by whom the Sunday School Testament fund has been administered:

"We have just received your draft of $1000 from the Million Nickel fund for the printing of 20,000 copies of Scriptures at five cents each copy, and this edition will have a great success in our armies. This little book with a nice picture on the cover (A French soldier reading the New Testament in his 'trench room') will be all printed next month. I thank you again very much for this gift from the American Sunday school children.

"I send also herewith the official report of the French soldier, DeFail, of the Presbyterian church in Montmarte, Paris, who was seven times wounded, and who was saved by the New Testament which he had on the heart when a bullet entered in this New Testament and thus saved the life of this brave soldier. I repeat that this copy has on the first page the French inscription, 'Presented by an American Sunday School Scholar'."

You will also be interested in a letter signed jointly by Pastor Benjamin Bertrand and Eugene DeFail, as follows:

"This New Testament, given at Dieulefit, 1st camp in Douphine, by the French Bible society to Eugene DeFail, soldier in the 153rd Infantry, 7th Cy., has been handed over to me by the above mentioned on the 10th of February, 1917. Eugene DeFail is among the few survivors of the two French batallions sent to Belgrade and in Serbia in 1915. He was seven times wounded and three times in hospital. Eugene DeFail was carrying this New Testament on his chest on the 10th of January, 1917, when a bullet from a machine gun struck him on the breast in the Schonholtz woods, before Altkirck (in Alsace), and entered the Testament on the rebound! This rebound would certainly have been mortal. Three other bullets afterwards only slightly wounded this young soldier, obliging him to take but three weeks' rest.

This New Testament has thus saved a French soldier's life. In testimony of which we have both signed the above affidavit."

This Testament has saved a life. More than a million soldiers, through the message received in the Testaments, given by the American Sunday school children and their friends, have been prepared for both life and death. Will you not help to realize the goal of the second million Testaments by sending your gifts to the World's Sunday School Association, 216 Metropolitan Tower, New York City.

LANTERN EVANGELISM IN KOREA

In Pyeng Yang, Korea, there is great rejoicing over the fact that two thousand new believers were brought into the churches of the city through a series of revival meetings which have just closed. The efficient way in which this evangelistic program has been planned and carried out, as described by Rev. J. G. Holdcroft, representing the World's Sunday School association in Korea, is worthy of special attention.

The men and women who were to participate in this work were first prepared through special Bible study classes. Over eleven hundred Korean men have been enrolled in these classes in Pyeng Yang since January 1. Following this preparation a week of union prayer services were held in the churches of the city.

At 2 p. m. every day during the week of revival meetings, a workers' prayer meeting was held, and the workers were then divided into eleven bands and sent to every section of the city for house-to-house preaching, and to distribute specially prepared tracts. Of these ten thousand were used daily and one thousand big red posters in prominent places all over the city helped give the invitation to come and believe. There are one thousand Christian homes and shops among the ten thousand houses of Pyeng Yang, and nearly every one of these displayed a paper lantern at night with invitations to "believe in Jesus", written upon it, so that the "Jesus doctrine" for the time being was thrust into even more prominent notice than the cigarette advertising which usually holds the field in that city.

Huge parades of Christian men and boys with bands and banners, songs and shouted invitations to "Yei-su mit-oo-si-o" (believe in Jesus) marched through the city on two separate days. Every morning at 6:30 the church bells pealed forth their invitation to rise and join in prayer for the city. Every praying home sang "Hover O'er Me, Holy Spirit", so that thousands of non-Christians roused themselves for the day's work to the notes of this hymn, and in one way or another all day long

were persistently invited to do what even in that heathen city the great majority of people deep down in their hearts feel they ought to do—give their hearts to Jesus.

And many did. At night scores of willing workers brought to church those who during the day had promised to attend the meetings, and by the close of the week two thousand people had signified their desire to become Christians. These new inquirers are immediately enrolled in Bible classes, so that they may later, in their turn, join in the effort to lead others to Christ. This particular revival is but a part of the evangelistic movement which has been sweeping over the Orient during the past two years, and which is enlisting among its workers every member of the Christian church in the different communities.

A missionary thus describes some of the methods of personal work used by the Korean Christians: "Soon after my arrival I was assigned to do visiting in certain homes, and a little book was given me containing the names of each believer. On each page was a second name, and when I asked what that meant I was told that that was the name of the unbelieving woman for whom this believing woman had promised to work and pray until she became a Christian. As soon as one had become a Christian her name was transferred to another place, and the first sister would select another for whom she would work and pray. Pretty definite personal work, don't you think?"—Missionary Review.

MARY SLESSOR'S MIRACLES

(Continued from page 3.)

wonderfully convoluted." But the natives sang: "Ma, our beautiful, beloved mother."

Remember, too, that as her salary went mainly into her work, she dressed miserably. For instance, wore "a sort of colico overall, with low neck." Once, at the coast station, she dined, very reluctantly—no wonder—with the high commissioner. A literary lady, who disapproved of missionaries, was immensely admiring of her. "But heaven knows," she wrote, "who had dressed her. She wore a skimpy tweed skirt and a cheap nun's veiling blouse, and on her iron-grey hair was perched rakishly a forlorn, broken picture hat of faded green chiffon, with a knot of bright red ribbon."

In 1910 Miss Slessor went to the northwest, one of the most degraded parts of degraded Nigeria. To this her heart had long been goading her. Messengers had come from there to "the great white mother," entreating her to come tell them how to be "God men."

"It is a dark and difficult land and I am old and weak, but happy."

There came increasing breakdown. Some of her "bairns", now Christian women, devotedly cared for her. But the pain and illness which had accompanied all her overdriven life, and which she had so blithely disregarded, conquered. Very quietly the wonderful little old woman "entered into the presence of the King."

Her influence will not cease. Tradition is tenacious in the African bush. Each generation will hand down to the next the story of the Great White Mother who lived and toiled for their good.—Christian Advocate.

JOY IN SERVICE

Mr. Beecher strikingly compares two kinds of Christian lives by likening the one to the "old-fashioned wagons, the box of which was set right down on the axle tree, so that every single pebble over which the wheels ran caused a jolt which was distinctly felt." The other kind of life he compares to a wagon where springs are put under the box, ameliorating the rough places, and carrying the occupant over the roughest places without inconvenience. The grace of God, and the promises of God are these springs which we ought to put under our lives, then will our journey be one of brightness and joy as we go on our way in God's services.—Sermonizer.

A cheerful face, a contented mind, a grateful heart, belong to those who give their confidence and love and loyal service to the Lord Jesus Christ. His true disciples take no anxious thought for the morrow, and are profoundly grateful for today and yesterday. This is true even when yesterday was full of trouble, and today is a hard problem, and the morrow promises a storm. Yes; they give thanks always, for all things.—Hodges.

Faith never yet outstripped the bounty of the Lord. Spurgeon.

THE C. E. TOPIC

May 20.

Growing as Christ Grew.

Luke 2:41-52.

This topic is suggested as an appropriate one for a meeting with the Juniors. Jesus, the boy, does certainly make Him a real and intimate companion for boys and girls. Jesus appeals to all conditions of life, from infancy to maturity. We have the Babe of Bethlehem, but no other world-wide religion centers the interests of its devotees about a child. The personality and influence of the Savior as a child and a youth is as much a part of God's revelation of Himself to man as is the Christ, the Teacher, the miracle worker or the sufferer.

Jesus sanctified childhood and youth in a variety of ways. He came as a child; He became the model child. By various expressions, publicly made during His ministry, He proved His interest in and concern for the child life. He held the child life up as an example and a pattern for all Christians.

It is remarkable that Scripture devotes so little space to telling us of the youth and childhood of Jesus; yet it is also remarkable that in the few sentences we have about them so very much is told. In the passage before us we have an example of how much can be gotten out of a little Scripture when once we give it thorough and thoughtful consideration. Jesus grew in wisdom, in stature and in favor with God and men. There was growth along every line. In the life of Jesus we have emphasized so often that growth is going on and that there is a definite purpose in this growing, namely, fruit-bearing.

Jesus grew in wisdom. Like other Hebrew children he was, no doubt, sent to the village synagog to be instructed in the sacred letters of His race and in the traditions and, above all, the Scriptures of the Jews. We have no inspired descriptions of this period of His life in His home town. Men have tried to fill in with imaginary stories, designed to magnify Him, but they have failed miserably. The stories of His childhood, given to the performance of miracles and using them for mischievous purposes, which come down to us from several centuries after Christ are absurd and hurtful inventions. We can only imagine a normal life for Christ in which He drank at the fountain of wisdom as most other children. There were three great books open to Him: (1) The book of nature; (2) the Scriptures, and (3) experience. Nature, more lavish in her gifts in Gallilee than in any other portion of the Holy Land, must have been dear to Him. In after-years He often turned to the book of nature for His text. In every child there should be developed a love for God's creation. In the use of Scripture He became the master, knowing how to use it to crush His enemies, inspire hope or comfort distresses. God has given His book to all mankind so that men might use it as the greatest instrument in all their needs. Jesus was an observer of men. He knew their strength, their weakness, their folly and their wisdom. He expects all men to be observers; therefore He often has so much to say in condemnation of those who "having eyes, see not, and having ears, hear not."

He grew in stature. Physical growth is important. Sound bodies are needed for sound minds. Proper living requires proper food and habits. He developed physically because of the hard work as a carpenter to which He was devoted. There can be no real physical growth without healthy effort. He was a child of out-doors. We notice that in His later years. The best assurance of a sound mind and body comes with contact with sunshine, pure air, hard work and plain foods. The youth cannot learn this lesson too young.

In favor with God and men. He was in favor with God because He was one with Him and sought, above all things, to do His work. The first of all to please is God. We can only begin right living by doing that. God is pleased with men when they honestly endeavor to please Him. Jesus grew in favor with men because of the perfection of His character and because in His life there were to be found the purest motives and the greatest efforts to help and an unselfish willingness to wear Himself out that others might profit by His sacrifices.

THE S. S. LESSON

May 20.

The Importance of Self-Control.

(Temperance Lesson.)

Isa. 28:1-13.

Golden Text—I Cor. 9:25.

The woes which Isaiah pronounces upon the drunkards of Ephraim are the inheritances of all drunkards. They are like decaying fruit. Their beauty and usefulness disappears and they become objects of contempt; they are trodden upon, reduced to the meanest circumstances in every respect, spiritually, physically and mentally. From a crown of glory they are reduced to the scum of the earth. The fat valleys of prosperity and opportunity become ruin and desolation. Three special indictments are pronounced: (1) They err in vision (V. 7). Not only the priest and the prophet may enjoy glorious visions with the possibility of seeing them come true. Visions are for the encouragement of everyone, but to see them clear eyes, strong minds and clear bodies are required. (2) They stumbled in judgment (V. 7). The ability to reason, to remember, to think, to

forsee and invent are God-given distinctions peculiar only to the human being. Drunkenness is a devilish effort at destroying these blessings and making beasts of those who might be men and women. (3) They are not clean (V. 8). Strong drink diseases the body, corrupts the mind and destroys spiritually.

It is to be noted in regard to strong drink that it brings down the wrath of God. "God is not mocked; whatsoever a man soweth that shall he also reap." It debases, corrupts, blasts the lives and opportunities of the drunkard and those around Him. Innocent ones frequently suffer as much or even more than he. It keeps one from a realization of the mercy of God or a desire to profit by it. Even for the drunkard there is sufficient mercy and forgiveness, but, alas, too often he prefers his cups. Where there is drunkenness, right cannot prevail and the sense of justice is blunted. It takes the man, created in the image of God, having eternal possibilities, and makes of him a brute of the lowest and filthiest type. There is a cure for drunkenness, but not in the drunkard. So long as he looks to his own will or any other human means he is sure to fail. The cure is the same as the cure for any other type of sin. It rests with Jesus who is ready to regenerate those who come to Him in surrender and faith and make new creatures of them.

Who is the drunkard? The one who habitually uses intoxicating drink. This is to be born in mind: If ten drinks intoxicate a man one glass makes him one-tenth intoxicated. The one without drink in him is steadier, clearer-sighted and stronger than the one with drink in him, be it one glass or ten. There are ways of avoiding drunkenness. Make it a disgrace for the one to use the stuff. Make laws outlawing it. Prove that it interferes with the safety, the efficiency, the health and the prosperity of the drinker. Show that his unborn children are cursed by his wrong-doing. Yet, when all of this has been done, drunkenness does not of necessity cease. It only ceases when the individual becomes a regenerated person and utterly avoids using the stuff.

Recently the abolition of drink has been advocated as a war measure. If reference is made to the present war, the motive is a low one and the policy a makeshift one. Prohibition is a war measure, but it is a war measure against the devil who uses strong drink as his most effective weapon of destruction.

In order to escape the curse of drink one should let it alone; then, one should work for its abolition; then, one should associate only with temperate, rum-hating people; then, one should keep himself occupied in some honorable kind of work. Idleness is one of the best allies drunkenness has. The loafer who doesn't love work is sure to love rum. As a matter of self-protection one should fight against the things that foster crimes. Crimes of all kinds, those against the individual, society and the state are closely related to the curse of drink. By all means the sale of strong drink must stop; it causes misery; it brings the unwary to destruction; it creates a state of ignorance, irreligion, poverty and disease.

PROFANITY

Profanity is one of the most inexcusable of all sins. It is worse than a bad habit, it is a sinful habit. A Christian layman according to an exchange, has the following on the back of his business card: "The man who swears does ten things at once: (1) He breaks the command of God; (2) he violates the law of the land; (3) he transgresses the rules of good manners; (4) he outrages decency; (5) he insults good people; (6) he profanes sacred things; (7) he shows bad breeding up; (8) he dishonors his parents; (9) he does what he is ashamed of; (10) he does what he will regret." — Reformed Church Record.

MARRIAGE

Sprunger-Luginbill. — On April 22, 1917, in Berne, Ind., by Rev. P. R. Schroeder, Martin Sprunger and Linda Luginbill.

DEATH

Basinger. — Adam Basinger was born near Bluffton, Ohio, June 1, 1840, and died near Fortuna, Mo., April 20, 1917, aged 76 years, 10 months and 19 days. He moved to this state April 6, 1867, lived here 50 years. Married to Anna Garber October 7, 1864, with whom he lived 52 years, 6 months and 13 days. To this union 16 children were born, six died in infancy. He is survived by one sister in Columbus Grove, Ohio, his wife, 10 children, 40 grandchildren, 2 having died in infancy. Funeral services were held April 23 at the Bethel church, Bro. D. D. King officiating.

CONTRIBUTIONS

ACKNOWLEDGMENTS OF THE EMERGENCY RELIEF COMMISSION

From February 17 to April 30, 1917.

Anonymous from Donnellson, Ia., for where needed, $5; Rudolf Riesen, Hillsboro, Kans., for the suffering Mennonites in Siberia, $10; anonymous from Whitewater, Kans., for sufferers in Siberia, $50; Sychar cong., Cordell, Okla., for Dr. Schneller's orphanage, per J. W. Schmidt, $7.05; a friend of missions from Richley, Montana, for war suffering Mennonites in Europe, $100; Newhopedale congr., Meno, Okla., ditto, per B. B. Becker, $31.44; D. W. Friesen, Altona, Man., for where needed, $1; Rev. and Mrs. Albert Claassen, Cantonment, Okla., for relief work among the central powers, $20; Bethel congr., Mt. Lake, Minn., for the poor among the Mennonites in Siberia, per Abr. Penner, $134; First Menn. congregation, Mt. Lake, Minn., for suffering Mennonites in Siberia, per Dietrich Hoeppner, $174.36; Bergfelder Menn. cong., Mt. Lake, Minn., for relief work among Mennonite brethren in Siberia, per C. P. Eitzen, $81; First Mennonite congr. Mt. Lake, Minn., for needy Mennonite brethren in Siberia, per J. H. Dickman, $4; Butterfield congr., Butterfield, Minn., for Mennonites near Lemberg, Austria, per H. H. Regier, $45.55; D. W. Friesen, Altona, Man., for the Mennonites in Holland, $2; Herman Stauffer, Donnellson, Ia., for Germans interned in Siberia, $5; Salem congr., Butterfield, Minn., ditto, per J. H. Dickman, $3.16; anonymous from Whitewater, Kans., for sufferers in Siberia, $50; D. W. Friesen, Altona, Man., for where needed, $1; ditto, $1; Helena Janzen and Anna Dirks for the needy in Siberia, per J. Lichti, $3; Salem Zion congr., **Marion, S. D.,** for sufferers in Siberia, per Alfred, P. Waltner, $65; D. W. Friesen, Altone, Minn., for where needed, $1; ditto, $4; Zion Menn. congr., Elbing, Kans., for the starving in Siberia, per J. L. Regier, $133.50; Friedensberg congr., Avon. S. D., for the needy in Siberia, per David A. Schultz, $42.25; Eliza Wiebe, Whitewater, Kans., for the needy in Siberia, per H. A. Wiebe, $100.

Corrections.—In a former acknowledgement instead of John and Justina Regier Whitewater, Kans., for members of the Mennonite faith in Germany and Austria read John and Justina Wiebe, Whitewater, Kans., for members of the Mennonite faith in Germany and Austria, $10. — In the last acknowledgement from the commission instead of S. S. of the First Menn. congr., Bluffton, Ohio, for members of the Mennonite faith in Germany, per Dr. J. R. Thierstein, $33.75, read: S. S., First Menn. congr., Bluffton, Ohio, for members of the Mennonite faith in Europe, per Dr J. R. Thierstein, $33.75. — Also another acknowledgement from the same church. Instead of Collection given by the children of the First Mennonite S. S. at their Christmas exercises for the children of Mennonite parents in Germany suffering from the war, read: Collection given by the children of the First Menn. S. S., Bluffton, O., at their Christmas exercises for the children of Mennonite parents in Europe suffering from the war, per Dr. J. R. Thierstein, $29.

Gratefully acknowledged,

P. P. Hilty,
Treasurer of the Commission.

FOREIGN MISSION RECEIPTS For April.

S. S., Hoffnungsfeld church, Moundridge, Kans., by R. G. Stucky, $58.76; Sister K. M. Krehbill, Halstead, Kan., $25; S. S., Bergtal church, Korn, Oklahoma, P. L. Heidebrecht, $13.75; First Menn. church, Upland, Cal., by W. F. Dettweiler, $66.40; Family J. A. Ruth, Reedley, Cal., $35; mission friend, Henderson, Neb., by D. A. Jansen, $50; Schlichtings church, Minneola, Kans., P. W. Penner, $11.12; S. S., Bethel church, Dubois, Idaho, H. C. Friesen $15; Bethel church Inman, Kans., Klaas Kroeker, $55.98; Nebo church, Meade, Kans., by Gerhard J. Enns, $20.40; Christian church, Moundridge, Kans., H. H. Kaufman, $15.15; S. S., Bethel church, Inman, Kans., A. H. Toews $24.26; L. M. Schmitt, by K. B. Schmitt, $50; K. B. Schmitt, Halstead, Kans., $10; S. S., First church, Reedley, Cal., H. J. Krehbiel, $10; mission sisters, Aberdeen, Idaho, $50; Menn. church, Hillsboro, Kans., by A. J. Kohfeld, $37.71; Hoffnungsfeld and Hoffnungsfeld-Eden church, Moundridge, Kans., by J. D. Schrag, $207.81; Einsiedel church, Hanston, Kans., by C. E. Hirschler, $9.50; Swiss church, Whitewater, Kans., Peter Zuercher, $55; Alexanderwohl church, Goessel, Kans. by B. H. Friesen, $277.97; Tabor church, Goessel, Kans., J. S. Schmidt, $66.34; Bergtal church, Korn, Okla., by Peter Baergen, $13.28; Hoffnungsau church, Buhler, Kans., by J. C. Dyck, $18; Salem church, Dalton, O., by D. S. Schneck $21; Bethesda church, Langham, Sask., by Peter Mierau, $16; Neuhoffnungstal church, Meno, Okla., by B. B. Becker, $43.22; Rudolph Grunder, Rhodes, Mich., by W. W. Miller, $5; S. S., Town church, Beatrice, Neb., J. H. von Steen, $129.50; Menn. church, Pulaski, Iowa, by Mrs. Roy King, $46; Friedensfeld church, Lorena, Oklahoma, by Henry Plett, $80.50; Aletta Krehbiel, Clarence Center, New York, $5; Berne, Ind., church, by S. F. Sprunger $18.25; birthday gift, ditto, 13c; Leonhard Sprunger, ditto, $20; S. S., Springfield, Okla., ditto, $1.75; Bergtal church Pawnee Rock, Kans., by Jacob Ruediger, $18.77; S. S., ditto, $10; Singlehrer, Bergtal church, ditto, $20; Menn. church Colfax, Wash., by P. R. Aeschliman, $44.25; Bethel church, Fortuna, Mo., by D. A. Garber, $19.16; First church, Mt. Lake, Minn., by Dietrich Heppner $50; Menn. church, Wadsworth, O., by Wm. Gunsaulis, $13.83; mission friend, Altona, Man., $4.00.

For Lepers.

F. J. and Anna Isaac Woodlake, Cal., $10.

Special Gifts.

J. P. Andres, Elbing, Kans., by P. W. Penner, for Dhansai $40; J. P. Linscheid, Arlington, Kans., P. W. Penner, for mission auto, $5; mission friend, ditto, for Boys' orphanage, $10; A. R. Nickel, Inman, Kans., ditto, $25; Vereinsschule Inman, Kans., ditto, $63.33; mission sisters, Whitewater, Kan, for Boys' orphanage, $30; Y. P. S., Dalton, O., A. W. Sommer, orphan child, $25; E. F. Grubb, Los Angeles, Cal., missionary pension fund, $10; mission friends, Emaus church, Whitewater, Kans., Boys' orphanage, $400; Sewing society, Friedensberg church, Avon, S. D., Mrs. H. P. Unruh, for worker in China, $40; Hoffnungsau church, Buhler, Kans., J. Dyck, Boys' orphanage, $69; David Epp, Laird, Sask., orphanage in India, $20; Y. P. S., Hoffnungsau church, Buhler, Kans., D. Regier, for three workers in India, $28; A. E. Lugibill, Bluffton, Ohio W. S. Gottshall, helper, $80; Sarah Schroeder, Goessel, Kans., J. P. Jansen for P. W. Penner, $15.

Sincere thanks.

Gustav Harder, Treasurer,
Whitewater, Kans.
J. G. Regier, Asst. Treasurer,
Newton, Kans.

NEWS OF THE WEEK

528,659 MEN IN FIRST WAR CALL

Washington, May 7.—The first war army, at full strength, organized under the selective draft bill, will be 18,538 officers and 528,659 enlisted men, making up eighteen war strength divisions, complete in every arm, and supplemented by sixteen regiments of heavy field artillery, equipped with large caliber howitzers.

Virtually every detail of plans for raising, training, equipping and organizing this force has been carefully worked out by the War department, and the selection of the men will begin as soon as the draft measure becomes a law. Conferees of the senate and house hope to agree upon disputed features soon so as to send the bill to the president for his signature early.

A revised list of officers' training camp districts, issued by the department, indicates that the divisions of the first half million new fighting men will be formed as follows:

First Division: Troops from all New England states; second, New York congressional districts 1 to 26 (including Long Island, New York city and a strip north of the city); third, remainder of New York state and Pennsylvania congressional districts 10, 11, 14, 15, 16, 21, 25 and 28; fourth, remainder of Pennsylvania, including Philadelphia and Pittsburg; fifth, New Jersey, Delaware, Maryland, Virginia and District of Columbia; sixth, North and South Carolina and Tenessee; seventh, Georgia, Alabama and Florida; eighth, Ohio and West Virginia; ninth, Indiana and Kentucky; tenth, Illinois; eleventh, Michigan and Wisconsin; twelfth, Arkansas, Mississippi and Louisiana; thirteenth, Minnesota, Iowa, North and South Dakota and Nebraska; fourteenth, Missouri, Kansas and Colorado; fifteenth, Oklahoma and Texas; sixteenth, Montana, Idaho, Washington, Oregon, California, Nevada, Utah, Wyoming, Arizona and New Mexico.

In addition there will be two separate cavalry divisions which probably will be situated in the southwest, near the Mexican border. Officers for the cavalry divisions will be trained at all of the sixteen officers' training camps, which will open within a few days with 40,000 prospective officers under training.

$500,000,000 SUBSCRIBED TO GOVERNMENT LIBERTY LOAN

Washington, May 6. — The flood of subscriptions to the liberty loan continued to sweep in on the treasury today without abatement. Officials estimated that since 2 o'clock Saturday when the last compilation was made, offer had been received by wire totaling as much as the big aggregate made public last night, $172,000,000. Should this estimate be correct the total thus far approaches $500,000,000.

Thus far only the banks and wealthy individuals have been heard from. The small investor's voice has not been heard, except indirectly. Officials believe that a great army of men of moderate means are anxious to invest in the bonds.

"It is intended to make the bonds of such denominations," Secretary McAdoo announced tonight, "and the payments on such easy terms as will give every inhabitant of the land the opportunity to help. Announcement as to the denominations and payments will be made in a few days."

SHOULD PREPARE FOR LONG SIEGE

Washington, May 3. — The members of the French commission, who left here this afternoon on a trip that is to take them to Chicago, Kansas City, St. Louis, Springfield, Ill.; Boston, New York and Philadelphia, hope to accomplish something in the way of impressing on the American people the seriousness of the present war situation. Rene Viviani, the head of the mission, remarked today that it was no pleasure trip on which the delegation was setting out; that the commission was going at this time because it had been advised by the authorities here that it could do much in the way of bringing home to the people of the United States the importance of preparing promptly for what may turn out to be a long war.

It has come to the attention of the president and the members of his cabinet, as well as the members of the council of national defense, that while the people everywhere have responded promptly to all the war demands thus far made on them, there is a somewhat widespread impression that the war will be over before the United States actually gets very deep into it.

The time has come, in the opinion of the authorities here, that this view should be corrected. It was with this idea of acquainting the people with the seriousness of the situation that several members of the cabinet, including Secretary of State Lansing and Secretary of the Interior Lane, in their addresses to the governors of states, who are here taking stock of the situation, called attention to the possibility of the United States having to fight Germany on this side of the Atlantic, unless war is won and won effectually on the other side of the ocean.

GOVERNMENT PLANS TO SEE NATIONS GET FULL VALUE

Washington, May 3. — Creation of a central purchasing committee in Washington for all supplies bought in the United States for the allied governments was forecast here today by Sir Hardman Lever, financial expert of the British war mission. Sir Hardman was careful to say that negotiations to this end still were incomplete, but he pointed out why a joint directing bureau would be essential to secure the most economical administration of the huge credits authorized by this country and the fairest distribution of supplies among the various nations. The American government is preparing to do its part toward seeing that the allies get their money's worth for every dollar spent here.

Discussing the world financial situation the British expert expressed the opinion that Germany will be practically bankrupt in the credit markets after the war.

CUBAN REBELS PLUNDER HOMES

New York, May 6. — Charges that Cuban negro rebels are burning and pillaging the homes and properties of Americans and other foreigners in the districts of Palmarito, Bayete and Miranda, orient province, were made by twenty-four American and British refugees who arrived here today. They predicted that there will be a massacre of the white residents remaining unless the United States intervenes and asserted that the Cuban government is powerless to cope with the situation. Most of the refugees escaped only with the clothes they wore.

The accusations were substantiated by an appeal for aid signed by 116 Americans remaining in the territory occupied by the rebels. The appeal, the refugees said, will be forwarded to the State department at Washington.

SANTA FE OFFICIAL ROUTE

to Reedley, California, for General Conference, Mennonite Church, Triennial Session, Aug. 31--Sept. 10, 1917.

Special Train will be operated via Santa Fe Chicago to Reedley on following schedule:

Lv. Chicago	10:30 p.m.	Sunday, Aug.26
Lv. Kansas City	11:05 a.m.	Monday, Aug. 27
Ar. Newton	5:30 p.m.	Monday, Aug.27
Lv. Newton	6:30 p.m.	Monday, Aug.27
Lv. Albuquerque	8:45 p.m.	Tuesday, Aug. 28
Ar. Upland	8:00 a.m.	Thursday,Aug.30
Lv. Upland	10:30 a.m.	Thursday,Aug.30
Ar. Los Angeles	12:30 p.m.	Thursday,Aug.30
Lv. Los Angeles	8:00 p.m.	Thursday,Aug.30
Ar. Reedley	8:00 a.m.	Friday, Aug.31

Special will be personally conducted by Santa Fe Passenger Agent.

Pullman Tourist Rates

From	Lower	Upper
Chicago	$7.50	$6.00
Kansas City	$6.25	$5.00
Newton	$5.50	$4.40

Railroad Fares

Chicago	$73 00
Minneapolis	$77.45
Omaha	$60.50
Kansas City	$60.50
Newton	$60.50
Oklahoma City	$62.40

Tickets will be limited until October 31, 1917.

C. F. Claassen, Newton, Kans.
J. F. Lehman, Berne, Ind.
H. P. Goertz, Mountain Lake,Minn.
Transportation Committee

RUSSIAN TROUBLE SEEMS TO HAVE BEEN SETTLED

Petrograd, May 4 — The controversy between the council of workmen's and soldiers' delegates and the provisional government that for the last twenty-four hours had threatened such serious consequences, in which in fact the fate of the nation and possibly of the war were involved, has been settled.

Prince Tseretelli, speaking before a tremendous assemblage of soldiers and workingmen, who crowded the naval cadet building where the council held a special meeting to receive the report of the executive council, declared that the government had prepared a new declaration concerning its foreign policy, which was in definite language, corresponded to the proclamation of April 9 and embodied the views of the proletariat.

When the speaker declared that the temporary government had acquitted itself of the charge brought against it by explaining in concise terms what it meant by the vague form of yesterday's declaration, a great cheer arose from the vast assembly and lasted several minutes. It apparently voiced the relief which all present felt at the solution of the most serious difficulty which had confronted the country since the revolution.

BRITISH FORCE ENRAGED FOE SLIGHTLY BACK AGAIN

With the British Armies Afield. — Frenzied counter-attacks by a raging German army, driven on by swearing Prussian officers—whom Hindenburg has warned that failure will not be tolerated—was the feature of recent fighting on the western front.

Many positions have been taken and retaken several times. Every inch of ground is bitterly contested with human blood.

The British Tommies gained a foothold on Bullecourt—one of the most coveted spots in this sector—and occupied several houses a quarter of a mile to the southeast. Bombing parties worked eastward along the front and menaced the main trenches of the Hindenburg line.

Early during the day it was said the Prussians were reoccupying the whole of Bullecourt, although the British are holding posts on three sides of the village.

The Canadians repulsed further counter attacks in the region of Fresnoy, making slight gains upon the enemy trenches north of the village by using hand grenades effectively.

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'Mid Flowers and Song (R).
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Sunbeams (R).
Sunshine and Roses (R).

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A hymn and tune book prepared and arranged for use in our churches. It contains 539 hymns, 430 tunes, 21 doxologies, 7 complete indexes, 330 pages quarto. Prices:

Half leather, sprinkled edges.....85c
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For evangelistic meetings, Sunday schools and Young People's services.

A collection of 177 popular gospel songs, including a large number of new copyrights. Printed on good white paper. Clear type.

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Revival Hymns, Towner and Alexander, cloth.....35c
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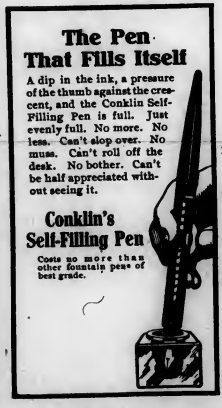

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, MAY 17, 1917. No. 20.

NOTES AND COMMENTS

The National Reform association, from its headquarters in Pittsburg, has sent the following message to the president through its general superintendent, Dr. James S. Martin:

"We earnestly suggest that you set apart a day of prayer upon which the people of the land may especially implore the God of nations for divine guidance, the overthrow of national evils, the speedy cessation of war and the establishment of righteous peace."

Yale graduate reunions will be "dry" this year if ex-President Taft, a "Committee of 71" consisting of some of Yale's most prominent alumni, and particularly the Senior class of Yale this year, have their way. An appeal, just sent out by Mr. Taft to 21,500 Yale graduates, asking their support in a movement to reduce or entirely eliminate the drinking of liquor at class reunions to be held in June, is based upon patriotic motives, with the view of influencing public opinion in favor of prohibition during the war.

International Peace day, May 18, the birthday of the Hague tribunal, is to be celebrated even more widely than usual by peace advocates throughout the United States this year. The Emergency Peace federation has sent out from its home office, 70 Fifth Ave., New York, 8,000 letters calling for mass meetings, school meetings and parlor meetings to discuss peace and problems arising out of our present war. "In time of war prepare for peace," was the keynote of this letter, which is signed by Lella Faye Secor, secretary of the organization. It is urged that each of these meetings shall pass resolutions asking the United States government to state definitely the terms upon which it would be willing to make peace, as President Wilson demanded that the European belligerents do in his message of December 18. Rebecca Shelly, field secretary of the Emergency Peace federation, has issued the following appeal:

"For the sake of agonizing humanity which still calls to us across the barriers of nationalism, let us on this Peace day pledge anew our allegiance to the ideal of international co-operation. Let us not dispair because this ideal has not yet been realized. Let us rather courageously resolve to learn from the mistakes of the past. Let us ask for such concrete peace terms which do not bear in themselves the seeds of future wars. Let us ask that the terms of peace: that no nation shall retain territory acquired by conquest, that no punitive indemnities shall be demanded and that the people themselves in the small and subject nations shall decide their own political and economic destiny, and their alliances with the stronger nations."

A recent communication from Bro. P. J. Wiens, written from the Strait's Settlement, conveys the following intelligence:

Singapore, March 2, 1917.

I could not very well write any report from Hong Kong nor do I send any from here; just a note so you and all the readers of the Bundesbote and Mennonite may know where we are and how we are getting along. We came here on February 26 and are due to leave this afternoon. The long waiting in the ports during these hot days is nothing to be envied about. We are all well, though, so far. We are glad we are coming nearer, slowly though, to India. We hope to reach India about the 10th of March or about that time. It certainly takes time nowadays to get anywhere. We have rain here almost every day at Singapore. Many greetings to you and all the readers.

CORRESPONDENCE

Bethany, Quakertown, Pa. — The Ladies' Aid society realized a snug little sum at their pie and cake sale on Saturday, April 21. It amounted to $26.43.

Rev. M. M. Horsch of Upland, California, the General Conference home missionary, preached at Bethany last Thursday evening. On account of the short notice of the meeting, which could not be avoided, the congregation was smaller than it otherwise might have been. Rev. Horsch preached an impressive sermon on laying up treasures in heaven. He attended the sessions of the Eastern conference, and intends making the circuit of our eastern churches within the next few weeks. On Sunday he preached in the three churches of this charge, speaking efficiently on the situation and needs of the field at home.

Miss Mary Snyder, daughter of Rev. Jacob Snyder of Roaring Spring, Pa., is circulating among her old and new friends in Quakertown, having come here from conference. Miss Snyder is a trained nurse, with a high regard for the profession in which she has become proficient. Her mother also spent a few days at the home of Mr. and Mrs. U. S. Stauffer. Those Bethany people who attended conference at Roaring Spring last year have not forgotten the whole-souled reception given them there by the Snyder family.

The temperance mass meeting, held at the Broad, under the auspices of the Flying Squadron of Indiana, brought out a huge and enthusiastic gathering. The address by Governor Hanly of Indiana was the principal feature of the meeting.

East Swamp, Pa. — A pleasing variety was imparted to the Y. P. meeting program two weeks ago through the part that Rev. W. U. Kistler of Pennsburg took in it. His address was on the topic for the evening, "The Lord's Day the Best Day," and he made a forcible and telling plea for a more spiritual observance of the day. The good brother was so hampered and worried by a heavy cold and a hoarse throat that on his request the pastor excused him from preaching the sermon—a sore deprivation, indeed, for everybody. He promised, however, to bring a good voice and throat with him in the near future.

The Conference.

It was one of the best conferences held in recent years. West Swamp, East Swamp and Bethany were well represented on Sunday at the large gathering for communion services. Among those from West Swamp were Allen E. Bleam and family, Joseph M. Meyers, Mr. and Mrs. Mahlon Rosenberger, Mr. and Mrs. Oliver Keiser, Mr. and Mrs. Elmer Keiser, Mr. and Mrs. Jacob Bauman, Mr. and Mrs. Isaac Rush, and Mrs. Annie Hallman.

Wadsworth, Ohio, May 8, 1917. Readers of The Mennonite:

Aside from the regular services both morning and evennig not much of an unusual nature has occurred here since the last correspondence. On Easter Sunday morning we celebrated the Lord's Supper together; a large number being present. Six persons decided to live the Christian life and were received as members of the church at this time; four more are thinking of uniting at some later date. In the evening an Easter program was rendered by the Sunday school. Spring is here again with the birds and flowers and everything in nature tells of God. If only all the world would turn to Him and love Him.

O sovereign Lord, enthroned in grace,
Put forth Thy mighty hand;
Let all Thy people seek Thy face,
And nobly take their stand.

Revive Thy church, almighty God,
Oh, purge us from all sin;
Honor the Savior's precious blood,
Now let Thy work begin.

Let all now magnify Thy Word,
And seek the Spirit's breath;
'Tis not by might, nor power, Lord,
That souls are saved from death.

SOCIAL OF MEN'S BIBLE CLASS

Of First Mennonite Church, Bluffton, Ohio.

The Men's Blible class of the First Mennonite church of Bluffton, Ohio, was organized about five years ago with a membership of about twenty, and Mr. John Bixel as teacher. At the present time Rev. Langenwalter of the Mennonite seminary is the teacher and the class membership has increased to about eighty members.

The Social committee provided for a very enjoyable and profitable social on Friday, the 4th, instant. The social opened with the singing of several songs, after which the president of the class,

Rev. A. S. Bechtel gave us an interesting and instructive talk. His talk was full of helpful and instructive suggestions, several and most important of which were as follows:

Our spirit should reach out and draw in others to share in the enjoyment of the many good things we experience here. He also emphasized the necessity of every church member being a member of Sunday school. It is our privilege, yes, our duty, as a men's Bible class to get all the men, both members of the church and also any and all men who do not attend Sunday school, into the Sunday school. Sociableness is a very important factor in a good Sunday school. The stranger always appreciates a hearty welcome and hand-shake and an invitation to come again. Singing should be a part of the best Sunday school work.

Prof. Smucker of the college followed with an appreciation of sociability, and gave us the beautiful and inspiring reading, "Over the Hills to the Poorhouse", which was certainly very much enjoyed.

Dr. Thierstein of the college then made note of the cosmopolitan character of the class and also referred to its excellent attendance and attention at the Sunday sessions. He agreed with Rev. Bechtel that every church member should be in Sunday school, saying furthermore that every Sunday school member should be in church.

Dr. Good, also of the college, expressed his appreciation of the fellowship and association afforded by the class, pointing out the great opportunity we as young men in this class have of coming into contact with older and more experienced men, who are able to add much to our lives.

The various numbers on the program were interspersed with selections from a victrola, lending its melodious notes to the enjoyment of the evening.

A question box discussion added to the spirit and interest of the social.

After refreshments had been served and enjoyed we departed, feeling that a profitable and enjoyable social evening had been our lot.

Aaron M. Myers.

EASTERN DISTRICT CONFERENCE

The 119th session of the Eastern conference was held in the Deep Run church April 29 to May 1. The Lord's Supper was celebrated by the conference visitors with the congregation on Sunday morning. A large concourse of people was present. Rev. D. J. Brand and Rev. H. G. Snyder preached appropriate sermons, the former in German, the latter in English. The pastor, A. M. Fretz, was assisted by the ministers present in the distribution of the emblems.

In the evening the retiring president preached the annual conference sermon to a large audience from Eph. 4:11-16. Rev. M. M. Horsch, field secretary of foreign and home missions of the General conference, was present and gave a very impressive mission message from the words: "Give ye them to eat."

The business sessions were opened on Monday morning with devotional services, led by Rev. H. G. Allebach. The program committee presented a full program for four sessions. The roll-call showed a representation of 23 congregations with 103 votes. The admission of the new congregation at Mechanics Grove, with 20 members, made the number 24 with a delegate vote of 104. The following ordinations during the year were reported: S. M. Rosenberger and Isaiah Gross, deacons of Philad. First church; Benjamin Bertolet, deacon in Germantown; Clayton F. Myers, deacon in Perkasie; Lanford Foulke, elder of the Saucon church, and evangelist, Reed F. Landis, pastor of the Souderton church. By motion the courtesy of the conference was extended to Rev. Horsch and Menno Myers to give them voice and vote.

Beside the minutes of last meeting the secretary read his annual report; in this he made reference to the members of conference, called from labor to reward during the year. The position they held in the conference organization were filled by the officers as follows: In the stead of Rev. J. W. Schantz were appointed H. W. Schelly on the Home Mission committee, S. D. Yoder on the Educational committee, N. B. Grubb on the board of managers of the Home for the Aged. Isaac K. Freed was appointed treasurer to fill the vacancy caused by the death of John L. Bauer. The treasurer's report showed: Receipts, $802.85; disbursements, $635.00.

The reorganization of the conference resulted in the election: Rev. D. J. Brand, Bally, president; Rev. A. M. Fretz, Perkasie, secretary; Isaac K. Freed, 2440 W. Cumberland St., Philadelphia, treasurer. Rev. Victor B. Boyer was reelected a member of the Program committee.

The parochial reports, always an interesting and illuminating part of the conference program, occupied a great portion of the first session and showed a general progress and good will in the churches.

The report of the board of managers of the Home showed the Home in good standing financially and spiritually.

The Home Mission and Church Extension committee's report referred to the activities of the committee during the year. The Napier church was offered a church property not in use in Man's Choice, a small town some distance from their church where a number of their members reside. The property was bought at a nominal figure and a mission opened. Conference will receive the title to the propetry.

The following resolution was passed:

Resolved, that the Home Mission committee be permitted, if they find it wise to do so, to use $100 as a loan from the Church Building fund. The Altoona mission has been taken over by the Home Mission board of the General conference on conditions that while the general board will furnish the management, the Eastern conference is to continue to do what it can to maintain it financially. Hundred dollars were allowed it from the conference treasury. The individual churches will continue to support the work. S. M. Grubb and Victor B. Boyer were elected to fill the vacancies. Later a resolution was adopted to double this committee by the addition of three laymen; the following were elected: Daniel M. Landes, Herbert S. Stauffer and Franklin K. Moyer, for one, two and 3 years respectively. The evangelist's license of Andrew S. Bechtel was renewed. The proceeds of the sale of the Pottsdam church property is to be added to the Building fund instead of going into the conference treasury. Isaac K. Freed and H. G. Snyder were elected on the Building Fund committee. Daniel M. Landis reported for Mrs. Landis, secretary of the Orphan fund. This fund is steadily increasing and is available for the care of orphan children, though we are still minus an orphan home of our own.

N. B. Grubb reported on his efforts to secure special rates and schedules for the trip to general conference, which convenes at Reedley, Cal., August 31. The following is a summary of the report. The Western Transportation committee has named the Santa Fe road as official route from Chicago to Reedley. A special train will leave Chicago Sunday, August 26, arriving at Reedley on Friday, the 31st. The round trip fare from Chicago, known as summer tourist fare, is $73, sleeping berth extra. The itinerary allows a sidetrip from Upland to Los Angeles from 10:30 a. m. to 8 p. m. Thursday, the 30th. Official route, schedule, etc., will be duly announced in the church papers.

Monday evening was devoted to the discussion of two papers on subjects of import to our conference work. F. K. Moyer read the first of these papers on "The Advisability of Increasing the Membership of the Home Mission and Church Extension Committee by the Addition of Three Laymen." The second paper was by Rev. D. J. Brand on "Ways and Means of Establishing a Sunday School Committee of Conference — Its Duties and Relation to the Sunday School Association." These themes were favorably acted on in the next session.

Tuesday morning session was opened with devotional services, led by M. Horsch, who read I Cor. 13 and called for a season of prayer in which a number participated.

The Educational committee reported it had examined Reed F. Landis, elected pastor of the Souderton church, who passed a very satisfactory examination. H. W. Shelly and H. G. Allebach were elected on this committee for one and three years respectively.

The Publication committee reported the 1917 issue fo the "Year Book" nearly all sold, with a balance to its credit.

The Appropriation committee made the following allowances for the year: Altoona mission, $100; Smith's Corner, $50; Napier, $100; Perkasie, $100; Saucon, $100; Allentown, $50.

In answer to a letter from the president of the Western District conference, relating to the military situation in our country, with special reference to the new law enacted in reference to forced military training, inquiring as to the steps we might jointly take to meet the situation, the following resolution was passed, No. 2, under Resolutions. The following were named as Citizenship committee: Rev. D. J. Brand, Rev. N. B. Grubb, Rev. Jacob Snyder, H. A. Alderfer, U. S. Stauffer.

H. G. Allebach reported on the work of the issuing of the topical Sunday school lessons. The work was approved and by motion the new lessons were adopted.

The Resolution committee reported the following:

1. Resolved, that hereafter delegates representing the congregations of this conference be required to present properly certified credentials from their churches upon the opening of each conference.

2. Resolved, that a committee of five, to be known as the Citizenship committee, be appointed, with the conference president as chairman of said committee to represent the conference in any stand it may see fit to take with reference to the military situation.

3. Resolved, that conference urge the congregations to agree upon a day during the year on which the offerings shall be devoted to the "orphan fund".

4. Resolved, that conference expresses the sense of its loss in the death of the brethren, Father Abraham Snyder, John L. Bauer and Rev. J. W. Schantz by rising and singing the first and second stanzas of "Onward, Christian Soldiers."

5. Resolved, that we as delegates and visitors extend our hearty thanks to the Deep Run congregation for the royal entertainment to which was largely due the success fo our conference, and that we sing two verses from "A Charge to Keep I Have," as an acknowledgment to almighty God for the manifold marks of His presence among us in our deliberations for the extension of the Master's kingdom.

In reference to co-operation in Sunday school efforts the following resolution was passed:

That the president name a committee of three to co-operate with the Sunday School association along the lines brought out in the paper and its discussion last night, looking toward a closer union between the conference and the association and a greater efficiency in our work. The following was named as the comittee: H. G. Allebach.

The following motion was adopted: Moved that the delegates to the General conference invite the General conference for its next sessions to Pennsylvania.

A resolution on the doctrinal soundness of our higher educational institutions lies on the table.

West Swamp was selected as the meeting place for the conference in May, 1918.

A. M. Fretz, Sec'y.

THE SPECIAL MEETING OF THE FEDERAL COUNCIL of the Churches of Christ in America.

As announced in the Mennonite this meeting was called to meet the various situations confronting the American churches in the face of the war. Although the Friends and Mennonites were probably the only bodies represented in the meeting who are definitely committed against w rs of all kinds, the spirit of the meeting impressed some of us as being that America is face to face with a situation which ought not exist. Emphasis was placed largely on the necessity for all participating in the sacrifices necessary to do the large works of mercy and meet the moral and spiritual difficulties incident to the war. There was no bitterness, no hatred, no condemnation of the people now at war with us, but much was said about the sins of our own nation which ought to be made right before God. In its utterances the council made special reference to those whose conscience does not permit them to bear arms and recognized them as brethren in the part all have to take in caring for the suffering and providing for the spiritual and moral needs of the nation.

President Frank Mason North, in his address at the final session, asserted that this was the first time in the history of the Christian church, either in countries whose churches are free or established, when the Christian forces of a nation have been so mobilized for a great work of service upon a national and international scale.

The meeting was held in the Calvary Baptist church. It was not a mass meeting. It was rather a conference of representative leaders of the Protestant Church of America. Of the 150 "members" of the meeting 10 per cent. were bishops, representing several church bodies. The personnel of the laity representing was equally impressive.

Important actions were taken, all relating immediately to questions affecting the war.

The council declared for prohibition as an essential war measure, especially in view of the growing scarcity of food. A committee of the council, whose chairman was Gov. Carl E. Millikan of Maine, presented arguments for prohibition, during the war at least, to the Agricultural committee of the senate.

The committee of the council appointed to present a report upon the duties of the churches to aid in conserving the social, economic, moral and spiritual resources of the nation presenting a really epoch-making paper, through its chairman, Bishop F. J. McConnell.

This report demanded that wealth share in making effective the principle of liability to military service. It asserted that if the physical resources of the nation in its strong young men are to be selected for service at the front, the financial resources of the nation should bear the chief part of the expense of the war. It declared that, if necessary, profits should be conscripted to the furthest possible point without checking production.

It was contended by Bishop McConnell's committee that our industrial standards relative to living wages, hours of labor, the labor of women and children especially, which have been won at such great cost, must be carefully safe-guarded. The spirit of democracy must be conserved and even strengthened in the stress and strain of a war entered upon to make democracy safe and strong throughout the world. Industrial democracy must not be broken down under the pressure of great common duties. Democracy in industry should and must be strengthened. A strong plea was made for liberty of conscience and of speech and press.

This report dealt strongly with the question of the destructive effect of the social vice in war, and commended the action of the president and the joint efforts of the Federal Council and the International Y. M. C. A. in caring for the moral welfare of the army and navy. The local churches are called upon to keep in intimate touch with their enlisted men by friendly letters and remembrances. Churches near training camps are urged to aid in providing wholesome social entertainment for the soldiers and to co-operate with other agencies in bringing them under the spiritual influence of the church's life.

The churches and Christian people are appealed to in the report of the Committee to Plan and Provide for Works of Mercy to support loyally the American Red Cross, especially in its campaign to increase its membership to two million and in its work of preparing hospital supplies. The Social Service Commission of the Federal Council is co-operating most effectively with the Red Cross. The absolute necessity for an appeal is made for the struggling and suffering Protestant churches of Belgium and France.

The churches of the country, through the Federal Council, will co-operate in a great work for the moral and religious welfare of the army and navy with the International Committee of Young Men's Christian associations, the National Board of the Young Women's Christian associations, the American Bible society and other agencies. The number of the chaplains in army and navy is being rapidly increased. The very choicest young ministers of the country are being called into this splendid and difficult service, largely through the co-operation with the Navy and War departments by the Washington office of the Federal Council. Dr. John R. Mott announced that most of a fund of three million dollars being raised for religious work among the soldiers and sailors has already been pledged.

Most impressive were the services of worship which preceded each of the six sessions of the meeting.

With regard to the formal addresses heard during the two days of the meeting, their character is clearly shown by saying that the speakers were Rev. President Henry Churchill King of Oberlin college, Hon. Raymond Robins, Dr. John R. Mott, Dr. Robert E. Speer, and Rev. John Henry Jowett.

President King's strong message insisted that, at a time like this, when there is so much to break down our moral and spiritual standards, these standards must be maintained by the churches at whatever cost. If Christ's teachings are to prevail, we must master the scientific forces of the age or these forces will destroy us. These terrible forces must be brought under the control of reason and religion. There is no safety for the world short of this. The church must also strive for a new and real internationalism and a new democracy inspired by the ideals of Jesus.

Mr. Robins pleaded with great eloquence for the preservation and the consolidation of our dearly won democracy, political and industrial. Great as our country is, and much as we love it, it must be still more worth living and dying for.

Dr. Mott gave a moving account of what he had witnessed in the war-torn nations of Europe. With the vision of a statesman he told of the larger place the church with its spiritual forces, must fill in the new world into which we are entering if we are to have any civilization at all.

Dr. Speer, with marvelous eloquence, challenged the church to undertake even larger plans for world evangelization during the war. He told of foreign mission progress during our own civil war, both in North and South. He recited the forward march of the great foreign missionary enterprise in England and Canada during the past three years. It was not in an easy and comfortable age that Christ announced the great commission. Foreign missions, almost the only great supernational force left today, must not have its resources and plans curtailed, but rather enlarged.

The sermon of Dr. Jowett was upon the text: "I fill up on my part that which is lacking of the sufferings of Christ." The sermon was worthy of a great preacher

(Continued on page 4)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail matter.

EDITORIAL

Incidentally in an address the other day before a representative body of American Protestants, John R. Mott referred to a scene in a Russian city which was one of many every-day occurrences; it was the arrival of the twenty-sixth train of twenty cars full of wounded being brought into the hospital for that day. The hospital was described as a "city of pulsating misery". When we recall that fourty millions are now under arms in Europe and most of those so armed are in active fighting, we express in words a thing so vast that the individual mind cannot grasp its significance. It can only grasp at it. When we bear in mind that the strike of the pen, the other day, added several hundred thousands of the best of our physical manhood to that mass, soon to become a part of the fighting, bleeding, dying creatures, we must realize that before long the line of mutilated men of our nation brought back from the trenches will also, no doubt, be a long one and that to those seas of crosses that they plant just outside of the battle lines over the shallow graves of fallen ones, there will soon be a space that will be marked off for the American dead. We cannot by any stretch of the imagination say that what our American participants in the war will be anything short of what General Sherman called war. Our attitude as Christians is and always has been that war is an iniquity so far from the spirit of Christ's that His followers can in no possible way see good in it. The councils of those of our mind have gone unheeded and the war is now on. The kind of bitterness that marks those participating in it on the other side, has not yet seized hold of the American people, but this is not saying that it will not appear soon. When American blood is shed on the battlefield, the passions of the trenches will get into the American hearts and homes. We find in this an opportunity to continue preaching, teaching and living the doctrine of love toward all men, even the enemies of our nation. But to do this will not be easy. It will require as much bravery and sincerity, if not more, as those who are called to face the gun-fire of the enemy must show.

Do people realize how really serious the present situation happens to be? The other day we heard an assertion made by an expert, who knows the resources of this country and of the world possibly better than any one else, that at the present rate of consumption, without taking into consideration that some of it may be sent to the bottom of the sea, there will be no wheat left in the world a year from now. If the estimate is even only half correct a world-wide famine is a certainty within the next nine months. The little time left for planting now excludes the possibility of an extra effort helping very much. With war and famine there come two other grim monsters, disease and public disorder which sometimes spells anarchy.

It is not now our province to concern ourselves with the cause of the war and the unrighteousness of it. We are confronted with the fact and that which follows such a situation is well on in its journey to make us an unwelcome visit and stay, who knows how long?

The time is ripe for preparation. It becomes all those who love humanity and seek to fill their place in the position God has set them to strain every nerve and muscle in the production of food-stuffs so that we may at least be able to say, We have done our bit. To be wasteful now is a crime against God, humanity and ourselves. It is bad enough that an unreasonable world madly wastes the lives of its man-power on the battlefields in a struggle the reason for which no one can give, but when we, who still have resources, even though in crumbs, which might add to the food supply of the world and thus save life are neglectful, we fit ourselves to be classed only with the war-makers and destroyers.

An investigator, in passing down the alley between two rows of houses in which there lived families of moderate means, gave special attention to the garbage pails and estimated that there was at that time as much food value in the stuff wasted, which had to be worked out of the way at public expense in the interest of health, as the inhabitants of that block could possibly consume in one day. We suspect that this was not an isolate case. The American people waste everything. Now, in the interest of public welfare, and private welfare, too, waste should stop. Even if at this late day it does stop there will be suffering, but if it does not stop immediately, the suffering will be on us sooner and be more intense.

The time is also ripe to prepare to do our part for those who are bound to suffer. As Mennonites we claim with other non-resistant churches the privilege of obeying our conscience and refusing to bear arms. Our government graciously allows our stand. It is for us to do not only our little bit but our big bit in works of mercy and relief. The time is ripe for organization and aggressive work along this line. Will the leaders of our church be awake to it?

THE SPECIAL MEETING OF THE FEDERAL COUNCIL

(Continued from page 3.)

and a great occasion. "After agony the dawn" was the central thought of a sermon abounding in pathetic warning and appeal and yet replete with resolute optimism. It was a sermon for pastors especially. "If ever the gospel, the whole gospel and the whole Christ, was needed, it is now," said the preacher. Sacrifice and sympathy were evident in every incident of Christ's life, and without sacrifice and sympathy and suffering in such an age as this there can be no triumph of the gospel nor of the church.

A message, declaring what is the "Duty of the Church in this Hour of National Need" was presented by a committee of which President King was chairman. It will be widely distributed.

The following is the message:

After long patience and with a solemn sense of responsibility the government of the United States has been forced to recognize that a state of war exists between this country and Germany, and the president has called upon all the people for their loyal support and whole-hearted allegiance. As American citizens, members of Christian churches gathered in Federal Council, we are here to pledge both support and allegiance in unstinted measure.

We are Christians as well as citizens. Upon us, therefore, rests a double responsibility. We owe it to our country to maintain intact and to transmit unimpaired to our descendants our heritage of freedom and democracy. Above and beyond this, we must be loyal to our divine Lord who gave His life that the world might be redeemed, and whose loving purpose embraces every man and every nation.

As citizens of a peace-loving nation we abhor war. We have long striven to secure the judicial settlement of all international disputes. But since, in spite of every effort war has come, we are grateful that the ends to which we are committed are such as we can approve. To vindicate the principles of righteousness and the inviolability of faith as between nation and nation; to safeguard the right of all the peoples, great and small alike, to live their life in freedom and peace, to resist and overcome the forces that would prevent the union of the nations in a commonwealth of free peoples conscious of unity in the pursuit of ideal ends—these are aims for which everyone of us may lay down our all, even life itself.

We enter the war without haste or passion, not for private or national gain, with no hatred or bitterness against those with whom we contend.

No man can foresee the issue of the struggle. It will call for all the strength and heroism of which the nation is capable. What is the mission of the church in this hour of crisis and danger? It is to bring all that is done or planned in the nation's name to the test of the mind of Christ.

That mind upon one point we do not all interpret alike. With sincere conviction some of us believe that it is forbidden the disciple of Christ to engage in war under any circumstances. Most of us believe that the love of all men which Christ enjoins, demands that we defend with all the power given us the sacred rights of humanity. But we are all at one in loyalty to our country, and in steadfast and whole-hearted devotion to her service.

As members of the church of Christ, the hour lays upon us special duties:

To purge our own hearts clean of arrogance and unselfishness.

To steady and inspire the nation.

To keep ever before the eyes of ourselves and of our allies the ends for which we fight.

To hold our own nation true to its professed aims of justice, liberty and brotherhood.

To testify to our fellow-Christians in every land, most of all to those from whom for the time we are estranged, our consciousness of unbroken unity in Christ.

To unite in the fellowship of service multitudes who love their enemies and are ready to join with them in rebuilding the waste

places as soon as peace shall come.

To be diligent in works of relief and mercy, not forgetting those ministries of the spirit, to which as Christians we are especially committed.

To keep alive the spirit of prayer, that in these times of strain and sorrow, men may be sustained by the consciousness of the presence and power of God.

To hearten those who go to the front, and to comfort their loved ones at home.

To care for the welfare of our young men in the army and navy, that they may be fortified in character and made strong to resist temptation.

To be vigilant against every attempt to arouse the spirit of vengeance and unjust suspicion toward those of foreign birth or sympathies.

To protect the rights of conscience against every attempt to invade them.

To maintain our Christian institutions and activities unimpaired, that the soul of our nation may be nourished and renewed through the worship and service of almighty God.

To guard the gains of education and of social progress and economic freedom, won at so great a cost, and to make full use of the occasion to set them still further forward, even by and through the war.

To keep the open mind and the forward look, that the lessons learned in war may not be forgotten when comes that just and sacred peace for which we pray.

Above all, to call men everywhere to new obedience to the will of our Father, God, who in Christ has given Himself in supreme self-sacrifice for the redemption of the world, and who invited us to share with Him His ministry of reconciliation.

To such service we would summon our fellow-Christians of every name. In this spirit we would dedicate ourselves and all that we have to the nation's cause. With this hope we would join hands with all men of good-will of every land and race, to rebuild on this war-ridden and desolated earth the commonwealth of mankind, and make of the kingdom of the world the kingdom of the Christ.

A SERMON FOR CHILDREN
"A Bright Pin."

By Rev. John Dunstan.

Sitting quietly in my study one evening I held a pin in my hand and said, "Now, Mr. Pinn, let us hear what you have to tell me about yourself that will help me to talk to the children on Sunday." The pin replied, "Well, sir! I want you to understand that I am straight, that whenever I have a work to do I go at it right away; and because I am 'straight,' I am welcomed into all kind of homes, and am used for all kinds of purposes. Ladies delight to have me as their constant companion. I dine with princesses, and kings display me in gorgeous scarfs. I am also welcomed in the home of the poor, and save the workers a great amount of labor. Oh! but it is dreadful to think that when I become bent or crooked I am thrown away and trampled upon! Millions of my brothers and sisters are lost every day because they are crooked! So long as I am straight it is all right." Boys and girls, listen to that: "So long as I am straight I am all right." What about you? Are you straight with father, mother and companions? If you are not, depend on it, you will become useless.

Secondly, says the pin, "I am sharp." Did you read in one of the papers recently of a dentist who had a troublesome client? He wouldn't open his mouth, so the dentist gave a boy a pin and told him when a certain signal was given to push it into the man. He did, and in less time than you can say "Jack Robinson" the tooth was out. "Did you feel it?" says the dentist. "I should think so, where is that boy?" The pin was sharp and found the spot. Boys and girls need to be sharp. Going down the Strand one day a boy was swinging his arms, just imagining that he was swimming in the Thames. He hit a man's pocket, and the man said, "Come here, you little rascal, trying to steal my pocket-book, are you?"

"Sir," said the boy Coleridge, "I was simply swimming." His sharpness captivated the gentleman, and he subscribed to a library for him. The pin says: "Be straight! Be sharp."

Thirdly, says the pin, "I am bright." You can't do anything with a rusty pin; try it next time when you tear a hole in your coat. Rusty children are not much use, they are always in the way. They get up in the morning and crawl to breakfast, and are too lazy to clean their boots. They are so rusty that if asked to do anything for mother, they don't hear. Pins get rusty by being in the wrong place, amidst dirt and dust. Isn't that where boys get rusty? Jesus Christ had an enthusiastic disciple in "Peter", but one day he found himself in a wrong place and immediately rust gathered all around him, and when Jesus wanted to use him to speak for him, Peter said: "I don't know Him." How rusty he became. So rusty that he was useless; we can't afford to let rust grow over us.

The pin then said that it had two other things about it. A head and a point. All of us have heads, but some of us never get to a point, but are like a few preachers I know, who go round and round, round and round, and never get anywhere, but a pin that is "straight", "sharp" and "bright" always has a point and gets there when required. And then the pin says: "But there is something I haven't that I wish I had—that is some brains. I am so dependent on others!" No brains, indeed? Then you are not much after all, and how can I help the children by talking about you? Then it said: "Tell the children that to be what I am they must use what I have not—brains." So it amounts to this: To be straight, sharp, bright and have a point we must use the brains that are in what a pin has as well as ourselves, the head.

THE LORD'S SUPPER

Although translators have tried to explain the Lord's frame of mind and heart when He instituted the Lord's Supper, no words of human origin, nor framed by mortal tongue can determine the pathos with which our Master said: "With desire have I desired to eat this passover with you." One has tried to add to its meaning by translating, "I have heartily desired," while still another interprets Chris'ts frame of mind as: "Earnestly have I longed to eat this passover with you."

It seems that this experience of Jesus can not be put into adequate words, it must be felt. We might get a faint idea of it if we picture the scene; get into the spirit of that gathering; see the group of disciples, and behold the Lord in their midst. While our gaze is set upon His face let us recall some of our own experiences. No doubt every man has looked into the face of a departing loved one. You know the yearning desire that gripped you, how the pangs of loneliness made the heart burn with a craving for the loved one to remain. These experiences help one to know the value of sympathy and fellowship. It is in such dark hours of human suffering that the heart, the soul, the whole being of man reaches out for communion with some one.

The Lord's Supper is in commemoration of His suffering and death. When instituted by Him, the passover feast was observed. He was the one most anxious about the observance because the time of His crucifixion was near at hand. His desire was seasoned with the deepest human suffering possible. He knew how short the time was, ere He would fulfill that which the passover symbolized, therefore He longed to eat with them. He desired their fellowship, and the comfort which their presence would give.

The desire of our Lord is still fresh today. He yearningly implores us to eat of His body and to drink of the cup with Him. The returning communion season offers us all an opportunity to satisfy His heart's desire.

We may open our heart's door to Him, give Him entrance, surrender all to Him, sit at His banquet, be His guest and receive His blessing. The only thing that will prevent us from feasting with Him is self, sin, and the devil. Each of these can be overcome by Him and He will clothe each one of us with the garment for the feast (a humble, penitent, purified heart), if we ask Him. Let us come because: "Behold, I have made ready my dinner. All things are ready. Come to the marriage." Matt. 22:4; Luke 22:5.—Reed F. Landis.

THE S. S. LESSON

May 27.

The Holy Spirit and His Work.
John 15:26, 27; 16:7-14.

Golden Text—He shall teach you all things. John 14:26.

Jesus was very near to the cross. The shadow had already fallen upon Him. His heart was heavy. The time of departure was near at hand. Soon the disciples would see Him upon whom all their hopes were centered, hanging upon the cross. Never was there a sadder hour for them and their Lord. Yet, at this time the coming of the Comforter was announced. Times of greatest sorrow often bring to light the greatest truths.

The disciples were about to enter a condition where all human comfort would be impossible, but just for that time God was providing the revelation which was to bring them a Comforter infinitely above human comforts in His possibilities and powers.

The Holy Spirit comes as a gift and a ministry from God. The gift is not deserved; the ministry cannot be demanded as a right. They come from the great heart of the Almighty who would have all those who love Him, know Him intimately. This coming of

the Comforter is only possible through the sacrifice of Christ. Man is the bearer of sin, deserving its just punishment. God cannot look with favor upon sin and therefore He cannot look with favor upon the bearer of sin. All that man might do of himself would be vain for "all have sinned and come short of the glory of God," and, "There is none that doeth good, no, not one." It was here that Christ, the innocent One, became the bearer of the punishment for sin to pay for us that which we could not pay and make possible for us to appropriate through faith the merits of the Christ who came as an atonement for us. The redemption through Christ bought us back and so made it possible for us to know Him intimately. This intimacy with God is through the Holy Spirit who reveals God in all of His fullness and all of His goodness.

The Holy Spirit is a source of comfort and strength to the believer. The believer needs comfort because so long as he is in the world he will be face to face with its worst trials and sorrows. Disappointment, affliction, despair and death would be horrid things, always making life the worst of all things to us, were we not sure of the eternal presence of God through His Spirit in them. The believer realizes his weakness when considered as one against all the evil, temptation, trial and doubt in the world. But he is not alone. He has the consciousness of the ever-present God who continually says: "Fear not.," "Be not afraid." "I am with you."

If it is the purpose of the Holy Spirit to help the believer, He is here also to "reprove the world of sin". By the Spirit's power there is a standard of righteousness and faith which rebukes and convicts the low standards of the world. It is not enough to be right as the world regards right. The only right that is right is the right that measures up to the standard of God. The argument, "I am as good as the rest", by which many would resist coming to a decision for God, will never do. More is required than being as good as the rest or even as good as the best, we must be as good as God demands of us and a goodness of that kind is measured by the standard that God fixes.

In verse 9 Jesus reveals that the Spirit will show how great a sin it is in rejecting Christ, "Because they believe not on me." Very often people are troubled about what the sin against the Holy Spirit might be. It seems to us that persistently rejecting Christ is that sin. God, through Christ, offers forgiveness to all who seek it, but when the offer is absolutely thrust aside and rejected, it amounts to nothing less than placing one's self in a position where God cannot forgive.

The kind of righteousness required of the one who has the Spirit is the kind of righteousness that Christ Himself would reveal to the world. The Christian is the exemplification of Christ's righteousness because in verse 10 He says, "Because I go to my Father." Not only are we to be the living epistles, known and read of men; we are to be the personalities through whom Christ is known. Our lives must show Christ. Our acts must be Christly acts. Our words must be such words as Christ would have us speak to men. We must feel that we are here in the place of the Christ who has gone to the Father to do and have done all the things He would do and have done.

The Holy Spirit is the only over-mastering power by which the devil is to be defeated. V. 11. Men reform themselves and they try to reform society. It has become a fad to give attention to many kinds of social betterment, but they are all worldly things. What is the use of trying to undo the devil's work so long as the devil is free to act? The devil's authority and power can only be destroyed by the divinely given power of the Holy Spirit which is the power of God Himself.

The Spirit's work is to continue Christ's work and glorify Him. He is Christ's other self and His relation to Christ's work is just as vital as was the relation of Jesus to it on earth.

THE C. E. TOPIC

May 27.

Financing the Kingdom.

Luke 19:11-26.

Nothing can prosper unless its finances are properly provided for. In the household the prosperity and success of the whole family depends in most cases more on how the family income is handled than it does on the size of that income. In national affairs the same principle holds. Those nations very rich in natural resources are frequently not the best off, as one may see in Mexico and some other nations. The matter of wise and sane finance is generally the foundation of those peoples who are the most advanced. The kingdom of God, while not to be compared to an earthly government, is nevertheless made up of millions of citizens at whose disposal God has placed great resources, expecting that they be used to the strengthening of the kingdom and the widening of its borders. The prodigal son commits a crime against his fellow men, his family and his God by his waste. Of the prodigal nation the same thing is to be said. The kingdom of God always has had in its keeping matters that required wisdom, foresight, economy and effectiveness in its finances. If it be a crime to waste or to be careless of funds in other things, it truly must also be a crime to waste God's possessions or to misapply them.

Under the old dispensation the source of revenue lay in the tithing system. There appear to have been three channels through which the Lord's income was to flow. The first was a tithe for the support of the Levites in their particular cities; for this purpose one-tenth of the income field, flock, herds and trees was required. Another tithe was expected for the keeping up of the temple and maintaining to worship there. The third channel was that of the private generosity of individuals by which the poor and the unfortunate were cared for. Taking together all the obligations imposed upon the Jew it has been figured out that if he did his whole duty he certainly gave one-third of his whole income. This he did not always give. Indeed, there are frequent references in the prophets which show that at times the giving of tithes fell off very much and as a result the spiritual decline of the nation was apparent. Wherever there is cheerful liberality in the matter of giving to the Lord, one will always find a high standard of spirituality. This does not mean that spirituality is to be purchased by so much money, but it does mean that the same spirit that will prompt a high standard will also bring out a remarkable liberality in the matter of giving of gifts.

The Jews, being purely an agricultural or pastoral people, found the system of tithing very well adapted to their religious necessities. In our day and under our system of living tithes may represent either a severe or a light burden. Any one will recognize that the family of five with an income of fifteen dollars a week when it tithes, gives way out of proportion to the family of two tithing with the same income. We are no more tending sheep and living in tents under a mild climate that calls for little of the protection from cold and storm and so we must find a more excellent way as, of course, Scripture provides it. Old dispensation distinctions belong to the old and not our dispensation. Christians do not seem to have been placed under the fast and hard rule of giving by tithes although the system is not condemned. By implication we are led to feel that not one-tenth, but our all belongs to the Lord. Our consecration to Him involves our placing all that we possess at His command without any reservation whatever.

Our giving should be systematic. Paul commands this in his epistles. It should also be proportionate. Sporadic, irregular giving cannot be said to be without results altogether, but it is unreliable and often unfair and cannot be depended upon with that certainty that warrants the going ahead process in the Lord's work.

The Christian should never feel that he is giving because he must. Were there a must in the matter there would be no blessing coming from it. Cheerful giving is always a privilege, made cheerful because it is a privilege. The Scriptural observation, "It is more blessed to give than to receive," is a thing only to be realized when, with hearts full of love for the cause we express our love in the sacrifices that God makes it possible for us to make.

There is need of giving today such as the world has never before seen. The crisis has brought us face to face with a reign of blood, moral restraint is thrown to the winds, sufferings unspeakable confront us, from almost every quarter of the globe there comes the desperate call, "In God's name do something for us in our awful miseries." The care of the suffering, the helping of the miserable, the bringing of the Christ's work, therefore the work of those who are citizens of the kingdom of Jesus Christ.

CONTRIBUTIONS

HOME MISSION RECEIPTS
For April.

West Zion congr., Moundridge, Kans., by P. C. Schowalter, $29.10; Menn. congr., Upland, Cal., by W. F. Dettweiler, $54.05; Katie B. Schmitt, Halstead, Kans., city mission, $5; Mrs. L. M. Schmitt, Halstead, Kans., $15; Didsbury, Alberta, by C. F. Sawatzky, $40.85; Escondido (Cal.) congregation, by H. H. Adrian, $17.50; C. E. S., Christian congr., Moundridge, Kans., by D. S. Krehbiel, $11.78; Christian congr., by A. H. Kaufman, $12.05; Rudolph Grunder, Rhodes, Mich., for chapel, by W. W. Miller, $20; Einsiedel congr., Hanston, Kan., by C. E. Hirschler, $9.50; Hoffnungsau congr., Buhler, Kans., by J. C. Dyck, $48; D. W. Friesen, Altona Man., $2; Menn. congr., Wadsworth, O., by Wm. Gunsaulus: Gen. Fund, $15.23; Los Angeles, $4.67; Wayland (Iowa) congr., by S. M. Musselman, $17.36; Pulaski (Iowa) congr., by Mrs. R. G. King $38.88; C. E. S., Avon, S. Dak., city mission, Chicago, by Anna Unruh, $9.48; Bethel congr., Fortuna, Mo., by D. A. Graber, $19.16; Zoar congr., Waldheim, Sask., by John A. Funk, $58.

G. A. Haury, Treas.

NEWS OF THE WEEK

CONGRESS OPENS SIXTH WAR WEEK

Washington, May 13. — Congress begins the sixth week of war tomorrow with the calendars of both houses filled with legislation which the administration feels is essential to the successful conduct of the conflict with Germany.

The senate, after two weeks' debate on the espionage bill drawn by the Department of Justice, is expected to pass that measure tomorrow.

The house probably will conclude discussion of the $1,800,000,000 war revenue bill early in the week and send it to the senate, where two days of committee hearings have indicated that many changes are to be made in its structure before it goes to the white house for the president's signature.

In the president's espionage bill the censorship question caused much opposition to its passage. The injection of an amendment prohibiting the use of cereals or grains in the manufacture of intoxicants during the war, although a bitter pill to the foes of prohibition, probably will not greatly delay early passage of the entire measure.

Plans of leaders in the senate are not clear as to what measure of the several important ones shall be taken up after the espionage bill, but it is probable it will be the food control bill, a subject looked upon by administration leaders as of vital and pressing importance.

TAKE STEP FOR "DRY" AMERICA

Washington, May 12. — The first legislative step toward conservation of the nation's food resources and a long advance toward an absolute "dry" United States was taken tonight by the senate in approving, 38 to 32, an amendment to the administration espionage bill forbidding during the war the use of cereals or grain in the manufacture of intoxicating liquor.

By a majority of one vote the senate also threw out of the bill the administration's press censorship section and then voted overwhelmingly not to put in a modified section, as was done in the house. This action is expected to throw the censorship fight into conference where the influence of the administration can be brought to bear more directly. What will be the outcome no senator would predict with confidence tonight

The prohibition was adopted under a rule limiting debate sharply and there were only brief speeches on each side. Just before the senate had voted down, 47 to 25, a proposal to forbid sale of intoxicants during the war.

Estimates during the debate were that at least $200,000,000 in annual internal revenue would be lost if the amendment stands.

Elimination of the press censorship section ended a long and bitter fight. The vote was 39 to 38. Opportunity will come also for another vote on this section and the administration is expected to make an effort to have the senate reverse itself.

The prohibition amendment, proposed by Senator Cummins, Republican of Iowa, reads as follows:

"That on and after September 1, 1917, during the period of the war with the imperial government of Germany, it shall be unlawful to use or employ, directly or indirectly, any cereal, grain, sugar or sirup in the production of intoxicating liquor in any form or of any kind; provided that nothing in this section shall prevent the use of sugar or sirup in the manufacture of wines as now authorized by existing law; provided further, that this section shall not be construed to make unlawful the manufacture of alcohol or intoxicating liquor for industrial, mechanical, medicinal, sacramental or scientific purposes under rules and regulations to be established by the secretary of the treasury.

"A violation of this section shall be punished by a fine of not more than $5,000 or imprisonment for not more than three years, or both."

SECRETARY McADOO WILL MAKE TOUR OF THE WEST

Washington, May 13. — Secretary McAdoo will make a tour of the Middle West, beginning May 17, at Chicago and going as far west as Denver, in the interest of the liberty loan, the formal campaign for subscriptions to which opened today. He will address representative audiences in some of the chief centers to bring home to the people of the Middle West the need of unanimous co-operation with the government in making the big issue more than a success.

Mr. McAdoo, in his official capacity, will tell his audiences that the United States is not engaged in half a war, but in a fight to the finish with autocracy still strongly entrenched. He will appeal to their patriotism to do their part in making effective the declaration of the president that America pledges all her resources in the cause of democracy. He will seek to unloose the purse strings of all classes, so that the liberty loan will not only be fully subscribed, but tremendously oversubscribed, and that Germany may realize, in the words of a statement he issued tonight, "that we have billions to sacrifice in the cause of liberty."

The secretary will speak in Chicago May 17; Milwaukee, May 18; St. Paul, May 19; Des Moines, May 21; Lincoln, Neb., May 22; Denver, May 23; Kansas City, May 24, and probably in other cities, for which no definite arrangements yet have been made.

WARRANTS FOR ARRESTS

New York, May 12. — Warrants for the arrest of R. R. Moore, president of the Commercial Trust Co.; his clerk, J. C. Watson, George Montgomery, Clarence S. Birdseye and his son, Kellogg, and W. D. McQuestion, on charges in connection with the alleged wrecking of the Pittsburg Life and Trust Co., were received here today from Pittsburg by the district attorney. Moore and Watson surrendered and counsel appeared in court for all the others except McQuestion, who, it was explained, was not informed of the warrants.

The district attorney told the court he was aware Moore had not profited in any dealings that resulted in the alleged wrecking of the Pittsburg company and he understood he was guilty of no intentional wrong.

Bail of $3,000 was fixed for Moore and Watson; $10,000 each for the Birdseyes and $5,000 for Montgomery, McQuestion will be notified to appear later.

SANTA FE OFFICIAL ROUTE

to Reedley, California, for General Conference, Mennonite Church, Triennial Session, Aug. 31--Sept. 10, 1917.

Special Train will be operated via Santa Fe Chicago to Reedley on following schedule:

Lv. Chicago	10:30 p.m.	Sunday, Aug. 26
Lv. Kansas City	11:05 a.m.	Monday, Aug. 27
Ar. Newton	5:30 p.m.	Monday, Aug. 27
Lv. Newton	6:30 p.m.	Monday, Aug. 27
Lv. Albuquerque	8:45 p.m.	Tuesday, Aug. 28
Ar. Upland	8:00 a.m.	Thursday, Aug. 30
Lv. Upland	10:30 a.m.	Thursday, Aug. 30
Ar. Los Angeles	12:30 p.m.	Thursday, Aug. 30
Lv. Los Angeles	8:00 p.m.	Thursday, Aug. 30
Ar. Reedley	8:00 a.m.	Friday, Aug. 31

Special will be personally conducted by Santa Fe Passenger Agent.

Pullman Tourist Rates

From	Lower	Upper
Chicago	$7.50	$6.00
Kansas City	$6.25	$5.00
Newton	$5.50	$4.40

Railroad Fares

Chicago	$73.00
Minneapolis	$77.45
Omaha	$60.50
Kansas City	$60.50
Newton	$60.50
Oklahoma City	$62.40

Tickets will be limited until October 31, 1917.

C. F. Claassen, Newton, Kans.
J. F. Lehman, Berne, Ind.
H. P. Goertz, Mountain Lake, Minn.
Transportation Committee

SELECTIVE DRAFT LIMITS FIXED AT 21 AND 30 YEARS

Washington, May 10. — Conferees on the army bill reached an agreement today and the measure will be reported to the two houses for confirmation as soon as possible.

The amendment put in by the senate permitting Theodore Roosevelt to raise four divisions for service in France was eliminated, as was another authorizing the raising of three volunteer regiments for border patrol duty.

The conferees made the age limits of those subject to the selective draft twenty-one to thirty years, inclusive, in place of the twenty-one to twenty-seven limits in the senate bill, and twenty-one to forty in the house bill.

The senate amendments prohibiting the sale of liquor at army camps and otherwise safeguarding the morals of the troops were retained.

WILL PUSH MOVEMENT

Columbus, O., May 13. — The general suffrage movement in the United States will be pushed as vigorously, if not more so, since the war started, than before, it was indicated in the opening session of a three-day conference of suffragists of the states of the Mississippi valley here Saturday.

Miss Laura Clay of Kentucky, cousin of Henry Clay, and chief speaker at the opening, said there would have been no war if women of Europe had had the suffrage right. She said they will have the vote after the war and voiced sentiments of delegates in urging continuation of general work in the United States even if it is decided not to be so insistent that the congress act.

Mothers' day was celebrated in a program Sunday afternoon. Governor Cox and Mrs. Carrie Chapman Catt, international and national president of equal rights organizations, were the speakers.

THE FOOD CONDITIONS IN GERMANY REPORTED BAD

Amsterdam, May 13. — The bitter complaints concerning agricultural affairs, uttered during the day in the reichstag yesterday lend interest to the sombre description of conditions in the German countryside emanating from the frontier correspondent of the Amsterdam Handelsmlad. The correspondent declares that the supply of labor is shrinking continuously, that fertilizer is lacking and fodder articles are extremely scarce and exorbitantly clear.

Seed and planting material, he says, are insufficient and owing to the lack of male laborers agricultural operations are much too late and inadequately performed while no proper draft animals are obtainable even at outrageously high prices.

Owing to the severe winter, rye, barley and oats have suffered much and are five weeks behind former years. The new crop, the correspondent concludes, consequently will be less than in previous years, the very unfavorable spring having also caused delay.

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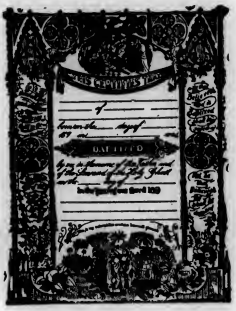

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, MAY 24, 1917. No. 21.

IN MENNONITE CIRCLES

Clarence Shenk was called to the ministry by lot in the Olive Old Mennonite church near Elkhart, Ind.

The Church Extension board of the Eastern conference held a special meeting in Lancaster, Pa., on the 19th to consider the possibility of widening its work in the direction of several new fields.

The Progressive Mennonite church of Mechanics Grove, Pa., held its second Annual Bible conference May 19 and 20. Among those on the program to participate were Revs. J. W. Swarr, E. W. Graybill, V. Boyer, S. M. Grubb, M. M. Horsh and Jacob Snyder.

Esther Lapp, one of the missionaries of the Old Mennonite board in India, recently passed to her reward. Black water fever is given as the cause of her death. We offer our sympathy to the bereft husband and children as well as to the other workers on that field.

A meeting, comprised of representatives from the Friends, Brethren, Schwenkfeld and Mennonites came together informally on May 23 in order to plan a way by which encouragement might be given to young, conscientious objectors who are not members of those churches whose doctrine commits them to non-bearing of arms and are likely to find themselves in difficulty because of their objection to participate in war.

Various efforts are being made to raise funds for the numerous organizations devoted to works of relief and mercy by an appeal to the liberality of the churches. Members of our churches should always bear in mind that our General conference maintains a Relief commission for just such a purpose and that severe drains will be made on its resources. We commend any effort on the part of any of our people to relieve pain and assist helpless ones, but we hope they will do as much as possible of it through the machinery of our own organization. It is poor house-keeping to establish such a board and equip it to do its work and then send contributions through some other channels. Proper acknowledgement is always made through the columns of the Mennonite and our people may be assured that all of their gifts go to the cause designated without having any portion of them spent for administration.

NOTES AND COMMENTS

"The liquor traffic is recklessly absorbing food and toil and life at a time when these are sorely needed to preserve the nation.

"We are credibly informed by trained economists that last year the manufacture of liquor consumed 7,000,000,000 pounds of foodstuffs for the production of malt and distilled liquors—enough food to supply the energy requirements of 7,000,000 men for a year.

"It is inconceiveable that liquor should be permitted to starve men by making others drunk.

"The Brewer's Year Book boldly declares that it requires the toil of 75,000 farmers for six months to furnish these foodstuffs. If the labor of these men could be diverted so that the grain and other food products raised for the liquor industry were to be used for food instead of liquor it would relieve the situation produced by the present scarcity of food.

"There are employed in the manufacture of liquor 62,920 wage-earners. Only one-fourth of these are engaged in occupations peculiar to the liquor business, such as brewers, malsters, distillers and rectifiers. The remaining three-fourths are employed in the liquor business as mechanics of various kinds, such as carpenters, electricians, machinists, teamsters, etc. These men are needed in legitimate industry, and they should be transferred to such occupations as will make their labor a blessing to the people instead of a curse.

"According to the statistics of the Medico-Actuarial Mortality Investigation, brewery workers lose an average of six years of life, and bartenders an average of seven years of life on account of their occupations.

"The 300,000 persons engaged in the manufacture and sale of intoxicants contribute to the liquor traffic a total of approximately 1,800,000 years of life in each generation. This is equivalent to the working life—30 years each—of 60,000 men. The toll of life demanded by the liquor traffic of its own workers is too great for the nation—to whom these workers belong—to continue to pay it.

"Those who consume two ounces of alcohol per day lose an average of four years of life because of their indulgence. This means that probably a minimum of 2,500,000 working lives are destroyed in each generation on account of the use of intoxicating liquor." (Statement of the Commission on Temperance.)

Announcement is made by Mr. Herbert Hoover, chairman of the Commission for Relief in Belgium, that, in view of the appropriation by the United States government of twelve and a half million dollars monthly for relief in Belgium and northern France, the commission discontinues its appeals for voluntary contributions and even suggests that pledges for future gifts be canceled. The American government thus shares with the English and French governments in relieving in part the needs of millions of people in Belgium and in a portion of France.

No provision is made, however, for appropriation of money by the government for relief in Poland, Armenia and other Bible lands, Serbia and other Balkan countries. The need not only continues in these stricken countries, but constantly grows. The need for relief of these suffering peoples therefore continues. It rests as a special obligation surely upon the churches and Christian people of the country. Literally millions of people in these countries, especially women and children, depend for life itself upon voluntary gifts from the American people. A church in Brooklyn has given over $10,000 for war relief abroad since January 1. A small, struggling church in an eastern village never fails to send its monthly offering, usually about $15. Pastors of such churches write, telling how much joy their people get from such regular, sacrificial giving. Surely, we in America, whose country and homes and farms have escaped pillage and destruction, especially those who name the name of Christ, will share our much or our little with those who "suffer the loss of all things".

The Religious Tract society of North and Central China, in its yearly message, among other things reports:

"The year just ended has been one of comparative quiet in Central China. The agitation which arose over the question of the restoration of the monarchy subsided very quickly when President Yuan died and his position passed to the great general, Li Yuan Hung. The reassembling of the parliament and the cancellation of the various declarations of independence have resulted in a great lull in the political storm.

"So far as the churches are concerned there has been no serious case of persecution and the work of preacher and colporter has proceeded in quietness and comfort. The board of education has framed certain regulations which if enforced will prevent Christian day schools from securing a place in the national system of education, but thus far the sale of our educational publications has not been affected.

"Great interest has been created by the preparation of 'a study of Christian literature suitable for evangelistic purposes.' This book is the work of Pastor Cheng Ching-yi, the Chinese secretary of the China Continuation committee, whose speeches at Edinburgh won for him an almost world-wide recognition. The book aims at selecting a list of four hundred books and tracts suitable especially for use by those who are conducting the great evangelistic campaigns which have been a feature of Chinese church work in recent years. We may be pardonel for mentioning that seventy-six of the books and tracts selected by Pastor Cheng will be found in the catalog of our society.

"There have been grave difficulties during the year, owing to

the abnormal rise in the price of paper, in maintaining our stock and issuing new publications. Books and tracts have run out of print with a speed which would have been enheartening in any ordinary year, but which has been embarrassing in the year now closed. A detailed report of all that has been discussed at the monthly meetings of our publication committee would amaze our friends. Qualities of paper, possibilities of using cheaper qualities, how large an edition of this or that we dare print on such paper as we could get, whether such a tract should remain out of print, whether we should issue any new publications, whether we could get any paper at all—these are questions which have been dealt with at various meetings.

"The circulation for the year will cheer the hearts of all our friends. In times such as these, when the missionary is faced with a lessened income from the Home board owing to the disastrous rise in the price of silver and when we have advanced our prices one might have expected some falling off in the orders received. But instead we find that the total of our issues from the Hankow depot has grown from 1,092,145 last year to 1,417,203 this year, while the value of these issues is correspondingly increased. To this latter total must be added the issues from the Tientsin depot, which have amounted to many hundreds of thousands. It has not yet been possible to secure a record of total issues of the North China Religious Tract society prior to the amalgamation, but the total output of books and tracts from the Hankow depot has now reached about 34,000,000 and to this may be added about 16,000,000 tracts freely distributed for other societies.

"Among the new publications of the year are the following titles: Perpetua and Felicitas, A Miner's Salvation, Christian Privileges and Duties, A Home Prayer Manual, Christianity and Confucianism, A Guide to Reform and The Light of the World.

"Beside these seven new issues we are glad to announce that after long delay, the Hymnal has been published and that the first edition of 5,000 copies is exhausted. A second edition is now ready. The Calendar for 1917 has been designed by a highly gifted missionary, the Rev. A. J. MacFarlane, M. A. Following the precedent set last year by Miss W. I. Coxon, who took as the theme of her beautiful calendar the idea of 'Light', Mr. MacFarlane decided to use the thought of 'Power' and he has skilfully worked out his thought in letterpress, illustrations and border. We feel that these two calendars mark a distinct advance in the work of producing annually a calendar which shall on the one hand compete successfully with the native productions and on the other convey a Christian truth to the mind of him who uses it."

The supreme court of the United States, made constitutional during April the Oregon Minimum Wage Law for Women. This declaration is the most important labor legislation advance for many a year. It is of special importance because of the present difficulty of high prices and the industrial stress of the nation. Several other states upon whose calendar is the same issue have been awaiting a decision.

The minimum wage law makes possible to every woman a wage that will permit her to live decently in self-support. It provides only for necessities, not luxuries. That any state of our loved nation should permit women and children to toil for less daily than is necessary to a decent existence is a blot on our honor. Let us all rejoice that Oregon has been sustained in obtaining this protection where it is needed and let us work until every worker shall have due compensation for service rendered.

"Conditions of work in war time are accepted without question and without complaint which, immediately detrimental to output, would, if continued, be ultimately disastrous to health. It is for the nation to safeguard the devotion of its workers by its foresight and watchfulness lest irreparable harm be done to body and mind both in this generation and the next."

"The childhood of the present generation will suffer irreparable loss unless those of us who have dedicated ourselves to the protection of these defenseless ones keep our heads clear and our motives unmixed, determining that whatever happens all other treasure, all other forms of wealth, all other methods of defense shall be sacrificed before we compel the children of America to pass through the fire."

CORRESPONDENCE

Eicher Church, Noble, Iowa.— Harlan Everett Widmer is the name of a new member of the Cradle Roll. He is the little son of Mr. and Mrs. Joseph Widmer and was born on March 28, 1917.

The funeral of Fred Leichty, son of Ben Leichty, was held from the church on Thursday, April 26, at 2 in the afternoon. He was a member of the Amish church and the services were conducted by Revs. Gingerich, Graber and Wagler. Fred was nearly sixteen years old and was sick only a short time. His body was laid to rest by the side of his mother and older brother.

Mrs. C. A. Monson was called to Nebraska by the death of her mother who died there at the age of about seventy years. Our sympathy goes out to her and family in her bereavement.

Communion services which had been announced for Sunday, Apr. 29, had to be postponed until May 6 on account of the heavy rains of Saturday night and the two days previous. The roads were very difficult and it was not possible for the members to get out. The Marion Township Sunday School convention also met on Sunday afternoon at 1:30 in our church. This made a pretty big day for May 6.

There was a special business meeting at the church on Thursday evening, April 26. The attendance was very good, considering the fact that it began to rain a little just about the time when people had to leave home for the meeting. The following matters were decided on.

1. That instead of sinking a well on the church premises as had been planned at the January meeting, a cistern be dug with a wall partition in the center for filtering purposes.

2. That the trustees will see to it that a kitchen be partitioned off in the basement. This becomes necessary for the entertainment of the conference this coming fall. Other improvements to be made in the basement will be the putting on of ceiling. Steel has been talked of for this purpose but the present war prices on steel may easily make this prohibitive. If this is not done then some other material shall be used for this purpose. The supporting posts in the basement shall be made more sightly, either by displacing the present posts with some that will answer the purpose better, or by planing and painting them so as to look more attractive. In these matters we are to trust a little to the discretion of the trustees.

3. That a strip of land, twenty feet in width, be purchased from Bro. D. S. Graber on the south side of the road to make room for automobiles. This matter was promptly attended to and on Tuesday, May 1, about twenty-five men met at the church with teams and tools, pulled the hedge and put in a new fence on the line thus making room for the parking of about fifty automobiles. This was a splendid effort and cistern may be made in the same way.

4. That the necessary money for the payment of these needed improvements be raised by advancing the assessment of each member by twenty-five per cent. This increase in assessment is to apply on the 1917 payment so that all members who have already paid their assessment will come back again and pay an amount equal to one-fourth of their total assessment. Those who have not yet paid will add the same to their assessment. This is the most business-like plan that has been adopted by the church in ten years.

Wayland (Ia.) Church. — The Dorcas society met at the home of Mrs. C. C. Wenger on Thursday, March 29, for their regular business meeting and birthday social. After the business was disposed of each member responded to the roll call with a favorite verse of Scripture. This was followed by a vocal duet. Rev. Musselman then gave a very interesting and instructive talk on our missions in India and China which are under the supervision of the Mennonite church. This was handed in by the society.

The Dorcas society met in their regular April meeting on Friday April 27, at the home of Mrs. C. K. Schantz with a good attendance. The following program was rendered: Devotionals by the Mrs. M. V. Eicher, Wyse, Graber and D. J. Boller. Scripture Readings by the Mrs. Schowalter, Roth, Shively and Miss Mary Eicher. A ladies' quartet, Mrs. Ed. Wittrig, Mrs. Dr. Rittler, Mrs. A. B. Magdefrau and Mrs. Ross Severt. Mrs. A. M. Boshart gave a study from the Acts.

The program announced for the May meeting is as follows: Devotionals, Mrs. Marg. Schantz, Mrs. Emma Davis, Mrs. A. M. Boshart; Scripture Readings, Mrs. Olive Boller, Mrs. Mabel Wittrig, Mrs. Ellen Roth. Song, America. Talk on Missions, Mrs. S. M. Musselman.

The 4-B class held their annual banquet on April 13 in the basement of the church. There were about thirty-five young men present. The banquet was served by the class of young ladies, taught by Mrs. D. J. Boller. We have hardly space here to describe the menu more than to say that it was a three-course dinner and anyone familiar with what the ladies do on an occasion like this will understand that the banquet was all that we could have expected. The address this year was delivered by Mr. Frank R. Sage from Washington. Mr. Sage is one of the successful business men of that city and one who is not afraid to put Christ first in his business life. His address was brimful of good

things and he clearly accomplished what he set out to do, to portray to the class how to make the most of their life. Mr. Sage not only gave very good advice but one felt that in all he said he was trying to give only what he had made his ideals in life. This practical business man never for a moment held up before the young men present any ideal but such as he is endeavoring to square his life with. The address left a deep impression and we believe that the whole evening was well worth while. Mr. Sage was accompanied by two young men who also gave brief talks.

Communion services were held in the church on April 15. The day was an ideal one and the roads were in fine condition and a large audience was present. It was gratifying to note that a larger number than usual were present to take part in the communion service. Mrs. Jacob Boshart was received into the church, transferring her membership from the Sugar Creek Amish church; Miss Helen Miller was received into the church by baptism.

The pastor will preach the baccalaureate sermon to the graduating class of the high school on May 20 at 11 a. m. The services will be held in the Methodist church.

Quakertown-Swamp Charges.

Bethany. — The Y. P. society invited all its members and their friends to attend the opening of the spring term of the red schoolhouse at the D. W. Landis home on Monday evening, May 21, at 8 o'clock.

There was quite a large congregation in church last Sunday to listen to Rev. M. M. Horsch. He dwelt somewhat specifically upon mission scenes and activities, quoting in the course of his sermon the first stanza of "Nearer, My God, to Thee" in Cheyenne. He said that any of the Indian converts in Montana could be called upon for a testimony for Christ. Rev. Horsch enjoys the reputation of saying a great deal in a short time. This is his second visit within a year and a half, and it goes without saying that he will be warmly welcomed on his third visit. The offering was devoted to home and foreign missions, amounting to over $11.

A good many of our people listened to the splendid address of Governor Hanly on Prohibition last Sunday evening.

Doctor Adam Geibel, the blind composer and lecturer, came to town May 13. He was conducted to the church by Prof. H. G. Boorse, where he familiarized himself with the organ, after which he was entertained at Prof. Boorse's home. There was a full house from town to hear him.

Our memory of Adam Geibel goes back perhaps thirty years, when several Christmas hymns called out our admiration. A few years afterward a beautiful piano selection, entitled "Twilight Whispers", fell under our notice. We also remember him as morning organist at Conwell's Temple, Philadelphia. He seems to have grown steadily in public favor since then. The keenness of his musical ear is remarkable, as has become evident during the lecture. His musical taste and delicacy are beyond criticism.

Supt. A. G. Moyer last Sunday appointed Florence Hixson, Fannie Clymer, Norman Shelly and Russel Boorse to serve on the Sunday School Temperance committee. The committee is expected to provide for special exercises on the Sundays on which the temperance lessons are taught.

West Swamp. — Rev. M. M. Horsch's visit and sermon were much appreciated. It was his first appearance at West Swamp, since for some reason he could not include this church in his last tour. His sermon was based on Romans 1:14, and he showed very forcibly how we are debtors as Christian people to the heathen world. On Monday evening he preached to the brethren at Saucon and on Tuesday evening at Souderton. His many engagements naturally prevent him from making calls upon more of the members, which he would enjoy very much.

Mr. Harry Detweiler, president of the Young People's union, addressed the Young People's meeting last Sunday evening, taking for his subject the regular topic, "Love". He paid high tribute to the society for its record attendances at the Saucon conventions. He is an energetic president and an honor to the organization.

East Swamp. — All those present were well pleased with the mission sermon of Rev. M. M. Horsch last Sunday. A good mission sermon like his ought to be a wonderful stimulus to our interest in missions and our prayers and labors in the cause of missions. The offering for missions amounted to $10.72.

SNAHALOTTA, THE CHILD WIDOW

(A True Story by Mrs. Ada Lee.)

On the plains of Bengal, India, in a village half hidden by the tall palm trees, lived a poor Hindu widow. Ignorant and helpless, many a trial had come to her as she tried to keep her wee baby from hunger. Many times, weak and discouraged, she had gone to the rice fields at harvest time and worked all day in the hot sun, beating out the golden sheaves belonging to another, and for the day's work carried home a few handfuls of grain to lay up in store for the long months when the harvest would be over.

The little girlie, with her dark, dreamy eyes, played about her mother, not knowing that there were any really happy children in the world. She was contented if she could be near her mother's side and nestle against her at night time in the cool season to keep warm.

You know little girls in India may be married when they are hardly more than babies, and one day there came to the widow a man who wished a wife for his son. "Let me have your child now while she is young," he said. "I will take no dowry, as you have nothing, and will give nothing in return." The mother, who loved her daughter, hesitated, but the autumn months were on, and how could she keep starvation from the little shed where they lived, during the long, long stretch of days until the harvest time came again?

So the day was set, the ceremony performed, and the little girl of five years became the bride of a man old enough to be her father. She still played about the village, with the red mark in her forehead, thinking nothing of what had happened. Did not many of the other girls of the village wear the same mark in the forehead, which told to others that they, too, had husbands?

As the few years allowed for the child to remain with the mother were passing a messenger came one day, a cruel one; had the gods renewed their fury? The husband was dead! In India the superstitious natives believe that a child-wife is responsible for her husband's death, though she may be far away from him. Poor little seven-year-old girl! Her ornaments were stripped from arms and neck, her beautiful hair was sacrificed to the angry gods, and she herself was pushed into a corner alone, with all the curses of the husband's family resting upon her. The mother tried to shield her darling, but she, too, was a cursed one and could do nothing.

Then came good news! A neighbor, a widow, too, told of strange things she had heard in a village school not far away. There she saw a bright, happy woman teaching little girls to read. This happy woman had been an orphan and had found a home, an education and a training in a mission in the city near by. The mother pondered these things during the hours of waking, and before day dawned she slipped away from the village while all was still and brought her little widowed daughter to the city and finally to the Lee Memorial mission in Calcutta.

"Will you take my little daughter, whom the gods have cursed with widowhood?" she asked. "You know the fastings, the penance, the contempt heaped on the childless widow. There is nothing in Hinduism for my daughter but enforced widowhood and slavery. I hear this is a school where girls are taught and prepared for usefulness and self-support. I give her to you."

And so Snahalotta (Love Vine, for that is the meaning of her name) became an inmate of our home. Well do I remember her first morning in the kindergarten, as she stood sad and alone in the corner, with her head shaved and covered with a coarse garment. She had been taught that she must not let her shadow fall across the pathway of some other girl not a widow, lest the same calamity come to her. The head teacher, understanding the feelings of the child, for she, too, was a widow and knew its cruel meaning, went to the strange girl and said: "You are not a widow here, but just a little girl like the rest. Come, join the ring, and sing and play and do as the others do." It was pathetic to see the dazed child try to join in with the others.

She was nine years old then. Now she is about fourteen, growing into young womanhood, a bright, hapy girl, pushing right up through the grades. This is the latest concerning her: She came to Miss Eddy, one of our missionaries, and said: "I have given my heart to Jesus and as soon as Dr. Lee lands in Calcutta I want him to baptize me."

What a beautiful piece of work that will be. May God baptize her with His Spirit and send her as His messenger to the millions of widows in India. I think the angels will be there at the service in our little native church and that there will be joy in heaven because another widow is saved by Him who alone can lead captivity captive and set the prisoner free. Our hearts go out to the many millions like her in India who have never heard the gospel message and are still bound by the galling chains of ignorance, superstition and customs which wrong childhood and curse womanhood. May the God of heaven speed the messengers and bring us help to save them—Christian Advocate.

THE MENNONITE

Entered at the post-office at Berne, Indiana, as second class mail matter.

EDITORIAL

One wonders how anyone can be profane. Taking the name of God in vain is forbidden in Sacred Writ under a severe penalty. Jesus commands men to "swear not at all". Yet, men who do not profess to disbelieve the Bible do swear. The air is often full of profanity. Go to almost any congregating place of men and you will hear the Savior's name on foul lips. There are laws on the statute books against profanity, but they are not enforced. It is not right to swear in formal society, but out of it the most precise persons sometimes do swear. It is impolite to swear in the presence of ladies, but some women swear. Children are whipped for swearing, but who whips their fathers and their big brothers?

The most effective kind of speech is that without a single superfluous word. He who thinks he emphasizes his words with oaths is ignorant of the fact that he is lessening their force. Being unnecessary, ungentlemanly and inelegant, it ought to occurr to the habitual or the occasional swearer that he is placing himself beyond the pale of respect when he so indulges. We say it ought to do so. Observation shows us that such an idea seldom comes to many. But, then, swearing is the swaggar of the unregenerate. With swearing as with many other kinds of sins, denouncing it, making it disrespectful or even making laws against it does not and can not abolish it. The only thing to eradicate the habit is conversion and regeneration.

The second Sunday in June is generally celebrated in the Sunday schools throughout the land as Children's day. Every day is, in a sense children's day. It is the day of the ones who are to be the men and women of the morrow, but in giving one special day the emphasis upon children and their relation to the church keeps the older of us in mind of the fact that soon our places will be taken by those whom we now regard as mere little ones.

The Christian religion must give special significance to the children because it is the only one of the world religions that has a place for the child. The day should be one of happiness to both old and young. The old should rejoice in the prospects before them and should make all the use posible of their opportunities to prepare for them. The young should rejoice because of the tasks awaiting them and by every means that God places at their disposal they should get ready for them.

In an able article covering two pages the editor of the Gospel Herold presents the attitude of the Mennonite people toward wars in general and what should be their attitude toward this one in particular. We hope that the article will get a wider circulation than even the Gospel Herald can give it, for it is planned on broad lines and no doubt would be an encouragement and a help to many not in non-resistant communions. In answer to the question, "What should be our attitude under existing circumstances? the writer goes on to say:

"We should pray for our rulers, 'that we may lead a quiet and peaceable life in all godliness and honesty'; 'do all things without murmurings and disputings'; 'be subject unto the higher powers'; 'obey magistrates'; at the same time rely upon Him who has said, 'I will never leave thee nor forsake thee,' even when such a course compels us to say, as did the apostles, 'We ought to obey God rather than men.' We should seek the guidance of the Holy Spirit, remembering the promise that He will guide us into all truth. We should show by our quiet, peaceable, meek, pure, submissive, Spirit-guided life that our profession of non-resistance is not mere slavery to church creed but the expression of a living conviction that it is one of the principles taught and practiced by the Prince of Peace and enjoined upon all His followers. We should avoid any attitude of boastfulness or defiance, at the same time having a ready testimony for all who question us as to our belief. We should lend a helping hand to all in need and relieve suffering whenever we have an opportunity to do so. We should stand heartily by the church, especially our young brethren who may need financial aid and to help bear their burdens. We know not what is before us; but we do know that after these troublous times are over and we can then look back to see the overruling hand of God, we will be able to see that He did all things in wisdom and from the standpoint of Him who loves and cares for His own."

By the terms of the conscription law, passed by congress, males from 21 to 30 years are liable for the bearing of arms. Those who are members of non-resistant churches are called with the rest, but they may be assigned to non-combatant duties. It is for the War department to define just what such duties are. We presume hospital and quartermaster's service and the like, will be opened to such persons. Whatever it may be, that the government supposes it is conceding to the consciences of our and other non-resistant churches we are certain that there will be those who think shoeing the horse of the soldier who is to go forward to kill some one is as much a part of combatant service as the actual killing and to them becoming any part of the military machine is a crime against conscience. How such scruples will be met time alone will tell, but we feel that those who cannot have the least part in running the war machine will have to bear the penalties set by the government. This will be a hard and, we believe, an unjust thing in this country where liberty of conscience is supposed to be one of its most sacred guarantees. But the world is war-mad just now and men are not apt to pay very great regard to the niceties of garantees to conscience. We may just as well add to the preparedness about which we have heard so much a preparedness for the persecution and trouble that is sure to result from a difference of opinion with the powers that be.

We are not alarmed about ourselves. The Mennonite church and her sister non-resistant churches have weathered dozens of wars. There is a consciousness that He who commanded us to love our enemies and do good to all men is with us always. Our principles of peace are from our Christ. They have been sealed in the blood of our fathers who died for them and we feel it our duty to pass them on to our children and our children's children untarnished.

WHAT IS A PACIFIST?

By Jesse H. Holmes.

A pacifist is one who actively and concretely believes in peace as the condition which developes the highest type of humanity. He believes that it is the health of society, and war is social disease. He believes that such social health is mainly a condition of mind on the part of a people, and that those who desire national health should try in every way to extend that condition of mind. They must teach confidence in the fundamental goodness of man, sympathy and understanding for his ignorance, his prejudices and his passions, and a fraternal willingness to overlook his mistakes. The pacifist believes that, on the whole, if you "trust men they will be true to you," "treat them greatly, and they will show themselves great." He believes that the risks are less and the gains greater if this course is followed.

The pacifist does not deny that wars are inevitable at present; but he believes that it is the spirit of suspicion, hatred, panic and fear that makes them inevitable. He would, therefore, spend his effort in removing this spirit rather than in preparing for war. Such preparation may be safely left to those who believe in it, since it is their belief in it which makes it necessary. Of course, so long as our statesmen and those who elect them have faith in a killing contest as a means of settling international difficulties, they will exhaust the resources of the world in trying to be the strongest for a killing contest. Of course, while men believe that other nations are merely brigands waiting for the chance to attack an unarmed people, they will insist that our nation shall go about armed to the teeth. The pacifist has no faith in the killing contest, not at all believing that God is on the side of the strongest battalions, nor that the strongest battalions are on the side of God. He does not believe the scare story about brigand nations. He believes in men, and is willing to take the risks of his trust.

The pacifist is glad to have armies and navies turned to better account. He approves of their being used to preserve the peace in international leagues rather than to enforce the will of the strongest. He is altogether content to have those who believe in killing contests put their killing machines to work to prevent killing contests. He will advocate and urge them to use them that way. But his job is more fundamental; it is to destroy the spirit behind the killing contest; it is to create the condition of mind which will make killing contests absurd and impossible.

The pacifist knows that, however good they may be at bottom, men are hasty and often stupid. Therefore he knows that in trusting men he may be injured or even killed before they realize his fraternal attitude. In such a critical moment he may restore to force as a mere "temporary expedient". That is purely a matter of immediate judgment, as one may break a lock to enter his house when he has forgotten the key. He would not on that account take to carrying a hammer instead of a key. The pacifist would plan for peace and prepare for peace. He would shake no mailed fist, flourish no competing navy in the eyes of a neighbor country. He would take the risks

of unprovoked attack and invasion exactly as he takes like risks in his daily life. If such unprovoked attack comes, which he regards as so unlikely as to be properly left out of the account, he will meet it in such improvised fashion as is possible. I suppose it would be possible to make a house burglar-proof by spending a fortune and devoting all one's time to it; iron doors, iron shutters, buried mines, burglar alarms, high walls, guards day and night, and the rest. Most of us shut the window, lock the door and go to sleep. A man might perhaps make himself bullet-proof with steel armor, armored carriage, arms and defenses on every hand. Most of us put on a summer suit and face our dangerous world with a smile. We know it will kill us sometime, but after taking a few precautions as to actual known dangers, we run the risks of the merely possible ones. Life is too short to waste in merely keeping alive. In like manner our nation shold face its world. Taking all care to avoid injustice or offense to neighbor nations; taking every opportunity to show its good-will, it should police itself against ordinary known and foreseen dangers, and run the risks of merely possible ones. It has too much to do in the conservation of national health and resources, in reforming its industrial system, in safeguarding and educating its children, in developing a real fraternal democracy, to waste its time in merely keeping alive. America is as ridiculous when she loads herself with arms and armor so that she staggers on her way and can do little else, as a man would be who should do the same thing. Let her take her risks and do her work in the world.

The anti-pacifist believes that war is the state of social health; that it alone can produce the highest type of manhood. Admiral Mahan says, "The extension of national authority over alien communities dignifies and enlarges each citizen." General Storey says, "The nature of man makes war inevitable." General von Moltke wrote, "War is one of the elements of order in the world, established by God. The noblest virtues of man are developed therein. Without war the world would degenerate." Renan asserts that "War is one of the conditions of progress, the thing of which prevents a country from going to sleep." Ex-President Roosevelt says, "By war alone can we acquire those virile qualities necessary to win in the stern strife of actual life." William James says, "The military party denies neither the bestiality, nor the horror, nor the expense of war. It only says that war is worth these things: that war is human nature's best protection against its weaker and more cowardly self—militarism is the great preserver of our ideals of hardihood, and human life without hardihood would be contemptible." This is essentially the point of view of the anti-pacifist, though usually he is afraid to express himself so clearly. At bottom it is not so much that war is inevitable as that it is desirable. It is not the outcome of an evil condition in human nature which is to be changed if possible; on the contrary, human nature is a static thing, and killing contests are necessary for it. The anti-pacifist, believing that "by war alone we can acquire those virile qualities," should, if he is consistent, try to bring on wars rather than to prevent them. He should see to it that no generation grows up lacking their life-giving qualities; they should be like the census and the presidential elections — regular and at stated intervals. A matter of such importance should not be left to chance irritations, nor worked out hurriedly in times of passion. Wars should be carefully planned beforehand by the use of all possible diplomatic skill, and for the attainment of the greatest possible results. A little consideration may show that the manhood and courage of our people should not be left to the accident of some mortal quarrel with a foreign people. Indeed, is there any reason why foreign people should be brought into the matter at all? We have plenty of people in our own land; and by using our own people we could time our wars to our greatest convenience. By matching state against state in deadly conflict we could attain to economy in transportation, could care for the wounded and bury the dead with the least possible difficulty, and could avoid all anxiety about the victory, since the primary purpose would be accomplished for both victor and vanquished. Another great advantage of this plan would be in its protection of home virility. Instead of giving the enemy half the manhood and courage developed in the conflict, we might keep it all within our own borders. It may be that smaller units of warfare would be better—as county against county or city against city; or the base-ball parks could be utilized and the old gladiatorial exhibitions revived, while the prize ring would come to its own in developing the rich qualities of the individual; only there would be no mollycoddle rules about gloves, etc., and the fighting would be to the death—why not?

In fact, though he denies it, the anti-pacifist does try to bring on wars rather than to prevent them. He does this by cultivating the war spirit, by accusing all pacifists of cowardice, by ignorant railing against foreign peoples, by violent and unfounded assertions as to the purposes of neighbor nations. He holds up to us pictures of wild-eyed Germans looting our houses and smashing our skyscrapers; or he tells of mythical thousands of Japanese soldiers in Mexico; or he points to an alleged yellow streak in the western sky where myriads of yellow men are coming up over the shoulder of the world to roll up America as a scroll and write "finis" at the bottom of the sheet. Parenthetically it may be remarked that there is a yellow streak involved in this, but it isn't in the sky. The anti-pacifist carries a chip on his national shoulder, and has his whole nervous system out seeking insults to his "honor". He regards it as a point of "honor" to insist upon the settlement of disputes on his terms, without reference to the sensibilities of any other people. Usually he feels his "honor" is to be saved only when his antagonist is humiliated.

All this the pacifist regards as shameful hallucination and hysteria. Courage and manliness, he believes, come from responsibility and confidence. Men attain to these because other men trust them. It is for this reason that war develops these high qualities, as, of course, it does. But they are developed equally in the co-operation and mutual dependence of mine, factory, farm, forest, railroad and ocean steamer. Wherever men put their lives and happiness in the hands of other men the noble qualities of manhood are produced. We do not need killing contests to produce them. The pacifist, therefore, would avoid war and all preparations for it and incitements thereto. He does not believe that foreigners are devils or brigands; on the contrary, he believes they are, like himself, men of good-will in the toils of evil leadership and evil national machinery. He will strive therefore for mutual understanding and for the elimination of the bad machines. Finally, the pacifist sees only dishonor in the demand of any party to a conflict of interests, to decide his own case because he thinks he is strong enough to enforce his decisions. That is the attitude of the bully whether it be an individual or a nation. No self-respecting party to a difference affecting his own interests, will claim the privilege of deciding his own case except momentarily when immediate action is called for.

The pacifist, therefore, urges upon all our people who do not know what they are, to resist the craven fear which the anti-pacifist would arouse. He would have them realize that we are "prepared" for all probable dangers, and that we should take the risks of merely possible ones. Instead of spending a billion in preparing for these merely possible perils, he would spend the billion in fighting disease, in developing industry, in protecting children, in safe-guarding old age, in working out the problems of labor. Looking over sea at the European horror, he would appropriate other millions to help the suffering, to rebuild ruined homes, to re-establish blighted lives. He would regard millions thus spent as marking the greatest "preparedness for peace" yet attempted in the world.
—Swarthmore College, Swarthmore, Pa. —Sel.

THE C. E. TOPIC

June 3.

Confidence, and How to Get It. Neh. 6:1-16.

To have confidence is to be in that state of mind where one is absolutely sure of results as one would like to have them. To begin anything with doubt is to begin in the worst way. Failure is made easy if not altogether certain. Too many people believe their doubts. We are sure to have doubts at some time, but we need not believe them. Many more doubt their beliefs. This makes belief a poor helper. Why not turn the thing about and doubt your doubts and believe your beliefs? Many years ago few men believed that they could cross the ocean by steam power. Most people said they couldn't. Even in the cabin of the first steam-boat to cross there was a pamphlet conclusively proving that no vessel could be built to carry enough fuel to take it across by steam-power. The men who ran the boat did not believe this doubt and — they got the ship safely across. On life's ocean there are many who are always afraid they will fail, and they will fail if they don't get up enough "spunk" to throw aside their little fears. There are others who are sure they will get on, and they do get on for no other reason than that they have confidence.

It chanced up in the North Coast where some make their living by gathering wild fowl eggs that the little party saw from above a great quantity of eggs, but the rope by which the gatherer was let down over the cliff was so slender that no one would risk going after them until a little lad, the lightest in the group, said: "I'll go, if father holds the rope." See the point? That boy knew

that he would be safe at the end of even a slender rope so long as his father had hold of the other end. We are called to go into the dangerous and trying positions of life. Many of us tremble at the very thought of them. But how different is the situation when we know that at the other end is the Father whose hold is sure and whose strength limitless. The think to do is to be sure that we are in the Father's hands and doing his business.

Once the great Caesar was being rowed across a dangerous channel. The sea was rough, the winds blew, the night was dark and the rowers became frightened. In despair they were about to quit rowing and give up when across the noise of the storm they heard a voice: "Fear not, ye carry Ceasar." It gave them courage and they were soon in safety. If we only knew how much of God we carried with us and how great a part we are to play in His plans, storms would not frighten us. We would know that He would care for us and our safety.

Some times the good old ways of our fathers are ridiculed by the world and we begin to feel that something after all may not be right. Just then is the time to take fresh confidence. On a mountain post-road the mail wagon went tumbling along behind two mules. "Why not be modern and get an auto?" the stranger asked. "Fifteen years," was the reply, "I have gone over this road and never missed a trip while nearly every day I pass parties on the road, their fancy, high-priced machines broken down." That which was always safe and sure is worth trusting. The good old ways of our fathers may be slow and old-fashioned, but we may go in them with confidence, for they have been tried and have proved their worth.

On the old farm up the state there is a spring on the hill-side. Six generations of the family have lived there to drink from that spring, they and their cattle. Through all these decades, in times of great drought, the spring has had its three feet of water and never ran dry. What a confidence the idea of being always to be depended upon! Three feet of water and never run dry! Whatever our need may be with greater confidence turn to the fountain of all good things knowing that in trying as well as in prosperous times the hand of God is wide open and from it flow blessings in an unceasing stream.

The trip down the Grand Canyon is said to be full of thrills. The horse takes its rider on the edge of that mile-high cliff and then goes down and down that narrow twisted path. To one unaquainted with the situation the risks seem to favor calamity but when the guide assures that no life was ever lost on the Bright Angel trail, confidence is immediately established. Guide and horse know their business and the rider is safe. Did ever anyone perish who placed himself unreservedly in the hands of his God? Could there ever be a safer place than in His care. The reason so many fall when danger is near is because they do not have the guide they need. In the mountain climbing countries this is the rule: "Get a guide. Get a good guide. Get the best guide." We may confidently climb over life's difficulties when we know that we are in the hands of the Guide, the Good Guide, the Best Guide.

The S. S. LESSON

June 3.

Jesus Betrayed and Denied.
John 18:1-11, 15-17.

Golden Text—Isa. 53:3.

This lesson gives us two types of sin against Christ and two kinds of sinners, the betrayal and the denial and the betrayer and the denyer. Both are hideous and are blots on men who had the greatest opportunity to bless the world with inspiring examples of devotion. Both failed where they should have been loyal. In Judas we have a hypocrite, one who pretended to be a friend and proved himself worse than an enemy. An enemy may be known and avoided, or at least understood to be an enemy. A false friend violates confidence, pretends to love that he may injure, is all the more deadly because of his deception. Judas had ability that attracted him to the notice of Christ. Jesus must have seen in him possibilities that might have been developed for good but he blasted every opportunity and by his foul act made for himself the most detested place men may know. The little that we know of him shows a progressive downfall, he was covetous, he became self-seeking, he consorted with the haters of Christ, he sold his Christ for mere money. Yet, with all his faults, Judas might have found forgiveness had he not died without repentance.

In Peter we find a man impulsive, but without stability. Many, like Peter, begin with the best intentions. It was not Peter's intention to deny his Lord, but he followed afar off when he should have been near, he too was in the wrong kind of company, he depended too much on his own strength and when the test came he failed — failed miserably. In judging Peter we must bear in mind that we all have temptations and that in an unsuspecting moment we too are likely to fall unless we keep close to Christ. Even in His trials Jesus could look corrowfully upon Peter and he was not so far fallen that he failed to realize the significance of his error. Peter's salvation lay in the fact that he repented and this brought his restoration. The way for the fallen sinner back to Christ is open through the road of repentance.

Though Judas betrayed and Peter denied God's plan provided that from these sins came blessings. Betrayal led to the cross, but from the cross came salvation. Peter's fall is the warning that has kept many a man straight. Though God overruled these sins the sinners are not to be excused. What they did was rank sin. God may sometimes overrule these sins but this is never a reason why we should go on and sin.

Notice that both men were in the best possible surroundings. They had Jesus, they heard His teachings, their companions were good men, yet they fell miserably. It is not enough to be in the best of environments. We must perform our part faithfully, remembering that if a Judas or a Peter could fall from the very side of Christ there is always a possibility that we may fall if we allow ourselves to be led aside by the slightest temptation or inclination to our own selfish considerations.

Judas seemed to have carried out his plans without a hitch. He deceived the disciples so that they did not suspect him. He carried his bargainings to a successful issue. He delivered Christ into the hands of those to whom he sold Him at the time and in the way he wanted to do it. But what a success! It was the worst failure ever heard of. It ruined his prospects, it brought him to throw away his miserable life and made an eternal curse of him. The success of the wicked is never what it appears to be. There is always ruin, and death in it.

The Gethsemane in which Jesus found His agony and His betrayal, was the great trial of His life. There more even than on the cross His battle had to be fought but He came from it strong for the cross and prepared for the victory. Every great blessing must find its birth in its Gethsemane. Without agony good things do not come to us. Our salvation is our greatest boom, therefore it had to have the greatest Gethsemane.

MARRIAGES

Moyer-Sweigart.—On April 4, 1917, by Rev. N. B. Grubb, Mr. Irwin A. Moyer to Miss Bertha Sweigart, all of Philadelphia.

McConnell-Anderson. — On May 18, 1917, by Rev. N. B. Grubb, Mr. Raymond McConnell to Miss Mary Emma Anderson, all of Philadelphia, Pa.

Leber-Hunsberger. — On May 19, 1917, by Rev. N. B. Grubb, Mr. Nathaniel Leber to Miss Ida Hunsberger, all of Philadelphia, Pa.

DEATH

Badertscher. — Mrs. Anna Badertscher, wife of Karl Badertscher, was born in Golaten, Canton Bern, Switzerland, on March 2, 1852, and passed away after a lingering illness on Friday evening, May 4, 1917, at the age of 65 years, 2 months and 2 days. She was baptized as an infant in the German Reformed church in her native land and later on confirmed in the same denomination. When she came to America she was rebaptized and became a member of the Mennonite church. She was married to Karl Badertscher in 1878. Five years later Mr. and Mrs. Badertscher, with two children immigrated to America and settled in Putnam Co., Ohio, where they have lived ever since. Nine children were born to them, seven of whom are still living. Matilda and Sigfried were unable to attend their mother's funeral, the former on account of sickness, and the latter being too far away. Funeral services were held at the Grace Mennonite church on Tuesday afternoon, her pastor, assisted by Rev. Kuhnle, officiated.

CONTRIBUTIONS

RECEIVED

Contributions as follows for the defraying of the expenses of the special committee in behalf of military exemption:

H. O. Kruse, Lawrence, Kans., $1; Deer Creek congr., per J. S. Dester, $4.28; Alexanderwohl congr. per B. H. Friesen, $24.98; Elise Holly, Lake Worth, Florida, $1; Canton congr., per J. T. Wedel, $13; Zion congr., Elbing, by J. L. Regier, $10.90; Ransom congr., per Abr. Ummel $13.50; J. H. Voth, Goessel, Kans., $1; Gnadenberg congr., by J. Z. Harms, $29.86; Salem congr., Munich, S. Dak., per Martin Fast, $11; Zoar congr., per H. R. Voth, $9.72; Friedenstal congr., by J. C. Wedel, $26; Brudertal congr., per Henry Riesen, $24; Medford congr., per J. P. Reimer, $9; Bethel congr., Inman, Kans., per Klaas Kroeker, $12.09; Herold congr., per P. A. Quiring, $16.14; Menno Simon sewing society, Butterfield, Minn., per Charlotte E. Linscheid, $10; Sichar congr., Tampa, per J. W. Schmidt, $4; Neu-Hoffnungstal congr., per B. B. Becker, $60.74; Hoffnungsfeld-Eden congr., per Peter Zerger, $40.50; Hebron congr., Buhler, Kans., per John Balzer, $21.56; Bethesda congr., Henderson, Neb., per D. A. Janzen, $43.-05; Hoffnungsau congr., per John C. Dyck, $41.52; Canton congr., per J. T. Wedel, $8.60.

Gratefully acknowledged,

H. P. Krehbiel, Treas.
Newton, Kans.

NEWS OF THE WEEK

MUST REGISTER ON JUNE FIFTH

The war bill has been signed by President Wilson and is now the law of the country. Following the signing of the bill, the president issued his proclamation, fixing June 5, as registration day. The registration places are to be open from 7 a. m. until 9 p. m., for registration purposes.

The main features of the proclamation and those that refer directly to the act of registration are here given:

Now, therefore, I, Woodrow Wilson, president of the United States, do call upon the governors of each of the several states and territories, the board of commissioners of the District of Columbia and all officers and agents of the several states and territories of the District of Columbia and of the countis and municipalities therein to perform certain duties in the execution of the foregoing law, which duties will be communicated to them directly in regulations of even date herewith.

And I do further proclaim and give notice to all persons subject to registration in the several states and in the District of Columbia in accordance with the above law that the time and place of such registration shall be between 7 a. m. and 9 p. m. on the fifth day of June, 1917, at the registration place in the precinct wherein they have their permanent homes.

Those who will have attained their twenty-first birthday and who shall not have attained their thirty-first birthday on or before the day here named are required to register, excepting only officers and enlisted men of the regular army, the navy, the marine corps, and the national guard and naval militia while in the service of the United States, and officers in the officers' reserve corps and enlisted men in the enlisted reserve corps while in active service. In the territories of Alaska, Hawaii and Porto Rico a day for registration will be named in a later proclamation.

And I do charge those who through sickness who shall be unable to present themselves for registration that they apply on or before the day of registration to the county clerk of the county where they may be for instructions as to how they may be registered by agents. Those who expect to be absent on the day named from the counties in which they have their permanent homes may register by mail, but their mailed registration cards must reach the places in which they have their permanent homes by the day named herein. They should apply as soon as practicable to the county clerk of the county wherein they may be for instructions as to how they may accomplish their registration by mail. In case such persons as, through sickness or absence, may be unable to present themselves personally for registration, shall be sojourning in cities of over thirty thousand population they shall apply to the city clerk of the city wherein they may be sojourning rather than to the clerk of the county. The clerks of counties and of cities of over thirty thousand population in which numerous applications from the sick and non-residents are expected are authorized to establish such sub-agencies and to employ and deputize such clerical force as may be necessary to accommodate these applications.

FIRST 500,000 MEN ON SEPT. 1

Washington, May 19. — United States regular troops, led by Major-General Pershing, will carry the stars and stripes to the European battlefield.

Under orders from President Wilson, a division of approximately 25,000 troops will go to France as soon as possible to co-operate with British and French forces.

President Wilson will not use the authorization given in the war army bills to permit Theodore Roosevelt to raise a volunteer expedition for service in France. In an announcement to this effect, the president said that his action was based on expert military advice from both sides of the water.

The drafted army will not be called to the colors until about September 1, but by that time the regular troops are expected to be in action against the Germans.

General Pershing and his staff will go to Europe ahead of his troops, at as early a date as practicable. He has been here for some time in conference with the War department officials and British military officers.

THOUSANDS OF AIRPLANES TO BE SENT TO THE FRONT

Washington, May 20. — The United States government is at work on plans to manufacture thousands of airplanes and send them to the fighting front with trained aviators, according to the first authoritative statement of this country's war policy in the air, which was made public today by the Council of National Defense.

The government has adopted as the distinguishing insignia for all its air craft a white star with red center, on a circular background of blue. All American airplanes, seaplanes, captive balloons and dirigibles will bear this star of the flying corps which combines the red, white and blue of the national flag. Secretary Daniels this afternoon issued a general order providing for the adoption for naval aircraft of this insignia.

An output of 3,500 machines, including both training and battle types, is the mark set for the first year, and it is estimated that the number will be doubled each succeeding year. The system of training adopted along the lines now being followed in England and Canada will, the government believes, supply about 6,000 aviators a year, fit for active service.

CONGRESS TO MAKE PLAN TO KEEP MEN IN FIELDS

Washington, May 20.—Having provided for fighting forces in the war by passing the army draft bill and the measure increasing the navy and marine corps, congress now concentrates its attention upon the problems of raising money to keep fighting forces in the field and regulating the food supply America must furnish both for herself and her allies.

The senate tomorrow will begin consideration of food legislation while the house proceeds with the $1,800,000,000 war tax measure. During the week final enactment of the $3,342,000,000 war budget bill, with its authorization of $750,000,000 for American merchant ships, is expected and possibly the administration espionage measure also will be passed.

SANTA FE OFFICIAL ROUTE

to Reedley, California, for General Conference, Mennonite Church, Triennial Session, Aug. 31--Sept. 10, 1917.

Special Train will be operated via Santa Fe Chicago to Reedley on following schedule:

Lv. Chicago	10:30 p.m.	Sunday, Aug.26
Lv. Kansas City	11:05 a.m.	Monday, Aug.27
Ar. Newton	5:30 p.m.	Monday Aug.27
Lv. Newton	6:30 p.m.	Monday, Aug.27
Lv. Albuquerque	8:45 p.m.	Tuesday, Aug.28
Ar. Upland	8:00 a.m.	Thursday,Aug.30
Lv. Upland	10:30 a.m.	Thursday,Aug.30
Ar. Los Angeles	12:30 p.m.	Thursday,Aug.30
Lv. Los Angeles	8:00 p.m.	Thursday,Aug.30
Ar. Reedley	8:00 a.m.	Friday, Aug.31

Special will be personally conducted by Santa Fe Passenger Agent.

Pullman Tourist Rates

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Chicago	$73.00
Minneapolis	$77.45
Omaha	$60.50
Kansas City	$60.50
Newton	$60.50
Oklahoma City	$62.40

Tickets will be limited until October 31, 1917.

C. F. Claassen, Newton, Kans.
J. F. Lehman, Berne, Ind.
H. P. Goertz, Mountain Lake, Minn.
Transportation Committee

ARMY AVIATION FIELD CHOSEN NEAR DAYTON

Dayton, May 17. — Announcement was made here today that the United States government has leased 2,500 acres of farm land between the villages of Fairfield and Osborn, northeast of this city, for an immense aviation and training school. It will be known as a four-squadron school and will be the largest in the world. Work will begin within the next two weeks.

The aviation field will be used as a training school for regular army aviators in connection with school and laboratory work at Ohio State university at Columbus, Ohio.

The Ohio training station will be one of several in the country. Students will first be sent to Ohio State university for special work in physics, electrical engineering and other studies and will then be sent to the Dayton field where they will be taught to fly. The Wright airplane school at Dayton will assist in giving flying lessons to recruits.

REICHSTAG AFFAIR SHOWS THERE IS NO COLLAPSE

New York, May 17. — The most interesting and important incident in the reichstag on Tuesday was not the speech of Von Bethmann-Hollweg. Faced with a situation in which he had to make a speech, the German chancellor, with great adroitness, said nothing. The really significant occurrence was the greeting that the reichstag gave to the assertion of the Socialist, Scheidemann, that if the allies announced a program of peace without annexation there would be a revolution in Germany.

What was the verdict of the reichstag on this? There is no mistaking it. Scheidemann's statement was so generally challenged and hooted that he had finally to qualify it by saying that the time had not yet come when what he said would happen or could happen. In other words, Scheidemann confessed and the reichstag demonstrated that Germany is not yet prepared to discuss peace on the basis of no annexation and no indemnity as a result of her attack upon Europe

SOCIALISTS ARE ALLOWED TO JOIN THE MINISTRY

The Russian cabinet situation cleared itself Thursday, the representatives of the radicals accepting and signing the government's declaration of policy. The reorganization of the cabinet by the admission of Socialists and other representatives of the party that are powerful in the council of soldiers' and workmen's delegates is proceeding.

Petrograd, May 17. — The cabinet crisis has been settled. A declaration of the government's policy has been accepted by the representatives of the council of workmen's and soldiers' delegates, with merely slight alterations, and was signed by them at midnight.

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Sunshine and Roses (R).

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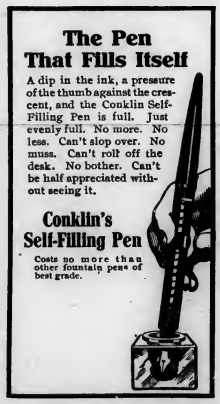

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, MAY 31, 1917. No. 22.

PRESENT BUILDING ON OUR MISSION FIELDS

Our missionaries in China as well as in America express their surprise at the exceedingly high cost of building today. Brother Braun in China is building a church at Kai Chow.

His first estimate was $2,000, his last estimate was between $4,000 and $5,000.

Bro. Neufeld is building a new station at Fonda, Okla., where 40 acres of land had to be bought for $1,200. This, together with the buildings he estimates at $3,500 to $3,800.

We build on in the confident hope that the Lord will provide for all needs as gloriously this year as He did last year. The $6,000 debt of last year was paid by the end of the fiscal year, April 1, 1917, with something in the treasury, thank the Lord, and also the faithful donors.

Pentecost, the feast of first-fruits, is here again. May we, therefor, who have "the first-fruits of the Spirit", gladly bring into the Lord's house our first-fruits again as the Lord has prospered us.

P. H. Richert, Sec'y.

IN MENNONITE CIRCLES

Bluffton college commencement is set for Friday morning, June 1. The pre-commencement exercises began with the baccalaureate sermon by President Mosiman on Sunday, May 27, and continued through the week with the various events incident to such occasions.

The twenty-second Annual convention of the Young People's union of the Eastern District conference was held as usual in the Saucon church on May 31. Among other important matters discussed were, Temperance Progress, Junior Work. Our Attitude on Universal Training and the War, and Enthusiasm for Missions.

On May 10 a number of relatives and friends gathered at the home of Henry Bleam of West Swamp, Pa., in honor of his aged mother, Sister Hetty Schimmel, the widow of the late Rev. Levi Schimmel, who had reached her eighty-ninth birthday. Sister Schimmel's mental faculties are still unimpaired, even though the outward frame is weakening. May she continue to be thus blessed for some years to come.

A circular in the German language addressed "To the Male Members of the Churches" has been prepared by our brethren in Kansas and deals with the position, the Christian should take toward war. The circular bears the signature of Revs. W. J. Ewert, D. E. Harder and H. D. Lohrenz. Copies may be obtained free of cost by applying either to The Forward Printing Co., Hillsboro, Kansas, or The Herold Book & Publishing Co., Newton Kans.

As announced last week, there was a gathering of individuals in Washington, held on May 23, in which persons from the Brethren, Friends and Mennonite churches participated. It was felt that in the matter of peace the denominations involved had a common ground and something should be done to enable all to present a solid front. The following communication, prepared by the meeting, was addressed to the general bodies of the churches represented which the Program committee of the General conference will please note:

Washington, D. C.,
May 23, 1917.

Without prejudice to our government, averting our loyalty to the civil authorities and desiring to serve our country in the peaceable arts and productive industries, seeking the continued privilege of worshipping our God and living according to the dictates of our own consciences,

We, the undersigned, members of the Brethren (or Dunkers), Mennonites, Friends (or Quakers), met in a voluntary and informal conference, have prayerfully considered our common obligations and duties as Christians and as the inheritors of a tenet of faith, consistently maintained through many generations, that carnal warfare and blood conflict are contrary to the teaching and example of our Lord.

Our denominations have been linked together by a common bond of peace-loving and peace-living principles and are exempt from military or naval service under the recent Conscription Act. While accepting this as a gratifying tribute to the consistency of our forefathers, we must at the same time realize that it entails responsibilities impossible for us to avoid.

It places upon us the two-fold obligation: First, of reaffirming and revitalizing within our own limits the Christian gospel of peace; and that the teachings, life and death of our Savior are the only fundamental and ultimate basis of peace and that we should follow His example to whatever end it may lead. And, secondly, that the obligation is upon us so to relate ourselves to others and let our light so shine before men that these principles and testimonies may be extended and become effective in our national and social life.

To further these ends, and believing that any pronouncement of these principles or presentation of them to the department of our government will be better received and be more effective, if set forth under one general plan than by each of the bodies working single-handed, we recommend that the various conferences, Yearly meetings or delegated councils appoint one or two persons, duly authorized to act for their respective bodies to constitute a committee which in a united and concerted way may have watch over the situation, devise plans, present our position and claims to the various departments of our government and labor together in the interests of our time-honored and Scriptural testimony of peace as needs may arise.

Signed:

Brethren:

W. M. Lyon, Washington, D. C.
William G. Nyce, St. Peters, Pa.
W. J. Swigart, Huntington, Pa.

Mennonite:

Silas M. Grubb, Philadelphia, Pa.

Friends:

L. D. Clark, Washington, D. C.
F. R. Taylor, Cheltenham, Pa.
George M. Warner, Germantown, Philadelphia, Pa.

NOTES AND COMMENTS

The Presbyterian General Assembly at Dallas, Texas, elected for its moderator the celebrated evangelist, Rev. J. Wilbur Chapman.

Were we to cease manufacturing food stuffs into strong drink material 11,000,000 loaves of bread a day could be added to the food supply of the nation.

China with its 743 walled cities and 450,000 villages contains a population equal to all North and South America, Africa, Great Britain and Germany, and yet there are some who think that the missionary efforts in China are extensive enough.

Every year China sends a group of young men and women to the United States to study, the appointments being made on a basis of stiff competitive examinations. Year before last all of the ten appointees among the girls were graduates of mission schools.

Because of the "Mass Movement" in India it is reported that last year the Methodist church had to refuse membership to 150,000 people because they were ignorant of Christian essentials and there were not enough workers on the field to properly care for their instruction.

The "Christian Movement in Japan" is responsible for the following statement concerning the employment of girls in factories: "There are 471,877 women and girls employed, which is 56 per cent. of the personnel of these establishments. Sixty-four per cent. are under 20 years, and, of these, 23 per cent. are under 14 years. Hours range from 12 to 16 in silk and weaving factories, and night work is common. Not infrequently the girls eat their rice while tending their machines, for to take the allotted time would incur the ill-will of the foreman. The weighing of 1,350 girls after a night shift showed an average loss of weight of one and one-half pounds, and in the succeeding day shifts this weight is not recovered. Wages run from 26 to 31 sen

a day (say, 14 cents!), which is a little more than one-half what is paid to male factory workers."

In England the Quakers have made a rule not to admit male persons unless born of Quaker parents, into their membership until after the war. This seems to have been done in order to meet the charge that some seek membership in order to avoid military service and for nothing else. On the other hand they have taken upon themselves the task of assisting conscientious objectors and the families of conscientious objectors who have been called to suffer persecution because of their stand against war.

In the beginning of the war in England there was a great deal of drunkenness not only among men, but among women. Especially was this true among the very poor women in the East End of London. Many of these women whose husbands enlisted in the army were in possession of the first regular income they had ever enjoyed in their lives, provided by the government allowance to soldiers' wives and families, and they proceeded to spend it in the public houses. A law was passed prohibiting women with babies in arms from buying drinks in the public houses, and this resulted in giving many an old grandmother a livelihood. These old women stood outside the pubs holding women's babies for a few pence, while the mothers themselves, relieved of their charges, went inside to drink.

Celestina is a little girl about eight years old, who lives in Brazil. Near the place where she lives is a "Bible church", as the Protestant churches are called in Brazil. Celestina was attracted by the singing she heard in this church; it sounded quite wonderful to her and she insisted upon going in to listen. Her mother and grandmother very strongly objected to their little girl going into a Protestant church. But Celestina's father was a free-thinker and it made little difference to him what kind of religious meetings his daughter attended. So he humored her, and against the will of mother and grandmother she went to the meeting.

The music particularly attracted her, and she went again, this time staying for Sunday school, which greatly interested her.

It was not long after Celestina started to go to Sunday school that she desired to confess Christ as her Savior and unite with the church. She succeeded in obtaining consent from her father to do this, although her mother was very unwilling. She soon began bringing back into the home some of the things she found in the Bible church. One thing she brought home was her Bible. She repeated the lessons that were taught her, and sang the beloved hymns that she had learned.

Her father saw that some great blessing had come into his little girl's life, and after a time he went to the meeting to see what it was that she had found. He found himself listening eagerly to the Word, then this father who professed no religious belief took heed to what he heard—and he followed Christ.

It was not long before Celestina's mother and her grandmother went to the wonderful church, and they, too, were converted, and the rest of the family as well. And happy little Celestina's father is now an officer in that church.—Sunday School Times.

A man entering a train saw a Gideon and said, "I know I can sit by you as you are a Gideon—one of those who place Bibles in hotels." He then told the Gideon he had not been a Christian until one night he failed to bring any magazines to his room, and, as he always read himself to sleep, he wanted something to read. He saw the Bible and began to read from the references and continued until after 2 a. m. That reading of the Bible brought him to Christ and he wanted the Gideon to know what placing the Bibles in the hotels had done for him.—The Gideon.

In the literacy test for aliens, under the new immigration law, passed by the last congress, the Bible is to be used by the authorities as one of the textbooks required. Passages will be selected from the Bible in more than one hundred dialects and languages. The Department of Labor gives as its reason for choosing the Bible that it is the only book in the world that is translated into practically every tongue, and the simple and idiomatic expressions in the various foreign languages which the translators have used make it possible for the common people of foreign countries to grasp the meaning thoroughly and readily.

THE 400th ANNIVERSARY OF THE PROTESTANT REFORMATION

Plans are maturing for the wide celebration in the United States of the 400th anniversary of the Protestant reformation which will culminate October 31 of this year, the anniversary of the nailing of Luther's 95 Theses to the door of the church at Wittenberg.

Elaborate and instructive pageants have already been given in various cities.

A Protestant exhibition is projected, to be held in the Grand Central Palace, New York, the last 10 days in October. It promises to be one of the greatest displays or spectacles of any kind ever seen in America. Not only will the history and achievements of Protestantism be graphically portrayed, but local churches, especially in New York, will exhibit the work they are doing. It is expected also that the great interdenominational agencies will make elaborate presentations of their activities.

A church cantata, "The City of God," appropriate for use in any 400th Anniversary celebration, has been prepared. The text is by Rev. Luther D. Reed. The music is by the well known organist and composer, H. Alexander Matthews.

Several denominational bodies, notably the Lutheran, Presbyterian and Reformed, have set up important committees which are planning not only celebration programs, but also undertaking very important forward movements in honor of the Quadri-Centennial. The Lutherans are raising a Memorial Jubilee fund of 100 million dollars. The Presbyterians are placing Bible chairs in many of their colleges. The Reformed church in the United States is raising a one-million-dollar fund for celebration and $100,000 for the erection of a Schaff Memorial Building in Philadelphia.

Most of the great summer conferences will recognize the anniversary on their programs.

Reports from Europe are to the effect that efforts are being made in several countries to use this 400th anniversary in the interest of pro-German or anti-German propaganda. Happily there is no sign of such propaganda efforts in this country.

All of the special agencies which are promoting the celebration, such as the Lutheran Joint committee, the Special committee of the Federal Council of the Churches of Christ in America, and the various denominational committees, are urging a non-controversial, but positive and constructive celebration. Their purpose is phrased in this slogan "To Celebrate the Reformation of the Sixteenth Century and to Hasten the Transformation of the Twentieth."

Stress is laid upon such great reformation principles at Justification by Faith, the Open Bible and Its Divinely Inspired Character, the Right of Private Judgment, Freedom of Speech and of Research, Popular Education, Civil and Religious Liberty and Free Institutions.

All these great reformation and Christian principles are more widely enjoyed in America than elsewhere and they are our priceless heritage. These are the great principles in church and state which we value supremely and which we must ever be ready to defend in our own behalf and in behalf of others.

CORRESPONDENCE

Berne, Ind., May 24.—On April 8 we had communion services which were well attended by the members of the congregation. Devoted disciples of Christ have a spiritual need for intimate communion and are grateful for the promised blessings. They are grateful to partake of the Lord's Supper as administered by the Christian church. The presence of as many church members as possible at such occasions is encouraging and helpful to the individual partaker.

The Mennonite Choral society had for some time weekly rehearsals to give a program. This song service, favored by beautiful weather on May 6, was also attended by some friends of music from a distance.

Bro. C. O. Lehmann came home on May 21 after the close of the term of school which he taught at West Liberty, Ohio. A number of students from Bluffton college and other institutions of learning came home to work. Several of them are working on farms.

There is naturally some stir and excitement among the young men on account of the horrible world-wide war, as no one can tell at present what the demand or outcome may or will be. At the prayer meeting on Wednesday evening, May 23, the "Mennonite Faith and War" was earnestly considered. We still trust that in this great land of liberty the denominations who have scruples to bear arms will be exempted from such action. It was plainly demonstrated that the Mennonites do not remonstrate to take up arms because they want to evade their duty or the laws of the country, but on account of the fact that they consider it "contrary to Christ's teaching to kill man," friend or enemy.

Also the subjects of the Red Cross and the movement of the Y. M. C. A. in the camps were mentioned and discussed. Tonight at a special meeting at the Evangelical church the movement of the Red Cross will be discussed with the intention to take steps for an organization.

I. A. Sommer.

Oberlin, Ohio, May 21, 1917.
My Dear Bro. Grubb:

I am sending you under separate cover "The Rational Patriot", a peace paper which is published every two weeks and distributed free of charge by an independent group of Oberlin students. I am sure that you will find some interesting articles in it. I would especially refer you to the article entitled, "Is War Ever Christian?" The article represents the viewpoint of the Christian Japanese students here in Oberlin. In our last seminary fellowship meeting, practically all of the Seniors expressed their high tribute in honor of these Japanese students. They are in many respects superior to the American Christians. Their faith in the life and teachings of Jesus is exemplary. It goes without saying that all of us have greatly profited through their devotion to the high ideals of Jesus. You are at liberty to publish any of the articles in the "Patriot" in the Mennonite. I am sure that many of the Mennonites would be glad to read the article by the Japanese students.

I have before me a symposium, collected by the Class of 1917 of Oberlin Graduate School of Theology on the question: Are War and Christianity Inconsistent? If you are interested in the pamphlet, I shall be glad to send it to you. In reading the symposium, I was deeply impressed with a letter, written by Katsuji Kato, Japanese Sec. of Y. M. C. A. Committee on Friendly Relations among Foreign Students. He says in his letter that he can not harmonize war with the principles of Jesus. Let me just quote a few lines: "I am strongly convinced that Christianity is absolutely against war, that is, war as it is understood to mean in these days. Of course, we must recognize the phenomenon of struggle or fight, which is constantly going on in natural processes. This struggle ought to be clearly differentiated from the human warfare which is devised by militarists whose fundamental assumption is that the forces of evil must be destroyed by the forces of evil." I am so glad that some of our foreign students are getting the true vision of the **principles of Jesus.** When I think of the position which Mr. Kato holds as a Y. M. C. A. secretary, I can not thank God enough for such a man. It means that he will influence many of his Japanese students and also others with whom he associated.

I have just read some of the literature of the Emergency Peace Federation. I feel, Mr. Grubb, that we Mennonites should offer all the assistance we possibly can to this Emergency Peace Federation. The federation maintains a strong legislative committee in Washington which examines and reports especially dangerous war bills. At this present time it is carefully watching the espionage bill to prevent any clauses being slipped in which would endanger free speech. We Mennonites stand for peace. We believe that war can not do away with the evils which we are fighting today by means of the machinery of war. We believe that evil must be overcome by good. We believe that war is a greater evil than the wrongs it seeks to right. If that is our position, should we not be willing to give our support to an organization such as for instance the Emergency Peace federation? It is an organization which has the courage and the facilities to defend our liberties and our principles. I feel that we must in these days be in touch with our representatives at Washington. But we are unable to inform them of our wishes and our ideals unless we know what is going on in Washington. This information, I am confident, we are able to find out if we join the above peace federation. The federation needs our courage, intelligence, and our money to carry on the work.

May God help every one of us to do his part in this great crisis in order to bring peace and good will to the nations of the world.

Fraternally yours,
J. P. Boehr.

IS WAR EVER CHRISTIAN?

It is not the time for us, who are not citizens of the United States, to say whether it is right or wrong for the United States to enter this war. The fundamental problem to us is, "Shall we justify war from the teaching of Jesus?"

Since our professors tried to justify war from the Christian standpoint, we have been feeling that our Christian faith has been shaken to its foundations. In order to bring out clearly the situation and thinking of the Japanese students here in Oberlin, about the opinion of our professors who justify war from the Christian standpoint, it is necessary to state frankly a few words concerning what we have been doing in the past week. It was a week of sorrow, grief, and disappointment to every one of us. We have been discussing, talking and thinking in a serious way. Some of us could not sleep at night, probably to some of us it is the greatest crisis in our lives. When we recall to our minds with what great hope we left Japan to find true Christian characters in America, and how glad and satisfied we felt when we found that our desire was fulfilled, our disappointment becomes all the greater. We had been taught that the ideal of Christianity is to love God and to love our fellow men, and that Christianity also has power to realize that principle in daily life. If the Christian ideal cannot be practiced either between individuals or nations, we don't see any reason for becoming Christians.

We do not condemn the United States for entering the war, because she has not fully realized the Christian spirit. But is not war evil? The Oriental people believe it is evil and this belief has been confirmed by the teachings of Christianity. The Christians in Japan have the faith that the time will come when Christians will have influence enough to prevent war. Now shall we say that they have the wrong conception, because war is not so bad as they conceive it to be, and because the principle of love implies war when it is necessary, as our professors believe? Moreover, is it true to say that war is evil, but it can be used for the purpose of good? (Wars may seem to produce something good, but as a matter of fact quite different elements work the good, not war itself).

We are not trying to discuss the philosophy of war. If we are still to be called Christians, we must bring back to our friends who are not Christians something Christ-like and something better than they have. It is not an exaggeration to say that the Japanese Christian has such a hope of peace, and believes that the United States will take the lead in the world to bring about peace, or at least that the American Christian leaders will supply the leadership for the high goal. We remember that at the time of the Russo-Japanese war no sermon could be heard about the war from the Christian pulpits in Japan, because the ministers felt that the war could not be justified from the Christian standpoint. Now the Christian leaders in the United States try to put war into the code of Christian ethics.

If we say war is a means of peace, every war will be justified. But can a Christian justify war, which is evil, as a means of producing good? If war is to be justified from the Christian point of view, let us imagine Japan declaring war against the United States or any other country. Should the Japanese Christian justify it, as it is done in this country, or should we try to oppose it? The United States has been considered the leader for peace among nations, and there are Christian leaders who are worthy of this leadership; but now we find all this to be a dream. It seems to us that if Christianity has no absolute power to bring peace on this earth without war, it is no better than other religions.
—Shiu, Akahori, Motomiya, Tada—Seminary, Kozaki, '17.

DIFFICULTIES OF MISSION WORK IN JERUSALEM

By D. C. Eby.

Missionaries here have one of the hardest fields in the world. Christianity is no new thing to these people, but the Christianity of Christ is. Oriental churches have been there for centuries, but instead of winning they have repelled the none-Christian element. They have hated the Jew, and been indifferent to the Moslem. Missionaries must break down this strong wall of prejudice.

Jerusalem has never been forgotten all down through the centuries. The eyes of those "afar off" have ever turned longingly to the city in which our Lord died. From Christian lands they have come—each year the number increasing—to see this city. Though compared with other great cities of the earth it is insignificant, yet it is the world's religious capital. Otherwise it would be only a poor, foreign town, populated by a few miserable Moslems and wretched Jews.

Doubtless no city exists today that has as many varieties of the Christian religion. The hatred of these sects for one another makes the Jew and Moslem regard the religion of Jesus Christ with suspicion. Nearly every ordinary Christian sect is there, along with a good many extraordinary ones that would not be possible elsewhere.

In one sense Jerusalem has been "over-missionized". There are, and have been, both in Europe and America those who suddenly discover a new religion which their diseased imagination tells them the whole world must accept, or be forever lost. As the apostles began in Jerusalem, so must these; they arrive there full of enthusiasm to begin the work they feel "called" to do. A number of years ago one of these with a new kind of Mormonism arrived, called on the consul, requesting that he be shown the offices of all the leading newspapers, that he might announce his arrival and give a prospectus of his work. He found he could not reach the ear of the public in this way, as there was not a single newspaper in the city, and after five years of effort to propogate his new religion, he gave up.

Another man who thought he had a "mission" to the Jews,

(Continued on page 4)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

Rev. S. M. Grubb - Editor
2036 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail matter.

EDITORIAL

June 5 has been fixed as the day for registration. On that day every man of the age indicated by law must register. Mennonites are probably wondering how they, because of the exemption clause, are to do. First of all, they must register like any one else. Then, if they wish to claim exemption, they must be prepared to do it properly. Question 12 of the registration card reads: Do you claim exemption from draft (specify grounds)? In making this answer it is not sufficient to say: I am a conscientious objector, or: I am a Mennonite. The proper answer must include the statement that you are a member of the Mennonite church and a conscientious objector, because, according to the reading of the law, one must be both. Persons wishing to take advantage of this exemption should go prepared to show a properly filled-out certificate of membership. Pastors should do all in their power to inform the young men so affected concerning this matter.

Notice has been made in this issue of an informal meeting held in Washington, D. C., on the 23rd of this month, attended by a number of persons from several of the religious bodies whose testimony has always been against war. It was the thought of those attending that on peace we have a common platform and that we ought all of us be prepared to stand solidly together at this time when our foundation will be shaken by the mighty powers of the world, not only not in sympathy with us but actually against us. It is a misfortune that the various peace delegations, so active in Washington during the past weeks, did not find a way of getting closer together early in the day, but we of this generation are all new to the difficulties confronting us and we will have to learn, bitterly perhaps, the cost of our principles. It is not too late yet for us all to find one another so that we may stand together when the time of trying comes.

We hear much just now about "doing our bit" and, while we are not in sympathy with business of killing men into which the greater portion of the world is now plunging with all the energy that can be commanded, we feel that in this time for one not to "do his bit" is disloyal and dishonorable. Our bit does not belong on the firing line unless it is to go in unarmed and help carry off the poor bleeding victims of the world's madness to places of safety. If in these trying times we only assume a negative attitude and do nothing we will bring our principles into disrepute if not endanger them altogether. No one has a right to claim exemption from a duty because it is dangerous. Nothing is more cowardly than to make a creed a convenient hiding-place from danger. To show that we are in earnest about our professions of our peace principles we should offer ourselves for the dangerous places where the bearing of arms is not required. Non-combatant duties in the military service are not soft snaps, the work there is usually more trying than in the ranks and we should be glad that it is so. In being ready for that kind of duty and doing it willingly we will be "doing our bit" acceptably.

In this war time the enthusiasm of the public generally runs high, as if war were an end in itself. We do not accept the position and we are very sure we are not in sympathy with war at al. There are those of other churches, who do not think as we do, who seem to feel that it is the business of the church to kindle the fires of what they deem patriotic. Well, we suppose the time is still far from us when a majority of our fellow Christians will agree with us on the peace question, but we all do profess to stand for the Christ who came as the Prince of Peace and we have all looked upon His house as the house of peace. We cannot understand, in the light of the way the churches have all been upholding a Christ and a gospel of peace, how making of churches practical recruiting stations, and pastors recruiting agents is consistant with all the preaching we have heard on peace. Since recruiting has its place as the law defines it and regulates it why not reserve at least the house of God as a place apart from the world to which the burdened may flee for an hour's peace with God?

DIFFICULTIES OF MISSION WORK IN JERUSALEM

(Continued from page 3.)

which he must deliver in thirty days, came to Jerusalem expecting that all he would have to do would be to set up a tent on a vacant lot and deliver it. When he found that the Jews would not come to hear him he issued tracts in Hebrew which he scattered broadcast, and true to his mission (?), returned to America in thirty days.

Others, believing that the second coming of the Lord is near at hand, have gone there to wait for Him. One old lady used to go day after day out to the Mount of Olives and make afternoon tea. When questioned she would explain: "Christ is coming, and I want to be on Olivet when He comes, and have a cup of tea ready for Him."

Advocates of other gospels (so-called) have gone to Jerusalem, announcing that none of their number were going to die until the Lord appeared.

Then, the Church of the Holy Sepulchre gives to the Jew and Moslem the very worst possible illustration of the religion of Jesus, in whose name it stands. Between the different Christian (?) sects there is positive enmity and hatred. They have been a curse rather than a blessing; standing for war instead of peace; bigotry, envy, falsehood and strife instead of peace, liberty, truth and love.

The followers of Mohammed and Moses will never leave their faith to embrace the type of Christianity seen there. They look at these sects, and the many others that come to them from all over the world, and regard these numerous doctrines as phases of the Christian religion. No wonder they marvel at our religion! No wonder they reject it!

The writer's heart was saddened, when visiting Jerusalem three years ago, to discover these various sects there and their harmful influence.

There is so much called by the name of Christ that is false and unlovely. Before the indifference of the Moslem can be changed to interest, and the opposition of the Jew to favor, there must be a radical change. Christianity is judged by its fruits there, as elsewhere.—Gospel Banner.

THE C. E. TOPIC

June 17.

What Is Reverence and Why Should We Be Reverent?
Heb. 12:18-29.

Reverence is defined as "profound respect and esteem mingled with fear and affection as for a holy being or place". One who shows reverence, then, regards the one to whom it is given a superior being, worthy of honor, whose wrath is to be feared and whose love is desired. All men have in them the elements of reverence. This is shown by the fact that in all places and all ages they have in one way or another sought to please a divine power requiring the attitude of reverence. Without revelation men have gone wrong in their reverence and debased their rendering of it to base types of worship and superstition, but the fact nevertheless remains, that it is a human quality to do reverence to something high and divine.

Christians need not doubt the way reverence may now be shown to God. We have the will of God revealed and in it we learn what is pleasing to Him and exactly what does not please Him. In a word, reverence is doing for God exactly what He wants us to do. It is a relation that does not permit sin. All sin is irreverent.

Reverence is an attitude of mind toward God. Many men know there is a God and understand that, as a matter of logic, he must be both the maker and sustainer of the universe, but they are not reverent. They are indifferent of Him and seek neither His presence or His favor, or show fear or affection for Him. They are irreverent because they ignore Him. What could be more profane than to go on as though the great Maker of us all were not worth while considering and as though He were indifferent to life and its needs? The one who doesn't care about God would belittle him into a being not worth being cared about. The charge against most men of the world is not so much that they are the defamers or haters of God as it is that they are the forgetters of God. Augustine gave expression to the true reverence of the true soul when he said: "Thou hast made me for Thyself and my soul is disquieted until it finds its rest in Thee."

Reverence gives expression in worship. If we truly realize what God is and what belongs to Him we will be a worshipping people. Sometimes persons who avoid religious service try to justify their action by their moral life or by their delight in nature or even by their dislike to associate in worship with those whose lives they disapprove. Such an attitude is not justified. God commands worship. He has always provided a way by which His people come unitedly before Him in worship and the respect with the world, for spiritual things rises or falls in proportion to the way those who profess to serve Him come together in service. To be absent from public worship is to dishonor God and therefore is irreverent. This, of course, does not discourage private worship. The one who will seek God's face most in private devotions is certain to be among the ones who are most regular in public service.

There is considerable latitude in the forms of worship so that

those of different casts of mind find opportunity to give expression to their devotions in ways best suited to their personalities. Some must be formal and titurgical, others can be nothing but informal. Between these two lives there is a limitless opportunity for every cast of mind to do reverence in worship. But there are certain rules to be followed. The apostle advises that everything be done decently and in order. In worship, then, the listener should give his whole attention to the message and whatever else the service includes. If in the house of God one is present in person, but allows his mind to wander away from the holy things, one is irreverent. Praise has always been a way by which the Almighty is honored. The singing is prayer, preaching and praise as well as just music. Not to sing or not to enter into the sentiment of the song, if it be appropriate, is also taking away from God something that belongs to Him. Prayer is the holiest of all of our holy exercises. It is the door through which God permits His children to pass into His presence. The attitude of prayer, the condition of mind in prayer, the words chosen and the petitions made must all be as Jesus would have them. The only assurance that we have that prayer will be answered is, if it is made in His name. Unless it is all done in a way that we know our Lord will approve, it is not reverent and therefore worse than useless.

Conduct and reverence are closely related. A godless life is a reflection on God whose child every living person is. A sin, committed against a fellow man is a sin against God and therefore a dishonor to Him. The professed Christian whose life is inconsistant brings the name and honor of God into disrepute. In language we should always bear in mind that the holiest name to be uttered by human lips is the name of God. It is the name of which God Himself says He is jealous. To use it lightly, to use it unnecessarily or to use it profanely, is a direct and deliberate insult aimed at God for which there is no excuse.

In attending and participating in public divine service one should always act as in God's presence. That which we do there that is not in harmony with the occasion or disturbs the devotions of others is irreverent. It interferes with the proper service of God.

The Word of God preserves the account of events in Christ's life which even the church of today seems to treat lightly. Jesus drove from the temple those who made it a place of buying and selling. What would His attitude be today toward some of the things which go on in the house of God!

THE S. S. LESSON

June 10.

Jesus Crucified.

John 19:16-22, 25-30.

Golden Text—Christ died for our sins. I Cor. 15:3.

This lesson records the climax of man's sin and God's love. We learn how terrible sin must be if it brings the purest and best that heaven can know to such a terrible end. We see the arrogance of sin in that it does not hesitate to attack with an aim to destroy the one who had the approval of God upon his perfect life. We also note how awful an evil sin must be if nothing short of the sacrifice of the only begotten Son of God can overcome its power.

Pilate had made some miserable shifts to rid himself of the responsibility of condemning Jesus. They are failed because he was not brave enough to do what he knew was right in the face of uncomfortable opposition. In delivering Jesus to execution Pilate committed the most unjust act any judge could be capable of doing. The surrender did not free Pilate of the trouble he sought to avoid. Ever after the condemnation of all reasonable persons rested on his head, and if tradition is to be trusted he came to a miserable end because of his sin

Jesus was led away "like a lamb to the slaughter". His innocent life, His words of wisdom, His miracles of mercy, his parables of wisdom and His personality of love—none of these stayed the merciless hand of the murderers. Injustice and ingratitude have always been in the world and probably always will so long as human nature is constituted as it is, but no victim of injustice or ingratitude ever was so innocently led to his destruction as was He. That the innocent must suffer for the guilty was a principle taught by every sacrifice laid upon the altar, but here was the one great innocent one enduring not only for the guilty but at the hands of the guilty.

"The place of a skull." What a horried name the place to which they led Him had! The sign of death. But it was for this death that He came into the world and His going forth to it was like the King going to His throne from which He shall speak pardon to the guilty one. From that place has, during all the ages since, gone forth the sweet message that "God is love" and that all who will accept that proffered love will find eternal comfort and assurance with God.

"Bearing the cross." Jesus often spoke in anticipation of this cross-bearing. It was the great act by which He took the place of suffering that belongs to others. None can realize the meaning of what that terrible way of sorrow was to Jesus. He the King, the Son of God, the Messiah, must tread the hard way of the transgressor. But this was the way God had planned for Him and He trod it without a murmur. Our hearts melt in pity at the thought of all this, but this is not enough —He who would be worthy of Him must, like Him, also take up the cross and follow Him.

"They crucified Him." It was the supreme hour of all time. It was the act of man's supreme wickedness and God's supreme love. No more devilish method of torture could be invented than was the cross. The humiliation of it added to the pain to be endured was the fact that this was a death to be imposed upon malefactors beyond the pale of decent consideration, murderers, pirates, etc. It was indeed a curse and by it Jesus became the curse, the sin-bearer taking the place of those who by all rights should have hanged there. The atonement on the cross teaches the great truth that there must be suffering for the good of others. This, the greatest suffering was endured that the greatest possible good should be available for all who would have it.

The inscription on the cross was in three languages. It was an announcement to the world and so presented that the world could read it. Hebrew was the tongue of the Jews, the chosen of God, who had refused the Christ. Latin the language of the Romans, the masters of the world, who held it in slavery until by the spirit of this Christ it became free. Greek, the language of culture and business, the language which was to become the means by which, through the writings of the apostles all the world was to know of this sacrifice and its wonderful significance to all time.

The dispute concerning the inscription between Pilate and the Jews only adds to the conviction that there was neither reason nor law for this awful crime. Both instigated it to serve their own evil purposes. That He was King there can be no doubt. He still is and eternally shall be the King, not only of the Jews, but of the whole world.

The witnesses by the cross mentioned here are the women and John. The former, the last at the cross and the first at the tomb, give us a lesson in faithful devotion that should always inspire.

PROGRAM FOR THE 21st MENNONITE GENERAL CONFERENCE

To Be Held at Reedley, California, Convening Aug. 31, 1917, at 9:30 A. M.

I. Opening Devotional Services.

Led by the president and secretary of conference.

Greeting—H. J. Krehbiel, pastor of the local church.

Response—Christian Hege, vice-president of conference.

II. Introductory Business.

1. Appointing of clerks (English and German).
2. Division of time.
3. Presentation of delegate credentials.
4. Naming of special committees:
   a) On voting privileges.
   b) On admission of new congregations.
   c) On communications.
   d) Resolution committee.
   e) Memorial committee.
   f) Tellers.
   g) Nominating committee.—H. G. Allebach, J. F. Lehmann, J. M. Suderman, Henry Riesen, A. S. Shelly, S. P. Pricheim, Benjamin Ewert.
5. Reports of officers (Election).
6. Minutes of 1914 conference.
7. Other necessary business.
8. In memory of our departed brethren (led by Br. Gustav Harder) at the close of the first afternoon session.

III. Regular Conference Work.

1. Foreign Mission.
2. Home Mission.
   Evangelism, City Missions, etc.
3. Publication.
4. Education (including discussion of Sunday School and Young People's Work).
5. Charity:
   a) Emergency Relief.
   b) The Sanitarium.
   The routine to be followed in the consideration of the above subjects:
   1. Brief Scriptural meditation (ten minutes) introducing each subject by chairman of representative committees.
   2. Report of work during conference interim.
   3. Financial report.
   4. Reading of papers on the subject.
   5. Discussion and resolutions.
   6. Election.
   7. Closing prayer.

Papers on the foregoing subjects:

1. Foreign Missions:
Would it be advisable to introduce into our congregations the so-called "Every-Member Canvass"?
a) (German)—S. M. Musselman.
b) (English)—P. H. Unruh.

2. Home Missions:
Needs along the line of Social Service.
a) The Church and Social Service—What position do we take?—By J. C. Mehl (English).
b) How can we Keep our Young People on the Farm?—By S. S. Baumgartner (German).

3. Education:
Religious Training (or, What Constitutes a Thorough Training of all Members of a Congregation?)—By H. H. Ewert (German).
The instruction of the Bible in our own schools should be still more practical—By W. J. Ewert (Germ.).

4. Publication:
Would definite Instructions and Limitations of Authority for our Editors help to improve our Periodicals?—By S M. Grubb (Engl.)

Could or should our Conference publish a Theological Magazine, prepared by our Ministers, Professors and Sunday School Workers, etc., or Should our Periodicals, already existing, have a Special Theological Department?—By C. H. v. d. Smissen (German).

5. Doctrine and Discipline:

The Bible and the New Theology. By Otto Lichti (German).

A Uniform "Confession of Faith" for All Our Churches. — By Abr. Ratzlaff (German).

The Doctrine of Non-Resistance, How can we maintain it for our church in America?

a) In the Church Itself.—By David Toevs (German).

b) Politically — By Peter Jansen (German).

Prohibition.—By John H. von Steen (German).

6. Church Extension:

Why our Church is not Larger than it is. Is it a Lack of Possibilities?—By H. G. Allebach (English).

Our Responsibilities towards our Unchurched Neighborhoods, both English and German. — By C. J. Goering (German).

7. Deaconness Work:

What Departments of Service in the Church should we consider in the further Development of the Deaconness Work among us?—By J. E. Entz (German).

IV. Further Standing Subjects.

1. Report of trustees. (Election).
2. Report of statistician.—H. J. Fast. (Election).
3. Report of auditing committee (Election).
4. Report of executive and program committee. (Eleetion).
5. Report of the Historical association.
6. Business on the table (from last conference: No. 15, 33-35, 43).
7. Questions presented through the program committee.
8. Consideration of timely questions not on program.

N. B.—These must, however, be previously referred to the program committee.

Evening Sessions:

German and English in two churches.

1. Sermons.
2. Treatment of Scriptural Themes.
3. Mission Sewing Circles — (one evening).
4. Song—(one evening).
5. Addresses by our missionaries.

Themes for Scriptural Meditation:

1. The Relation Between the Second Coming of Christ; the "Rapture" of the Saints; the Various Judgments; the Millennium.—By A. S. Shelly (German).
2. What do we understand by "Being Saved", according to Scripture and Experience?—By P. R. Aeschliman (German).
3. Does the Bible demand a More Stringent Discipline than we practice regarding Worldliness?—By S. K. Mosiman (German).
4. Christ, Our All-suffieient Redeemer. By J. K. Penner (German).
5. Christ in His Full Humanity.—By H. Riesen (German).
6. Scriptural Mode and Significance of Water Baptism as practieed by the Mennonite Church.—By D. D. King (English).
7. Is the modern "Speaking With Tongues" Movement and other so-called "Holiness" Movements an Evidence of Holy Spirit Baptism?—By J. E. Amstutz (English).
8. Scriptural Giving—What do both the Old and the New Testament teach concerning it?—By S. S. Haury (German).
9. The Inspiration of the Bible.—By A. M. Fretz (English).
10. Warnings to Ministers, from Hez. 33:8, 9; I Cor. 9:27; Jas. 3:1, etc. By J. M. Regier (German).

V. Special Work.

Reports or Papers and Discussions; possibly also Resolutions.

1. Denominational Unity—All-Mennonite Conference.—I. A. Sommer.
2. Federal Council—Reports of Delegates.
3. Mennonite Colonization. — By David Goerz, J. J. Balzer and others.
4. Mennonite Immigration.—By ——
5. Seeret Societies—Committee; Report and Recommendations.
6. The Mennonite Lexieon. — H. P. Krehbiel.
7. Brief Reports of Hospitals and Deaconness Work.

VI. Closing Business.

1. Reports of special committees.
2. Any unfinished business.
3. Selection of place for conference of 1920.
4. Report of Resolution committee.
5. Farewell words and adjournment.

Respectfully submitted,

J. J. Balzer, Chairman,
J. B. Epp, Sec'y, Meno, Okla.,
A. M. Fretz, Member,
Committee.

(Supplement)

Questions Submitted So Far.

1. Should we not in connection with our General Conference sessions hold a General Sunday School and Young People's convention? (German)—Introduced by F. F. Janzen.

2. What shall we say when it is being reported that Mennonites engage in the manufacture of war munitions in the Bethlehem (Pa.) Ironworks? (German)—Intr. by N. B. Grubb.

3. What is the relation of a minister to his former field of labor? (German)—Intr. by H. A. Bachmann.

4. When only should the regular pastor give his pulpit to another preacher? (German)—Intr. by H. J. Krehbiel.

5. Would it be possible to formulate and execute a plan by which the congregations will in a more proportionate way participate in the support of our conferenee work, such as missions, schools, hospitals, charity, publications, etc. (German) — Intr. by Chris. Krehbiel.

6. Would an annual mission pamphlet containing reports, etc., from our mission fields be appreciated, or should we rather devote an issue of each of our church papers to that purpose? (German) — Intr. by H. P. Goerz.

7. To what extent is it advisable for Mennonite pastors and churches to unite in local ministerial meetings or unions, in union meetings and in union revival meetings with other churches, both German or English? (English)—Intr. by P. P. Hilty.

8. Do we know of schools and publications, made use of by our young people which savor of higher criticism? (German)—Intr. by G. A. Haury.

9. Discussion: How lasting have been the results of revival meetings in your church? (German)

10. Which are the most proper peace exertions in which a Christian (a Mennonite) should particpate? (German)—Intr. by P. J. Friesen.

11. Is the "Confession of Faith" as contained in our Conference constitution and records comprehensive and intelligible enough? (German)—Intr. by W. S. Gottshall.

Remarks.

1. Where there are two papers on one subject (a) and (b), care should be taken not to make them too lengthy.

2. Come to the conference well prepared—**everyone**—so we may be able to do a great deal of work in one week.

3. The "questions submitted" are to be treated somewhat as follows: The brief introduetion should be to the point, leading out into a general discussion. The conference will either give a definite and satisfactory answer, or refer it to our papers for further discussion, or to the Program committee for the next program to be presented fully. In every case let us come to some definite conclusion—not "beat the air".

4. We are certainly glad that only one brother has been obliged to decline, all others on the program have, by their silence, told us that they have taken upon themselves the part assigned to them. From this we also conclude that this far distant conference will be well attended. It surely is worth while, for onee at least, to go to "sunny California" to take part in the discussions of our large and ever growing "Business of Our King".

5. N. B. The finaneial reports are to be printed and distributed among the delegates before the conference session.

6. The program seems rather long and heavy. But comparing the actual business part of it with that of former programs, will show that it is not much longer than usual. We wanted to make sure that it should be a worth-while program, since most of us must go so far to attend conference.

7. Please have this program on your desk, at your right hand and study it.

The Committee.

A PROPOSED AMENDMENT TO THE CONSTITUTION OF THE GENERAL CONFERENCE OF THE MENNONITES OF NORTH AMERICA

If a church can no longer give its assent to one of or several of the cardinal points of faith as mentioned in paragraph 2, 1, 2, 3 and 4 of this constitution, or if it finds itself unable to secure compliance with the same on the part of its members, then such church is requested to state such facts honestly and candidly to the conference and apply for dismissal from the same, in order, that the conference might be spared the trouble of unpleasant investigations and the pain of exereising discipline.

Should a church have lapsed in some one of the essentials, neglect or refuse to withdraw voluntarily, or should a church come under a strong suspicion of having become unsound in the essentials referred to above, then it shall be the duty of the conferenee to investigate and aseertain the facts and if the church is found to have become disloyal to these principles of faith, then it shall be dismissed from the conference. The following shall be the procedure in such investigation and eventual dismissal:

No accusation against a church shall be received by the conference for investigation unless it is made in writing and signed by at least three persons, who must be members of a church belonging to the General conference, and handed to the officers of the conference, — or unless it is brought before the conference by a committee to whom the duty of watching over the faith and spiritual life of the conference might have been assigned.

The officers of the General conference must inform such church at least three months before any meeting of the General conference that charges have been preferred against it.

If complaint has been made against a church by private members the investigation of the charges, in order to save time, shall be made by a committee, elected for that purpose, and this committee shall report to the conference the result of its investigation.

The decision as to whether a church forfeited its right to remain a member of the conference rests entirely with the conferenee, and no dismissal shall take place unless at least two-thirds of all the votes represented at the conference are cast and at least two-thirds of these are for dismissal.

H. H. Ewert, Chairman,
H. R. Voth, Secretary,
Of the Conf. Committee on the Lodge Matter.

MARRIAGES

Michaud—Reusser.—On May 15, in Berne, Ind., by Rev. P. R. Schroeder, Chester Theodore Michaud and Frances Irene Reusser.

Von Gunten—Moser.—On May 27, at Berne, Indiana, by Rev. P. R. Schroeder, Osia von Gunten and Mathilda Moser.

DEATH

Sprunger. — On May 18, in Monroe, Ind., La Vere, son of Robert and Mrs. Sprunger, aged 3 years, 8 months and 11 days. Funeral services were held on May 20, from the Mennonite church in Berne, conducted by their pastor, Rev. P. R. Schroeder, and Rev. John Phillips, pastor of the Methodist church at Monroe.

Nussbaum. — On May 2, 1917, at Berne, Ind., Mrs. Samuel Nussbaum, nee Liechty, aged 36 years, 9 months and 5 days, of tuberculosis. She was married February 8, 1906. To this union three children were born, all of which survive. She was preeeded in death by two brothers who died in infancy. Surviving are her husband, three children, parents, six sisters and six brothers. Funeral services were held at the Mennonite church on May 5, conducted by her pastor, Rev. P. R. Schroeder.

Mosiman.—Emanuel Mosiman was born October 23, 1868, at Middleton, Ohio. In 1888 he was baptized by Bro. Rediger, and joined the Mennonite church at Garber, Ill., of which he remained a faithful member. In 1895 he moved to Okarke, Akla., and took up a homestead. In 1897 he married Miss Anna Janzen of Mennoville, Okla. To this union two children were born. In the fall of 1916 they moved to Deer Creek. On April 25 he took sick and died May 4, aged 48 years, 6 months and 11 days. He leaves to mourn their loss his wife, 2 children, mother, 2 brothers and 9 sisters, many other relatives and friends. Mennonite church by Rev. Liechti, Rev. Janzen, Hillsboro, Kansas, and Rev. King.

NEWS OF THE WEEK

TWISTER IN ILLINOIS AND INDIANA CAUSES BIG LOSS

Mattoon, Ill., May 27. — Between 7. and 100 persons were killed and 250 injured in a tornado which swept down on the city from the west Saturday evening. Not satisfied with its toll of life and loss of property at Westervelt and elsewhere, the demon of the air gave vent to a greater fury here. The death list and property loss will double that at Charleston, where the storm struck soon afterward. Property loss will be $1,000,000.

The storm that came to the earth at Twenty-fourth street and Grand avenue swept a wide path across the northern part of the city, following the Big Four railroad track. Houses, stores, elevators and factories were demolished in a twinkling. Rain fell in torrents and the few fires that started were quickly put out.

Women and children were taken from the debris for hours after the storm had passed. Scores were so severely hurt, and it is believed many will not recover.

Charleston, Ill., May 27. — Charleston was swept by a tornado at 3:30 o'clock Saturday afternoon. Forty-one identified dead have been removed from the ruins, two are missing and 100 injured. It is believed the death list will be increased, for many of the injured were seriously hurt.

The property loss is between $750,000 and $1,000,000. Four hundred houses were destroyed, scores of buildings were unroofed, windows were blown in, and weatherboarding and shingles torn off.

The tornado approached with a whirr, persons in the city having practically no warning. It struck the northern part of the city and scarcely a house was left standing in that part north of the public square.

Valparaiso, Ind., May 27. — Hebron and Kouts, two towns in the southern part of Porter county, are scenes of death and ruin today, the result of a tornado that swept a path along the Pennsylvania railroad early last night. Four persons are known to be dead and the bodies of others may be found in the ruins. Several persons were injured, a few seriously and the others severely or slightly. It is expected that some of the injured will die. The property loss may exceed $500,000.

Hebron has a population of about 1,000 and Kouts 800. Both towns are near the Kankakee river. The storm, which came from the southwest, struck Indiana in the southern part of Lake county and leveled barns, houses and trees in its path. It traveled with great rapidity as it crossed into Porter county. Hebron was the first big town in its path and the tornado literally mowed down buildings and everything in its way.

Kouts, a progressive town east of Hebron, surrounded by fertile farms, was struck a few minutes later. Buildings were torn into kindling wood and some of the occupants killed or injured.

NO EXEMPTIONS WILL BE MADE BEFORE THE DRAFT

Washington, May 24. — Final decision that the exemption of persons between the ages of twenty-one and thirty-one from military service will be made after the draft and not after registration was reached today by the provost marshal, General E. H. Crowder. In other words, no matter how many dependents a man has and no matter how physically unfit he is for military service, his name will go in with all the others, and he stands a chance of being drawn in the first increment of conscripts.

It is then that his claims to exemption will be considered. If he has dependents, he probably will not be called on to serve, and if he has physical defects he will be eliminated.

This will make it necessary to put more than 500,000 men in the first draft. The chances are that as many as 1,000,000 names will be drawn, for the proportion of those to be exempted probably will be about one man out of every two who registers. After all examinations have been made from those drawn in the draft the rest will be put through the regular army examinations, and, of course, many will be eliminated in this manner. The remainder will constitute the first increment of the new national army.

General Crowder said today that many persons were confusing the registration with the draft. All rules and regulations thus far promulgated, he said, have been for the registration. Rules for the draft will not be made public until after registration day, June 5.

RAINS BOOST CROPS

Chicago, May 24.—General Precipitation is the best ally Uncle Sam has right now. He is doing his bit by deluging the country with a series of rains that have saved the wheat crop in many regions and have aided other grains and foodstuffs.

Reports from all parts of the country, gathered today by the United Press, showed that crop prospects in general are exceptionally good, due mostly to the recent rains, while the heavy frost failed to cause the destruction that was feared at first.

ALABAMA HIT BY STORM

Birmingham, Ala., May 27. — According to the chief dispatcher of the Louisville and Nashville here tonight 100 persons were killed in the tornado at Sayre, Ala., and six at Bradford. Many other towns in the western part of Jefferson county have suffered damage and loss of life through that section will be great. Efforts to verify the loss of life and property damage have been unavailing.

EARTHQUAKE IN CALIFORNIA

Los Angeles, Cal., May 27.—A severe earthquake was experienced tonight in southern California. In the town of Brawley, the quake rocked a school where exercises were being held, so sharply that several women and children fainted and a panic was narrowly averted.

ITALIANS MAKE HEALTHY GAINS

Smashing the Austrian lines on the Carso plateau and in the mountainous country north of Gorizia, the Italians have made additional and important gains. General Cadorna's troops also captured more than 1,200 prisoners and eleven guns.

In an assault between Jamiano and the coast, the Italian troops crossed the railroad between Duino and Monfalcone, northeast of San Giovanni, and carried a strongly fortified hill southwest of Medeazza, less than two miles north of Duino, on the coast. The capture of Medeazza would be an important step toward the investment of Duino, a strong natural position. A field battery of ten guns and 812 Austrians were captured by the Italians.

Near Plavo, where the Italians began their successful drive, Cadorna's men carried by storm the heights at the head of the Palliova valley. By this success they connected their lines on Mont Cucco, with those on hill 363, both of which taken early in the recent fighting. Four hundred prisoners were captured in this sector. Around Gorizia there was heavy artillery firing. At Castagna villa, south of Gorizia, the Italians were checked in an attempt to take the town.

On the front in France there has been a recrudescence of infantry activity but not on a large scale. The British made gains in local attacks northwest of St. Quentin and near Fontaine-Lesz-Croisilles, on the southern end of the Arras battlefield, and repulsed a German attack to the east of Loos, north of Arras.

On the Aisne and Champagne fronts the Germans and French have been active. Around Teton, in Champagne, the German crown prince made three attacks and succeeded in penetrating the French line. A counter attack by General Petain's troops, however, forced the Germans to retire again to their own lines. North of the Aisne the Germans were repulsed in an attack against Laffaux mill, an important point. South of Pargny, on the Ailette north of Braye-en-Lanoise, Berlin reports five French attacks were made in vain, as was an attack near Vauzaillon, north of Laffaux mill. Two more Spanish steamers have been sunk with the loss of probably 100 lives. The largest vessel was the mail steamer C. de Eizaguirre, of 4,300 tons, and an official statement reports only 22 out of 40 passengers and crew of 60 landed. The other steamer lost was the Begona, of 2,800 tons. The manner in which the steamers were sunk has not been made public.

76 PEOPLE ARE KILLED IN RAID

England has been subjected to another German air raid which cost the lives of seventy-six persons and caused injury to 174 others.

The attack took place early Friday evening over southeastern England. About twenty aircraft took part in it, their bomb dropping apparently centering on one town, which the official report does not name, causing many casualties among the civil population and damage to houses and shops.

The raiders escaped from the English mainland, but were intercepted in the channel and off the Belgian coast by British airplanes, where three airplanes of the raiding squadron were shot down.

Fifty of the killed and sixty-two of the injured were women or children.

SANTA FE OFFICIAL ROUTE

to Reedley, California, for General Conference, Mennonite Church, Triennial Session, Aug. 31--Sept. 10, 1917.

Special Train will be operated via Santa Fe Chicago to Reedley on following schedule:

Lv. Chicago	10:30 p.m.	Sunday, Aug.26
Lv. Kansas City	11:05 a.m.	Monday, Aug. 27
Ar. Newton	5:30 p.m.	Monday, Aug.27
Lv. Newton	6:30 p.m.	Monday, Aug.27
Lv. Albuquerque	8:45 p.m.	Tuesday, Aug. 28
Ar. Upland	8:00 a.m.	Thursday,Aug.30
Lv. Upland	10:30 a.m.	Thursday,Aug.30
Ar. Los Angeles	12:30 p.m.	Thursday,Aug.30
Lv. Los Angeles	8:00 p.m.	Thursday,Aug.30
Ar. Reedley	8:00 a.m.	Friday, Aug.31

Special will be personally conducted by Santa Fe Passenger Agent.

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Railroad Fares

Chicago	$73.00
Minneapolis	$77.45
Omaha	$60.50
Kansas City	$60.50
Newton	$60.50
Oklahoma City	$62.40

Tickets will be on sale daily June 15 to September 30, and allow stop-overs at all points, both going and returning within the final limit which is October 31, 1917.

C. F. Claassen, Newton, Kans.
J. F. Lehman, Berne, Ind.
H. P. Goertz, Mountain Lake, Minn.
Transportation Committee

For further information write J. M. CONNELL, Passenger Agent, Atchison, Topeka & Santa Fe Ry., Topeka, Kansas.

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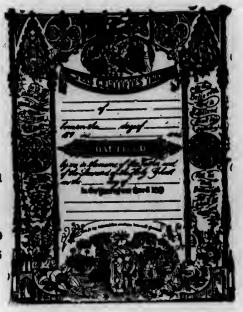

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by

Rev. E. B. Fairfield D. D.

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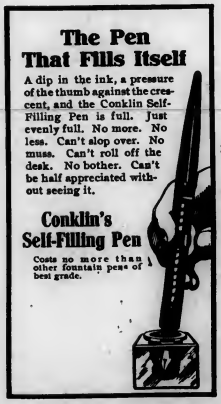

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VOL. XXXII. BERNE, INDIANA, JUNE 7, 1917. No. 23.

NOTICE

All those expecting to attend the General conference at Reedley, Cal., are requested to send their names as soon as possible to either person subscribed at bottom, mentioning official position: Visitor, Delegate, Member of Mission Board, etc; also stating whether they will arrive on the Santa Fe Conference Special or on the Southern Pacific, or per auto.

Rev. H. J. Krehbiel,
J. J. Eymann,
Reedley, Cal.

IN MENNONITE CIRCLES

Bethany, East and West Swamp churches of Quakertown, Pa., were addressed by Rev. Henry M. Chalfont in the interest of the Anti-Saloon league last Sunday.

Bro. and Sister P. W. Penner and their little Hindu ward are at present among the brethren in Manitoba and expect to extend their visit to the churches in Saskatchewan.

The beautiful weather on Decoration day contributed to the pleasure of the great number of young people who assembled in the historic Saucon (Pa.) meeting house for the Annual Convention of Young People of the Eastern District conference.

In the recent death of Sister Susan Landis of Wayland, Ia., the mother-in-law of Rev. S. M. Musselman, the church loses one who during the many years past was always keenly interested in matters relating to the Lord's kingdom.

Rev. and Mrs. John W. Bayley will celebrate their golden wedding on June 13 in the Germantown church of which the husband is pastor. Friends are looking forward in anticipation of a blessed and delightful time on that occasion.

The report of the Second Annual Bible conference of the Progressive Mennonite church of Mechanic's Grove, Lancaster Co., Pa., indicates that conference was a very successful one and that the congregation was materially benefitted by it. The prospects for the future of this latest church to be added to the Eastern conference are very promising.

Last Sunday at the Bethel college church five were admitted to membership by the rite of baptism. Next Sunday the Lord's Supper will be celebrated.

Rev. W. W. Miller of the Chicago city mission has been circulating among the churches of Kansas in the interest of his work. He recently made addresses in Bethel college, the Newton and the Alexanderwohl churches.

As a result of mission efforts in Hutchinson, Kans., a service was held in the church at 800 E. Sixth St., on June 2, at which six persons were baptized. Rev. W. C. Voth has been giving this place pastoral attention.

The Bethel church at Mt. Lake, Minn., announces a special mission and children's festival for the last Sunday in June. Prof. Langenwalter of Bluffton, Ohio, is expected to be present.

Our country is at war, and this is a time of public peril, calling for the loyal devotion of all good citizens to our government. As Mennonites and as citizens it behooves us to do all that we conscientiously can in contributing our active, moral and financial support to those to whom God has given the rule over us.

The position of the Mennonite church during the several centuries of its existence has been that participation in war is inconsistent with the teachings of Christ. Our church has always considered as fundamental in religious doctrine the principles of peace and non-resistance. The Confession of Dort, in 1632, endorsed by all Mennonite bodies; the Ris Confession, endorsed by our General conference, and the Martyr's Mirror, the doctrinal and historical standard of the Mennonite church, are all committed to these principles, as are also the constitutions of our General conference and of the several district conferences. We, therefore, re-assert our firm conviction that the bearing of arms and the participation in war are contrary to the teachings of our Savior.

Nevertheless, we are face to face with the fact that the devastation of war is causing great misery and that the resources of the world are being consumed and wasted by it, and we feel that it is the duty of all good citizens and of all Christians to do everything in their power and to give to the utmost of their means to alleviate the sufferings of war and to aid in the reconstruction of that which war destroys.

It is unquestionably our duty, particularly in view of the exemption from military service that has been conceded us, for all members of our church to be loyal and obedient to the governmental authorities, and in particular we desire to impress upon all male members of our congregation between the ages of twenty-one and thirty-one years the necessity of prompt registration on June 5 as required by law.

There is abundant historical precedent of patriotic financial assistance given by Mennonite peoples to their governments in times of war in other countries to warrant us in recommending that our people subscribe liberally to government bonds as a means of financial assistance to our country.

We therefore make the following recommendations to the members of the churches of our conference:

1. That we on all occasions and under all circumstances recognize our duty and privilege of loyalty to our government and our country.

2. That we remain true to our fundamental principles of peace and non-resistance.

3. That our people contribute to the utmost to alleviate the sufferings of war and to aid in the work of reconstruction, and that they exercise all possible diligence to increase the supply of food.

4. We recommend that all our members who are able to do so, invest in government bonds.

5. All members should procure a certificate of membership from the pastors of their respective congregations, and we recommend that forms for this purpose be supplied to the pastors of the various congregations, and that they be presented by the member at registration.

(Extract from Report of Committee on Citizenship of the Eastern District Conference.)

NOTES AND COMMENTS

The General conference of the United Brethren in Christ which held its recent meeting in Wichita, Kans., claims a constituency of 700,000.

That the Armenian and Syrian situation is by no means on the way to a satisfactory settlement, the following cablegram from the American consul at Tiflis will show:

"General condition of refugees has reached critical stage. Nearly two years exiled from their homes. Only negligible proportion have been able to find work in their new environment. What little money or possessions they were able to bring with them now exhausted. Great distress from hunger. Housing bad. Bedding entirely lacking among large proportion. In many districts signs of exhaustion appear. Large number of old, or sick, or weak men with families to support. Appalling number of widows with dependent children. Majority will not be able to return to old homes for at least one year. Estimate 40,000 orphans here. Need for aid at this time greater than ever before. Urge and implore that New York committee continue its efforts with renewed vigor if the many thousands it has helped are to be saved. We need million dollars for next twelve months."

"F. Willoughby Smith,
"American Consul."

From six other distinct sections of the field come the following messages:

"Relief funds finished. Need unprecedented. Require hundred thousand dollars this month."

"Request committee to assume responsibility for ten thousand fatherless children at rate of two dollars per month per child."

"In these districts one hundred

thousand look to us for bread, while large numbers which cannot yet be approximately estimated, are coming from the desert seeking food, shelter and clothing."

"For a distance of fifteen miles the road, even after a year, is strewn with all sorts of garments, shoes, headgear, bones, skulls and entire skeletons of what a year ago had been human beings."

"The poor people, for lack of funds, are unable to buy the smallest amount of food necessary to keep body and soul together, and in consequence are dying off at an alarming rate."

"We wait in intense expectancy for re-assuring reports from America. We are in a position of terrible responsibility. Hundreds of thousands are dependent on us for a little bread day by day. We have brought these thus far. Any let-up now would mean indescribable suffering defeat and disaster. We cannot hesitate. Rather must there be larger contributions and increased activities to partially meet the needs."

There are no funds in the treasury with which to respond to any of the above requests. War does not stop relief work. Channels wide open. Need urgent.

Some think that the saloonkeeper is treated harshly. He is not. Society is not as strict with him as with those engaged in legitimate business. Take the stamp mill, for instance. It is an asset to a community—a blessing to a mining camp—and yet the stamp mill must be careful not to do injury to others.

It takes in the ore-bearing rocks, and stamps and stamps, until all the precious material is extracted; but the refuse stuff that is left — the tailings — is it allowed to pour these down into the mountain stream? No, at its own expense it must impound the tailings for the protection of the people who live in the valleys.

Not so with the saloon. It is permitted to take the priceless young manhood of the community and it stamps, and stamps, and stamps, until all that is precious is extracted, and then, instead of being compelled to impound the tailings at its own expense, it is permitted to throw the dregs of humanity out upon society, and society must take care of the paupers, the criminals, and the insane who graduate from the saloon.—W. J. Bryan, in The Commoner.

Dartmoor prison, in which Americans were confined by the English during the war of 1812, has been for more than a half century a penitentiary. On Mar. 1, 1917, it was changed from a convict establishment for an institution for housing a thousand of conscientious objectors who, from principle, refuse to bear arms. These men will be set to reclaiming a tract of rough granite-strewn moorland for pasture and farming purposes.

The people of the United States contributed about ten of the one hundred and eighty millions of dollars expended to aid the wronged people of Belgium. Our country made considerable more in profits on the food-stuffs it sold the stricken people than it gave in relief.

The bureau of internal revenue and crops estimates state that last year 56,513,235 bushels of grain were used in the production of fermented liquors and distilled spirits. Other materials used were: Grape sugar or maltose, for fermented liquors, 54,934,621 pounds; hops, for fermented liquors, 37,451,610 pounds; molasses, for distilled spirits, 152,142,232 gallons; glucose or sirup, for fermented liquors, 2,742,854 gallons; other materials, 24,756,974.

Here, says an exchange, is food for thought—though none for the stomach.

Killing something like 8,000,000 calves a year is one of our follies, says the editor of Our Dumb Animals. The most of these are under three weeks old. Hundreds of thousands of them are under one week old. We have contended against this wretched traffic for years on the ground of the sufferings endured by these helpless little creatures in transit and at the slaughter-houses. It looks at last as though, on the ground of economy, to conserve the meat supply of the country the nation would some day have sense enough to stop the shameful waste. A bill has been introduced into congress to prohibit the slaughter of any calf under two years of age. The New York Herald says, editorially:

Residents of cities who complain of the high prices of meats, a condition that has existed since long before the war, are not guiltless in the matter. They insist on demanding veal from their butchers, and in order to supply this demand for a succulent, young meat, millions of calves, weighing from 100 to 150 pounds each, must be slaughtered. If these animals were permitted to live two years instead of a month or six weeks, they would weigh from 1000 to 1500 pounds and the shortage in the national meat supply would be less acute . . . The conservation of young livestock, which means the increase in the country's meat supply and in the enrichment of the soil that is called on to produce the gain and vegetable supplies, is an economic necessity that shrieks its importance every time the price of meat rises a fraction of a cent.

Mr. W. B. Grubb, who is carrying on missions among the Indians of Paraguay, says, as reported in the American Messenger, that at the present time the Roman Catholic church has generally abandoned its efforts to christianize these people. "To such an extent is this so that in all my experience we have never come into collision nor have been brought into contact with them. In vast districts, over wide areas, that church is not even known, nor have the Indians here any tradition concerning it. We are unquestionably the first and only people who have attempted to reach many of these tribes."

On the official government maps a large district is marked "Evangelical Missions Established under the Patronage of the National Government." Since 1891 Mr. Grubb and his associates have been officially nominated by the government as their authority in this part of the republic—in fact, as the commissioners for these Indian territories. Their stations are registered as townships. The Argentine government is equally complacent. It stands ready at any time to grant land to the mission. The State Museum publishes at its own expense the grammars and dictionaries which the mission prepares. Pioneer work is going on among the Matacos and Tobas of the Argentine Chaco and is projected among the Choroti of Bolivia, whose language has been reduced to writing by the mission staff.

SOME WORKING PRINCIPLES FOR LOCAL CHURCHES

By Dean J. H. Langenwalter.

1. Churches should treat each other as families and not as parties, i. e., there should be more neighborliness and less toleration of a polemic attitude which still crops out so often as a reminder of the Middle Ages. A healthy Ministers' union will do much to mend this difficulty.

2. The churches need to influence the community as teachers of the truth. This, of course, is done from the pulpit, but in many communities the pulpit reaches a decreasing number of people or at least a falling per cent. of them. There are several other ways, however, in which something can be done:

a) Through the schools. Now I am thoroughly aware of the apparent barrier which the state places in the way of the kind of religious teaching a great many good people have vaguely in mind for our public schools. There is little profit in bemoaning the state's attitude, but the fact that we cannot do as we think we would like to do is no sign that we cannot at least do something which perhaps will amount to more in the end than that which we would like to do. There are few communities in which the schools would not gladly welcome the ministers more often. Why not avail ourselves of the opportunity and say things to the next generation in such a way that the law of the state, both in letter and in spirit, is obeyed, but also in such a way that the kingdom of God is built up through the suggestions made to the next generation of citizens.

b) Let the ministers become the teachers of the community directly. Why cannot the population of the community be a school in the broad sense of the word? Suppose each church to have its Sunday morning worship as now, call it the family worship, if you please, then let the Sunday evening service be changed from a so-called preaching service into a meeting time for the people irrespective of their church affiliation to pursue some definite course of work such as: Foreign Missions, Home Missions, Systematic Bible Study courses, Practical Sociology, ect. The same might be done once during the week, thus giving every person in the community an opportunity to carry two courses at one time. This would make the ministers a sort of practical faculty and give each one an opportunity of doing special work more regularly than is often possible under the present arrangement. Furthermore it could not help having a strong unifying influence upon the community and would tend to draw an increasing number of people into a more directly religious influence without the use of methods which might lower the standard of the church.

Working Hypothesis:

The purpose and the excuse for the existence of a so-called Christian church is to help men, women and children to become the kind of people that Jesus Christ would have them be.

Working Principles:

Motto: We are too busy fighting the devil to fight other churches.

A church should be located

where it can serve the people who need the Christian religion. She must offer the best she has to those who need it most. If it ever ceases to be a church of the plain people it ceases to be a Christian church.—Reichert.

A Christian church cannot afford to waste time trying to make fine distinctions between sacred and secular things.

The Christian church needs organization but it dare not organize more than it can develope for useful service.

The church must be both student and teacher. She must study Jesus Christ and teach men what she is taught by Him.

It is the business of the church to reach men on the level on which she finds them and to raise them to a higher plane.

The church must be concerned more about the kingdom of God than about herself.

The church must learn to appreciate the largeness of her God-given sphere as fully as possible and develope her functions (ability to do things) accordingly.

The church must allow God to fill her with enough power so that her "you ought" shall sway the world's social life.

The church needs to learn to understand fully that God loves the world.

The church deserves credit for having kept society from rotting but she ought to get more earnestly busy about saving society.

The neglect of the church made fraternal and philanthropic organizations possible and even necessary. When she has once learned to do her duty more fully she will begin making them unnecessary again.

The problem of this age is to fit men for the earth as well as for heaven. It is the business of the church to solve that problem.

He who believes that the church cannot do the work which God intends that she should do, is the worst kind of skeptic.

In order for a church to give life she must have life.

A church must expect men to say all manner of evil against her, but she must so work as to make criticism a lie.

A church cannot work successfully and fail to take changes due to environment into account.

A church should never forget that her one commodity is religion and that it is her business to propogate Christianity. To meet these obligations she needs to train herself diligently.

A church who ignores her children despises her future.

Mennonite Seminary, Bluffton, O.

—Chr. Evangel.

STUFFING vs. EDUCATION

A few weeks since we were all shocked by the suicide of a young man at one of our most aspiring colleges, whose ambitions had prompted him to over-work his nervous organization in an attempt to excel his competitors at a certain examination or exhibition. Such ambition was not culpable but the reverse, and quite probably, with a stronger physique, the unfortunate victim might have borne with impunity the severe strain upon his nervous system, involved in accomplishing the object of his very earnest aspiration. But the sad fact remains that, filled with despondency at the feebleness of the bodily organization, which could not respond to the demands of his will, the disappointed aspirant now fills a suicide's grave, and society has lost a member whose promise of future usefulness was singularly excellent.

Not a week since, the writer of this read a joyous letter from a young girl, student at the same institution, gladly reporting her recent recovery from a severe sickness of several weeks, and proudly adding that, by a week's almost incessant devotion to her studies she had "caught up with her class". Three days later, her friends received a telegram that she was at the point of death, and then came the sad intelligence that she was dead.

One of the most distinguished among the present editors of our New York daily papers, when a student at Harvard, not satisfied with the labors of the prescribed course, determined to do double work. His physical constitution and powers of endurance were exceptionally excellent, and neither intellectual paralysis nor suicidal despondency resulted but he was stricken with blindness, and was fortunate in being able to go to work again after the loss of much more time, through enforced inactivity, than he had gained by his overwork, and also incurring a debt for treatment and personal expenses which at the time it seemed impossible to pay.

The full record of such experiences would show that similar victims of stuffing as contrasted with education are numbered by thousands—perhaps tens of thousands. We say stuffing as contrasted with education, since everyone at all familiar with our schools knows that immense power of the memory in recitation of rules, or glibly rehearsing passages of the classics, as contrasted with full power to analyze the same, goes far in most cases to ensure liberal honors at examinations and commencements. That the tendency of our educators is to a more thorough culture we do not deny, and we are not sure that a now current proposition to forbid verbatim recitation of rules, substituting the student's own statement would not be a good regulation to adopt and rigidly enforce. But, in the mean time, what is to become of our brightest students, who are permitted, if not encouraged, to outrage their physical powers in such cases as are noted above?

More consideration is shown even for our animals. Gentlemen who are the fortunate possessors of blooded colts are extremely careful not to permit them to overtax their powers, and the curb rein and soothing talk are much more in requisition than the whip and spur. And shall those who are the custodians of our human-blooded stock—of beings in whose veins is the blood of heroes and martyrs — be less careful of their nobler trusts in this regard than are the grooms in our stables? The lethargic and fat Connestoga horse is in no danger from unrestrained ambition. But we do earnestly plead for such self-sacrificing and heroic students of our schools as, without the restraining influence which their educational guardians have the power to use, will either fill an early grave or pass their lives with an intellect more or less paralyzed, and health prostrated or destroyed.—N. Y. Druggist's Journal.

A PEACE PROGRAM FROM PRUSSIA'S GREATEST PHILOSOPHER

Emanuel Kant, Prussian and philosopher, published in the year 1795, when 71 years of age, immediately on the completion of a war then waged between Germany and France, a treatise entitled "Perpetual Peace"—"Zum ewigen Frieden."

Kant recognizes in this treatise the fact which the Hohenzollerns and Hapsburgs have forced our time to recognize, namely, that permanent peace is possible on this planet only when all governments are democratized.

It would be a fitting terminus to the war which William II, of Prussia, has let loose upon the world if Germany were forced, by the very language of the final document of peace, to recognize that Emanuel Kant was verbally inspired.

Kant's full program is as follows:

Preliminary Articles.

Article 1. No conclusion of peace shall be considered valid which has been made with the secret reservation of material for a future war.

Art. 2. No state having an independent existence (whether small or large) may be acquired by another state by inheritance, exchange, purchase, or gift.

Art. 3. Standing armies shall in the course of time be entirely abolished.

Art. 4. No national debts shall be contracted in connection with the foreign affairs of the state.

Art. 5. No state shall interfere by force with the constitution or government of another state.

Art. 6. No state at war with another shall permit such hostilities as would make mutual confidence impossible in a future peace; such as the employment of assassins (percussores), or poisoners (venefici), the violation of a capitulation, the instigation of treason in a state (perduellio) against which it is making war, and such like.

Definite Articles.

Art. 1. The civil constitution in every state ought to be republican.

A rpeublican constitution is one that is founded—

(1) On the principle of the liberty of the members of a society (as men);

(2) On the principle of the dependence of all on a single common legislation (as subjects);

(3) And thirdly, on the law of equality of its members (as citizens).

Art. 2. International right should be founded on a federation of free states.

Art. 3. The rights of men as citizens of the world should be restricted to conditions of universal hospitality.

HOW TO MAKE LIFE ADMIRABLE

The heart given to our Father; the hand given to our brother; the life given to both—truly, this makes life admirable.

THY WILL BE DONE

We see not, know not; all our way
Is night—with Thee alone is day:
From out the torrent's troubled drift,
Above the storm our prayers we lift,
Thy will be done!

If, for the age to come, this hour
Of trial hath vicarious power,
And, blest by Thee, our present pain
Be Liberty's eternal gain,
Thy will be done!

Strike, Thou the Master, we Thy keys,
The anthem of the destinies!
The minor of Thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done!

—John G. Whittier.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second class mail matter.

EDITORIAL

Some one has figured out that since our earth's revolutions on its own axis and its trip around the sun and outward into space makes a journey of nine hundred and eighty-four million miles a year it would cost one billion five hundred million dollars if one had to pay his way at the rate of two cents a mile in making that journey and the trip would last seventy-five years. That's going some! Fortunately we are free riders on this trip and there is no need of worrying about who is to pay for the ticket. There are other things to worry about; we do not need to do as did the man who read the startling information that in a hundred million of years the world would be a burned-out shell and worried himself sick about it while for years the wife toiled over the wash-tub to keep coal in the bin—and he did not worry about that. God allows our real troubles to be close at hand. We are rapidly going on to the time when death shall forever shut the door of opportunity to make things right with Him. The Christian need have no cares if his relations are right between him and his Maker. If they are not, there is every reason in the world for worry. All around us are unsaved men and women; the world is full of them. These people need a Savior or eternal misery stares them in the face. Unless those who have the light bring it to them, eternal darkness will be their lot. Here is another occasion for concern. The one who will not concern himself about the unsaved soul of his fellow is unworthy of the name of a true man and before his Maker he certainly will answer for his neglect.

Perhaps the world will never learn much of the mysteries of the distant planets and maybe it is not very much of our concern; there is too much to learn of the world in which we live. Here the certainty of future doom and the glory of opportunity lie before everyone who will take the trouble to observe, and observing he will have the chance to avert future doom and make eternally happy all those who will hear and accept the simple story of the Christ who came to earth to open with His own life the way that leads to the eternal and blissful presence of the Father.

The war has brought people to give more attention to the things they have been wasting. It has now been discovered that in the United States alone $700,000,000 worth of food is wasted each year, a large proportion of it getting into the garbage pails and kitchen sinks. Of course this is terrible and wicked. Our Master, who at a word could command enough food to feed thousands yet thought the crumbs of sufficient value to order their collection. In this He set us the example of regarding whatever God has given as something to be devoted to a useful purpose. Were it not for the waste in production, transportation and speculation there would even now be no necessity for the high prices that are the despair of every housewife in the land. But food is not only wasted by throwing it away or neglecting to care properly for it. Its worse waste is the making of it into stuff that poisons, robs of reason and kills. The immense waste of food products for intoxicating drinks is a crime against the nation, humanity and God. There is a bitter irony in the government flooding the country with alarming literature concerning the food shortage and at the same time selling the privilege of making death-dealing stuff to brewers and distillers. The little that the house-wife wastes because of her ignorance of a use to which she might put it is but a drop in a bucket compared with what is wasted by the manufacture of strong drink that corrupts the soul, ruins the body, cripples the industries and undermines the manhood of the nation.

The thought of waste just now turns the mind to the greatest of all wastes now going on in this war. The flower of the present generation is wasted in a senseless and purposeless slaughter for no other reason than that the spoilers of the nations have decreed that it must be so. The fruits of husbandry, the products of our factories and mines that, during the past three years have either gone up in smoke or down in the sea, represent so much of the blessings of God which the world has thought of using for no other purpose than to give glory to a few irresponsible butchers or to destroy for the very lust of destroying. Somebody must always pay the bill. The tragedy of the thing is that the poor fellows who escape mutilation and death will sometime have to go home and earn the taxes to pay the bills made by those who caused the trouble who may by that time have been discarded by the nations as the personification of their worst follies.

The personality of the minister is a valuable asset not only to himself but to his church as well. Many an otherwise able minister has limited himself and his influence to an obscure place for no other reason than that he did not think it worth while to cultivate an effective personality. It is not enough to preach a straight gospel, the minister must find a way by which he impresses his hearers that he is earnestly and enthusiastically behind that gospel to the extent of presenting it in a way that men will listen to him and respect him for his position. Emphasis is often placed upon culture. We admit that culture is highly important. The loftiest ideals of thought and life are represented in the gospel and to bring them out one can not afford the opportunities for effectiveness that education offers, but culture is in danger of being too one-sided in its application. The minister who has buried himself in the seclusion of things that occupy the efforts of the greatest minds and has not discovered a way by which they may sympathetically be offered for the comfort of the distressed, the admonition of the erring and the salvation of the sinners may as well exile himself to some uninhabitated island and live the Robinson Cruso life and wait until Providence sees fit to send him a man Friday upon whom to practice his theories. The world craves for leaders in religious thought as in everything else, but the true leader always knows how to find the level of those who are to be led.

Effective speech is always a power. Its power does not consist particularly in its being flowery. The gaudy dress is too often frills and ruffles with no special enduring qualities and the gaudy speech, when shorn of its ornamentation, is apt to be barren of substance. In the ministry, as in everything else, the speech that is direct, exact and without superfluous expression attains results most readily. For the layman to sit under a ministry that serves more garnish than meat is almost as dismal an exercise to him to go through as it would be were the message given in a language with which he was altogether unfamiliar. As long as he hopes to win and move men, the minister should be a student of language, busy acquiring the means by which it may become the most exact and powerful instrument by which men may be moved for righteousness.

The ministry is a leadership as well as a service. Ministers should be leaders. This does not mean that they should be "bosses". Many a promising career has been ruined because there was no appreciation of the nice distinction between bossing and leading. Unthinking people may be bossed, those who think, can only be led. Christianity appeals to the intellect as well as the heart and this involves every one thinking out its principles and opportunities for himself. No one can be driven into occupying the positions that the Christian takes, but millions have been led into them. To be a true pastor, the minister then must be a Moses leading his people out rather than a Nebuchadnezzar taking them captive by force. Sometimes we are rather inclined to the opinion that leadership is a thing that men are either born to or have thrust upon them, but observation of the greatest and best of the world's leaders will reveal the fact that it is an acquired qualification. Opportunity is not so much an accident thrown in one's way as a thing recognized by the one who has eyes and uses them. To few men are given such opportunities for leading others into higher and better things as to the ministers. They have the field before them, the message is upon their tongue, the need of what they have to give is great wherever there are people. He who would not seize the opportunities God opens to him with these things in hand and lead his fellows closer to God had better quit the pulpit and get a job under a boss who lays out every detail of the work for him to do. In any other situation such a person would be apt to be about as useful as the button on his coat-sleeve or the plume on the ladies' hats.

The matter of dress is so much abused in our day that one hardly dares to emphasize the importance of the minister giving attention to the details of his dress. He should be well cloathed, but should always remember that when he over-cloathes himself he is on a fair way of making a calf of himself. His mission is not to set the style but to teach humility by precept and example. Humility does not, however, cultivate carelessness or shabbiness. The humble man in all cases dresses sensibly, neatly and in a

way that his clothes do not attract attention to him either as an untidy person or a foolish freak of fashion. The hope is that ministers will always show good sense in this respect.

WORLD-WIDE SUNDAY SCHOOL NEWS

In the heart of Africa lies the Anglo-Egyptian Sudan, a vast area, which, in its agricultural possibilities, may be compared to the Mississippi Valley, to Mesopotamia or to Australia. On account of its strategic location and the fertility of its soil, it is estimated that the population of the Sudan will probably quadruple in the next fifty years under the just and stable British government.

The capital of the Sudan is Khartoum, a modern city of 20,000 inhabitants. A medical school is to be erected in Khartoum as a memorial to Lord Kitchener, and toward this memorial the son of the Mahdi of the Sudan has contributed £80. This is certainly a dramatic instance of Sudanese loyalty during the present great war.

Rev. Stephen Trowbridge has recently completed a two-months' tour through the Sudan, and, as a result of this trip, has outlined plans for the work of Rev. Ibrahim Girgis, who has been chosen by the World's Sunday School association as secretary for the Sudan. Mr. Girgis is a native of the village of Meir in the Assiut province, his father being the first person in that village to unite with the Evangelical church. For sixteen years, this church, together with a day school, was held in some rooms in the Girgis home. In this school Ibrahim began his education, later graduating from the Assiut college and theological seminary.

The Biadia church, of which Mr. Girgis has been pastor for twenty years, now has an organized Sunday school of three hundred members. Most of the members are preachers of God's Word. Even some of the young boys go out in the streets and nearby villages to tell the good tidings of Christ.

When Mr. Girgis was called to become secretary for the Sudan, the whole Sunday school, including most of the adults of the congregation, united in keeping a fast for forty-eight hours, during which time they ate no food and spent most of the time praying to God that their pastor might be kept in the church. Dr. Zwemer, who was invited to preach in the church on the very Sunday of the fast, chose for his text, "Separate me Paul and Barnabas". This helped the people to come to a right decision, but many of them feel that no one can ever take the place of their beloved minister.

Mr. Girgis is at present in Cairo, doing some preparatory work under Mr. Trowbridge's direction before entering his new field. Briefly stated, the plans for his work, as outlined by Mr. Trowbridge, include the grading and organization of the Sunday school now in existence in the Sudan; inspfrational meetings and training courses for teachers, chiefly in Khartoum; pioneer work in towns where no church or school is yet established, remaining if necessary two or three months in one place in order to get the work started; production of literature in Sudanese Arabic, and the writing of one or more original Sunday school text-books in simple classical Arabic.

The Sunday school undoubtedly offers itself as one of the very best means of accomplishing the immense task of evangelizing the tribes of the Sudan, for it reaches the boys and girls before their lives become set in Moslem thought and habits and before their minds come under the spell of the medicine men.

A War Emergency in China.

At this time when one needs a bottomless purse to take care of the many demands, the American Section of the World's Sunday School association has been asked to meet a war emergency in China. The Sunday school work in that great field has been financed heretofore largely by the British Section of that association, but owing to their depleted resources they have been obliged to call upon the American committee to take over the budget and administration of China. The American committee, at a recent meeting, unanimously voted to shoulder this additional burden.

Under the present organization there is maintained a headquarters office in Shanghai, where Rev. E. G. Tewksbury has been doing splendid work as the general secretary of the China Sunday School union. It is proposed to continue this arrangement, giving Mr. Tewksbury two native assistants to help him in the general organization, and also to place native secretaries in every province which is ready for such service.

After conferring with those best informed, the following were stated to be the provinces which should be named: Chihli, Shantung, Szechwan, Hupeh, Hunan, Kiangsi, Kiangsu, Chekiang, Kwangtung and Fukien. The average density of population in these ten provinces is 400, Shantung Province leading with 683 to the square mile. Compare this with 191 to the square mile in the State of New York, and 100 in Illinois. To take care of the program outlined above for the Sunday school organization of China will require a budget of at least $18,000.

China's population is 400,000,000. Of the sixty million children of school age only four million are being publicly educated. The Christian Primary school with its Bible teaching will be for many years the principal hope for the education of these millions. As showing the advance in Sunday school work in China, there has been an increase of 60,000 in the weekly distribution of Lesson Helps during the past year. The following statement regarding Sunday school work has been made by J. W. Bashford, Methodist bishop for China:

"The Sunday school work in China appeals to lovers of men in America, first, because of the great economy with which it has been conducted in connection with our schools and churches; second, because it lays hold on the young life of China and helps to cast that life into the Christian mold; third, because China is the largest nation in the world, and fourth, because China is now passing through the greatest transition in her history. If she can be guided in this transition by Christian ideals, we shall see something like one-fourth of the human race enter upon a new civilization and become a strong factor in bringing the kingdom of heaven to earth."

A GOOD DEFINITION

A Christian workingman, being asked by what means he kept walking in the paths of obedience, replied:

"Well, I came to the Savior; He received me, and I never said good-bye."

THE C. E. TOPIC

June 24.

Mission Work in Our Cities.

Psa. 87:1-7.

An old proverb goes: "God made the country, the devil made the city," but even in cities God delighted to show forth His glory and His might. He chose a great city to be the center of His worship in olden times and He made that city the symbol of the eternal state, which is to be one in which His perfect presence is eternally manifested. The final city of God shall be the perfect state from which all of earth's miseries and troubles are eternally banished. Not only Jerusalem, but many other ancient cities had a conspicuous part in the plans of God. Jerusalem was the city of the great king. Samaria was the scene of a great revival. Damascus, possibly the oldest city on earth, was the place where the Apostle Paul learned to know his Savior. In Antioch the desciples were first called Christians. Athens, the center of culture, and Corinth, the city of commerce, were places where the name of Christ was upheld. Ephesus the city of heathen worship, became a center of Christian devotion. Rome, the political might of the world, became the strategic center of the primitive church. Other examples could be cited in an almost numberless array, but these Bible cities suffice to show that God places a value upon them as important factors in the development of His kingdom upon earth.

Why must missions in cities be emphasized? Are not cities the very centers of education, culture and industry and all other things that make civilization great and effective? They are, but they are also centers of the unlovely things of civilization, its poverty, crime, immorality, competition, infidelity and general godlessness. Along all of these lines the church has a mission. No one is so lonely as the one who is alone in a crowd. Men and women in the cities cry out for Christ in their loneliness. Jesus was essentially the poor man's friend. There are poor everywhere but the worst poor are those of the cities whom poverty not only reduces to want but also deprives of the means of securing a livelihood. The unregenerate heart will tend to crime anywhere. But crime where there are a few, and crime where there are millions, assumes quite a different form. The only answer to crime is Christ. The worst wrongdoer finds in Him the only possibility for reformation—it is the reformation that goes with regeneration. Immorality stains character everywhere. It is the moral leprosy of the race, the rotting at the very fountain of life and health. It must exist in darkness and nowhere does it find a more favorable atmosphere than in the secluding places that cities offer for their shame. Jesus is the light and the fountain of purity. From Him alone will come the solution of this terrible, festering problem. It is for those who profess to love and obey Him to go and bring the hope and love of Jesus to the hopeless victims of immorality, hidden in the by-ways of our cities. The rapid pace, set by modern lives, is burning up the race and smothering all the finer sentiments of the heart. There must be love and sympathy. Nothing in the world gives them to them —only Jesus Christ. Above all

unbelief runs riot in cities. It is the unbelief that comes from every kind of a motive, despair, love of pleasure, hatred of righteousness, contempt for law and the emphasis of material things. If there are voices in the cities calling for God many others cry out in defiance against Him. All this is a terrible picture of sin, but it is a wonderful show of opportunity. Those needing Jesus are not so far away that those who want to bring Him to the lowly and oppressed cannot do so. Zinzendorf said, "My parish is the world," but in the modern city the whole world lays at the feet of those who in Christ's name will go out and win it for Him.

Work in cities done for Christ is work done for Him for the nations. It is the influence of the cities today that makes the nation what it is. Righteous cities will secure a righteous nation. The unrighteousness of the cities is keeping the nation unrighteous. Cities, because of their population drawn from all quarters of the earth and because of their commercial relations send their influence everywhere. An Italian or a Russian, converted in New York, may through his family and national relation be a witness for Christ in Italy or Russia.

Social service is the service of sympathy—the sympathy that sees the possibility of uplifting the masses and bringing them into the kingdom of God. Nowhere else is there so great a work offering so many opportunities for so many talents as in this.

Above all mission work in cities must be what it is everywhere else, the telling of the simple story of a Jesus who saves and would have all the burdened and distressed cast their burdens upon Him. If city mission work is not evangelical in its efforts, it is not worth anything at all. All mission effort must be the telling of a Jesus who saves.

THE S. S. LESSON

June 24.

Review. Read John 21:15-25.

Golden Text—John 20:31.

Lesson I. Jesus Gives Sight to the Blind. — A wonderfully appropriate miracle. Jesus, the source of light, opens the eyes that were in perpetual darkness. This is the purpose of His coming to the earth. Those who were in the darkness of sin and superstition find in Him the giver of real light that is eternally abiding. As light is the one great need of all life on earth, so is Christ. As darkness cannot exist where light is so the darkness of sin must flee from His presence. True light only comes as we obey Christ. Not to obey Him is to abide continually in darkness.

Lesson II. Jesus Raises Lazarus from the Dead. — Lazarus is a type of all men who must die. His raising is a type of the resurrection that is in Christ. Upon the fact of the resurrection the whole fabric of Christianity stands or falls. No fact is so certain as that, "Christ rose from the dead according to the Scriptures". In the resurrection we have the assurance that sin could not destroy God's Christ though it could defy Him; that "in Christ all are made alive". That we shall know each other as Christ was known by His own; that the curse of death is changed to something which opens the way to God's eternal presence.

Lesson III. Jesus, the Good Shepherd.—God's great men have been shepherds. Abel, Abraham, Isaac, Jacob, Moses, David, etc. The shepherd life is one of faith and trust. The shepherd is a peculiar illustration of how God cares for His own. He provides the needed food. He secures the safety of the flock. He leads, the flock follows. He knows His own intimately. He is ready to give His life for His own. A stranger has no influence with the flock. The sheep all belong to Him.

Lesson IV. Jesus Anointed at Bethany. — Bethany, the home where Jesus loved to go and be with His friends. He wants every home to be such a place and He wants every member of every home to be on intimate terms with Him. Mary's gift was costly, but it was a worthy one to bring to Him, for it expressed a love that was ready to give without even asking, How much? Her act shows an appreciation of Jesus far in advance of that of the others. Her deed of love linked her name with the immortality of Jesus.

Lesson V. Jesus Welcomed as King. — Prophecy had designated Him as King. He came in accord with prophecy. His kingdom is not a worldly kingdom, but it extends over all the world. He is king not of one nation but of all. His scepter is not force, but love. All who know Christ, must know Him as their king. They should give Him their unquestioned loyalty, their implicit obedience. They and all that they possess should be regarded as belonging to Him.

Lesson VI. Jesus, the Servant of All. — In the lesson before us we have the great example of humility. Jesus came to render service, though He was the Master of all. If He was willing to serve in the lowest place, it becomes everyone of His followers to likewise take the lowly place. Humility is the one virtue which God designates as great.

Lesson VII. Jesus, the True Vine. — There is a vital relation between the believer and his Christ that cannot exist or continue unless there is an "abiding" in Him. The purpose of the vine is to give life, if the branch is to "bring forth fruit". Jesus does His part and we are rightly expected to do our part.

Lesson VIII. The Importance of Self-Control. — A Temperance Lesson. There must be no let-up in emphasizing the duty of temperance in all things and especially in the matter of strong drink. The salvation of the race as an efficient, intelligent, rational, God-fearing race, depends upon it being free from the curse of intemperance. Emphasize personal temperance, the necessity of abolishing the manufacture and sale of strong drink, active support in all efforts made for temperance.

Lesson IX. The Holy Spirit and His Work. — Christ's sacrifice and death made the Holy Spirit possible for us. It is His purpose to make the believer strong and to comfort him. He comes to convict the world of sin. No sin is greater than that of rejecting the Spirit. The work of the Spirit is to continue the work begun by Christ and to bring glory to Him.

Lesson X. Jesus Betrayed and Denied. — Two great sins committed by those who had the best of training, but fell. They show how that those in the church may be hypocrites. It is unreasonable to deny Christ because there are inconsistant Christians. Because one is unfaithful is no reason why another should be. The difference between Judas and Peter is not so much because of the nature of their sins, both were of the worst kind, but Peter repented and Judas did not.

Lesson XI. Jesus Crucified. — The climax of man's iniquity and God's love. Jesus took the place of every sinner. He died an innocent victim. His blood atoned for the sins of the world. His blood is the only thing by which cleansing from sin may be obtained. The cross, the emblem of shame, through His death, has become the sign of His glory and the one thing that points men to eternal joy.

MARRIAGES

Stauffer-Steiner. — On June 3, at the home of the bride in Berne, Ind., by Rev. P. R. Schroeder, Amos Stauffer and Elda Steiner.

Faulkner-Habegger. — On June 3, south of Berne, Ind., at the home of the bride, by Rev. P. R. Schroeder, Joseph P. Faulkner of Woodburn and Hermina Habegger.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS FOR MAY

General Fund.

Harold church, Bessie, Okla., P. A. Quiring, $39.85; S. S., Menn. church, Upland, Calif., A. Schmidt, $16; Bethany church, Quakertown, Pa., Wm. G. Moyer, $25.10; Neuhoffnungstal church, Ringwood, Okla., B. B. Becker, $14; P. Holstein, Rhein, Sask., J. F. Lehmann, $4.10; mission friend, ditto, $5; Hydro, Mont., H. W. Fransen, $5; Christian church, Moundridge, Kans., A. H. Kaufman, $14.30; West Zion church, ditto, P. C. Schowalter, $50; Menn. church, Burrton, Kans., J. A. Richert, $2.30; mission friend, Plymouth, Neb., $40; First church, Reedley, Calif., H. J. Krehbiel, $35.30; Menn. church, Beatrice, Neb., J. H. Penner, $138.75; B. F. Welty, Tacoma, Wash., $50; S. S., Menn. church, Beatrice, Neb., J. H. Peuner, $221.69; Menn. church, Springfield, Pa., J. Landes, $15; D. W. Friesen, Altona, Man., $1; Schoental church, Kismet, Kans., F. T. Wedel, $28; Bethesda church, Henderson, Neb., D. A. Janzen, $306.70; Menn. church, Canton, Kans., J. T. Wedel, $39.17; Hoffnungsau church, Buhler, Kans., J. C. Dyck, $41.69; E. M. Harder, Newton, Kans., $15; Y. P. convention, Newton, Kans., J. F. Balzer, $8.55; S. S., Brudertal church, Hillsboro, Kans., P. F. Suderman, $45.13; Salem church, Freeman, S. Dak., C. B. Lehman, $100; Neuhoffnungstal church, Meno, Okla., B. B. Becker, $75.46; Andr. Wiebe, Beatrice, J. H. Penner, $50; Brudertal church, Hillsboro, Kans., H. Riesen, $104.25; West Swamp church, Quakertown, Pa., A. Bleam, $42.15; D. W. Friesen, Altona, Man., $1; Mechanics Grove Menn. church, Quarryville, Pa., A. J. Eckman, $6.82; Zion church, Donnellson, Iowa, D. F. Koller, $25; S. S. Johannestal church, Hillsboro, Kans., J. A. Bartel, $81.61; Berne, Ind., church, $34.24, birthday gift, 15c, Lydia Baumgartner, $25, mission friend, $17, Alfred Sprunger, $40, all by S. F. Sprunger; Bruedergemeinde, Mt. Lake, Minnesota, P. W. Penner, $13.87; mission friend, P. W. Penner, $1.13; Menn. church, Halstead, Kans., F. W. Schowalter, $57.92.

Special Gifts.

Y. P. society, First church, Phila., Pa., N. B. Grubb for M. Nandy, Korba, $50; Clara Geiger, Bluffton, O., W. S. Gottshall for helper in India, $20; Y. P. society, Pulaski, Iowa, J. A. Baughman, for School for boy in China, $25; B. F. Welty, Tacoma, Wash., for Champa mission, $50; D. W. Friesen, Altona, Man., for Paharia and his house in India, $10; Y. P. society, Soudertown, Pa., Wm. Bergstrasser for C. Micol, $12; mission society, West Zion church, Moundridge, Kans., Ena May Roth for Joseph's children, $50; S. S. class, Berne Ind., D. C. Sprunger, for Minie, Janjgir, $25; Mission friend, P. W. Penner, boys' orphanage in India, $25; J. von Steen, P. W. Penner, for mission auto, $25.

Fund for Lepers.

Mrs. John Buhr, Edenburg, Man., Benj. Ewert, $5.

Thankfully received,

Gustav Harder, Treasurer,
Whitewater, Kans.

J. G. Regier, Ass. Treasurer,
Newton, Kans.

NEWS OF THE WEEK

AMERICAN COMMISSION IS REPORTED SAFE IN RUSSIA

Washington, June 3. — Safe arrival at a Russian port of the American commission to Russia, headed by Elihu Root, ambassador extraordinary, was announced today, in a dispatch to the navel department.

The commission left Washington about May 15, charged with greetings to the new democratic government of Russia and authorized to pledge unstinted aid from the United States not only in the prosecution of the war against the common enemy but in the rehabilitation of the democratized country. It was headed by a special mission of railroad experts whose arrival already has been announced.

After a final conference between President Wilson and Mr. Root the commissioners traveled overland to the Pacific coast and there boarded a fast naval vessel for the voyage to the orient. Under the voluntary censorship at the request of the government nearly all American newspapers refrained from publishing anything about their departure or the points through which they passed along the way. While no German submarines are known to be operating in the Pacific, it was deemed wise to print no details of the trip until the party were safely landed. The reception of the party at Petrograd is awaited anxiously, because it is confidently believed that the assurances it brings from the American government and the people and the counsel of its members will do much toward steadying and strengthening the hand of the provisional government.

With Mr. Root are John R. Mott, Cyrus McCormick, Samuel Kerton, James Duncan and Charles Edward Russell, envoys extraordinary; Maj. Gen. Hugh L. Scott, chief of staff of the army, military representative of the president; Rear Admiral James H. Glennon, naval representative of the president; Col. R. E. L. Michie, aide to the chief of staff; Col. William V. Judson, military attache to the diplomatic mission; Lieut.-Col. T. Bentley Mott, military aide to the ambassador extraordinary; Surgeon Holton C. Curt, U. S. N.; Lieut. Alva D. Barnhard, U. S. N., aide to Admiral Glennon; James McKenna, chief clerk and disbursing officer of the mission; Claude S. Stillwell, James F. O'Rourke, Jay Keegan, Duane E. Washburn, Walter W. King and Geo. D. Gregory, clerks; Sergeant Paul Z. Randolph, orderly, and George E. Long, messenger.

MAY RECRUIT FOREIGNERS

Washington, June 2.—Regulations, under which foreign legions may be recruited in this country by agents of the allies, were announced today by Secretary Baker to make effective the new law authorizing alien enlistments. Great Britain is the first country to apply for permission to conduct a recruiting campaign in the United States under the regulations.

Officials of several other countries have discussed the plan informally with the War department officials and may start systematic recruiting of their nationals here within a few weeks.

UNEARTH ANTI-DRAFTING PLOT

Columbus, Ohio, May 31. — A gigantic propaganda plot, with national headquarters in this city, organized to induce young men of military age all over the United States to refrain from registering for conscription next Tuesday, has been uncovered by state and government secret service agents, according to an announcement made this afternoon by Governor James M. Cox.

Details of the plot, which was said to have extended into many states, became known when United States marshals raided a print shop and office at 111½ South High street, where practically all of the propaganda literature was printed and distributed. It was said that the plot appeared to be well financed and well organized.

Three men already are under arrest in this city in connection with the plot and it was said that further arrests would be made here and in other cities of Ohio and the Middle West. It was said that the men already under arrest here would be arraigned on charges of treason.

OKLAHOMA AND KANSAS ASK FOR 20,000 HARVEST HANDS

A call for 20,000 men to aid in harvesting the grain crops of Oklahoma and Kansas was issued yesterday by P. L. Prentis, in charge of the local United States immigration service and employment bureau at 845 South Wabash Ave., Chicago, Ill.

Of this number 5,000 are needed in Oklahoma, where the harvest season in the north central part of the state begins about June 8. The remaining 15,000 men are needed in Kansas to aid in gathering the wheat crop. The harvest is expected to begin about June 15 to 20.

In Oklahoma wages will be not less than $2 a day and up, with board and lodging, according to the experience and class of service, while in Kansas wages will range from $2 to $6 a day, with board and lodging, to be determined by the experience of the men and the class of service required.

WHEAT DROPS UNDER $2

Chicago, May 31. — July wheat today went under $2 a bushel and touched $1.94, which is 89 cents lower than the price which immediately preceded restrictive regulations by the Board of Trade here two weeks ago. Flour prices have, to a large extent, followed the lead of wheat. No agitation has developed among the bakers to reduce bread prices, however. At the top of the market the 6c loaf was advanced to 10 cents and the 15-cent loaf made its appearance. This was attributed largely to the advance of wheat and flour.

Good crop reports from Texas and Oklahoma were influential in the decline in wheat.

July wheat closed at $1.94 bid.

LINE HOLDS IN HEAVY ATTACKS

Rome, May 31. — Italian troops in Albania have accupied the villages of Cerevoda, Velisest, Osoja and Cafa, the war office announced today.

These towns are in the central part of southern Albania. This extension of the Macedonian front westward to Avlona, on the Adriatic, has been long held by Italian forces. Their advance is reclaiming more of Albania from Austrian influence.

Desperate attempts by the Germans to push back the French from the vantage ground won in the recent attacks by General Petain's forces in the Champagne region have been renewed.

As a whole the French line remained intact under the successive severe blows dealt it early Thursday in a sustained effort of an extremely violent and sanguinary character, gas shells being liberally employed. The front was dented at only one point and this only slightly, the crown prince's troops gaining a footing in some advanced trenches northeast of Mont Haut.

At the Teton, the Casque, at positions northwest of Aubcrive and at Mt. Blond, on the front against which the attacks were made, the net German gain was nil, the valuable ground which the French need for the pushing of a further offensive, particularly for observation purposes, being retained intact.

Along the British line in France the comparative quiet continues, broken into only by trench raids. Increasing artillery activity from the Arras battle front, however, was reported today again in somewhat lively fashion near Bullecourt and further north along the Scarpe, east of Arras.

The Russians and Austrians in the eastern theater are fighting in more lively fashion than has been the case for months. This is particularly true in East Galicia, where several days ago the Russians began an offensive. As yet the Petrograd war office has made no comment on the situation as it now exists in this region, nor has the Austrian official communication given any idea as to the extent of results or an intimation of the exact zone where the fighting is going on.

The anticipated beginning of hostilities by the Russians and Roumanians in Roumania has not materialized.

HAIG REPORTS PROGRESS SOUTH OF SOUCHEZ RIVER

After a pause of several days, marked only by intensive artillery fire along the Arras front, the British infantry again is hammering at the German lines. The extent of the latest attacks is not yet clearly revealed, but General Haig reports that southward from the Souchez river good progress has been made.

Farther south, on the part of the line held by the French, the Germans are keeping up their considerable efforts to recapture the many important hights recently lost. Five heavy attacks have been made on the French on the California and Vauclere plateaus, but Paris reports that all were driven back with heavy losses to the Germans.

Although Field Marshal von Hindenburg and Emperor William assert that Anglo-French offensive on the western front has failed after seven weeks of effort, a French official statement declares that the Germans lost more than 52,000 prisoners alone during the French and British drives against the German lines.

In the same time the French have advanced along a fifteen-mile front north of the Aisne and seized the hights dominating the valley of the Aislette river, the last natural defense before Laon. In Champagne the French troops in intrepid attacks have gained the hights of Mont Carnillet, the Casque, the Teton and Mont Haut, to the east of Rheims. All the French gains have been held. Repeated attacks by the German crown prince against the captured positions have been made without avail and he has expended thousands of lives in fruitless efforts to regain the lost ground.

CLAIMS GERMANY IS NOT DETAINING U. S. CITIZENS

Berlin, June 3. — The German government's desire to facilitate the departure of Americans wishing to leave Germany was reiterated today by Baron von Dem Bussche-Haddenhausen, under secretary for foreign affairs, in a statement to the Associated Press.

"Rumors that we are intentionally detaining citizens of your country are wholly without foundation," said the baron. "We are aware that such assertions continually are being made apparently with the purpose of influencing the United States government into adopting reprisals. On the other hand, unconfirmed stories reaching us through familiar mischief making sources to the effect that Germans in the United States are being molested, will fail of their object to trap us into taking similar action, which appears the sole purpose of these canards.

"Not only are Americans perfectly free to leave Germany, but they will be accorded the same official accommodations that we extend to subjects of the other countries as well as to our own people.

AUSTRIAN RULER HAS CONFIDENCE

Amsterdam, May 31. — The opening of the reichsrat in the grand hall of ceremonies in the imperial hofburg at Vienna today was solemn and brilliant. Numerous deputies appeared in picturesque national costumes, which, with the gold-braided court and military uniforms, the violet garb of the princes of the church and the field gray of the soldiers, made a multi-colored picture.

The entrance of Emperor Charles was greeted with three "hochs", which were repeated when he took his seat on the golden throne under a red and gold canopy, while the empress and archduchess ranged themselves on the dais beside him.

The emperor read his speech with resonant voice, which he raised at appropriate passages. Rousing cheers greeted the announcement of the emperor that he was firmly determined to exercise his solemn prerogatives always in a truly constitutional sense; also when he referred to the heroic achievements at the front, and again when he emphasized the point of free nationalities enjoying equal rights within the monarchy and standing firmly united. There were cheers too when he spoke of "our faithful German ally". At the close of the speech from the throne, the president of the house of deputies called for cheers, which was responded to in such a fashion as to drown the national anthem that was being played. The emperor was visibly moved and gave repeated thanks for the ovation, which was renewed again and again as he left the hall.

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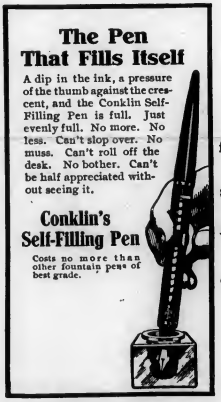

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VOL. XXXII. BERNE, INDIANA, JUNE 14, 1917. No. 24.

ANNOUNCEMENT

A Rally at Los Angeles Mission.

The Lord willing, there will be a Mennonite rally in the Mission chapel at Los Angeles, Sunday, June 24.

After a short session of the Sunday school at the appointed hour in the forenoon, communion services will take place and all those who have a desire to commune together at the Lord's table are heartily invited.

After a lunch provided for all and by all in the mission house, a conference is planned for the purpose of finding ways and means to provide regular services for the Mennonite people in Los Angeles, in the mission chapel. The board realizes that something should be done toward providing a church home for our brethren and sisters of our faith, residing in the great city.

We herewith extend a most cordial invitation to all who are interested and also ask for your hearty and prayerful co-operation. May it please the Lord to prosper His work and advance His kingdom among us.

With greetings,

M. M. Horsch.
E. F. Grubb.

Address of Mission Chapel:
Cor. W. Ave. 19 & Albion Str.

IN MENNONITE CIRCLES

The Middle District conference will hold its session in the Eicher church, Noble, Iowa, Aug. 19-22.

In the Deaconess hospital, Newton, Kans., 565 patients were treated during the year, 282 were operated upon and 64 children were born.

Among the victims of the storm that swept over Kansas last week were Mr. and Mrs. Benjamin Harms of Elbing. The husband, a brother-in-law of Rev. J. B. Epp, Meno, Okla., lost his life, while the wife was seriously injured.

Rev. Gustav Harder of Whitewater, Kans., treasurer of our Foreign Mission board, has improved from his recent illness to the extent of being able to visit Newton. Rev. Abr. Ratzlaff, another of our Kansas ministers, pastor of the Hoffnungsau church, is also reported to have improved.

Various appeals have been made through the churches by the Y. M. C. A. for financial assistance for the work done by the association in creating a decent atmosphere about the various training camps. To this appeal many churches have generously responded. At a recent meeting our Wayland (Iowa) congregation contributed $125 for this purpose.

A the recent Young People's convention at Saucon, Pa., the East Swamp society was awarded the banner for having the largest percentage of its membership present, its record being 72 per cent. At the convention the secretary, Miss Cora Funk, reported a membership of fifteen societies in the union, with 648 senior members. There are three Junior societies. The Allentown Junior society has 30 members, the oldest of which is thirteen, the youngest eight. The Hereford society has 56 members, 14 of which were added the past year. Souderton has 75 members. Most of the societies had a good report to offer, bearing on interest and growth.

The Bethel College Summer school begins its fifth regular session, June 11. The summer term at Bethel college has become a regular feature of this institution's ever widening sphere of work. When the students began to take graduation seriously a demand for summer work was created and a three months' rest considered a waste of time by students who meant business. The rising educational requirements for teachers have increased the demand for summer instruction, and when last year the review, examination-cramming type of county institute was discontinued by the most progressive counties in Kansas, summer educational facilities once more received a very noticeable boost.

For the fifth summer our rising Mennonite college in Newton is offering a regular summer course in college and high school subjects and for the second year this summer, special courses in Elementary School Methods and Model Observation teaching are given. Relatively small groups of the growing teachers and of the inquiring minds of Newton and neighboring towns have come to realize that high-grade instruction can be had right here in Bethel college. The state institutions cannot serve all those who need and desire summer work; they must depend on the colleges to assist them.

NOTES AND COMMENTS

Notice has been sent out postponing the National Christian Endeavor convention called for New York City, July 4-9. The war is the reason given. Instead of the convention there is to be a conference of officers held at Winona Lake, Ind., July 3-6.

The assertion is made, and some best qualified to judge think it a conservative one, that there are 4300 Mormon missionaries in various parts of America. The Mormon church does not give out statistics along this line, but the returned missionaries are said to be coming into Utah at the rate of thirty a week.

We must look higher, says Larimore Denise of the National Reform association. The moral road to peace is the only way, for either man or nation. As intelligent moral organisms it is essential for both to get right with God. It is not sufficient for citizens individually to do so. The nation as a moral being, whether it be Germany, or England, or the United States, must get right with God. Only by dependence upon the King of kings on the part of nations; only by national appeal to Him, only by national obedience to His law; only by the removal of public evils, such as the saloon, the brothel, Sabbath desecration, and ungodly divorce; only by casting aside the garment of national pride and self-righteousness; only by the exaltation to official place of men of Christian character; only by legislation that respects the spirit of Sinai; only by a proper acknowledgment of Christ, the Governor among the nations; only by devout prayer, can this nation, and all other nations, come to occupy that harmonious relation to God which will insure national security, cessation of war, and permanent national prosperity.

Married to Trees in India. — "Under the very shadow of the telegraph pole, we find the tree worshippers of India. Many kinds of trees are worshipped in India for many kinds of reasons. Some are supposed to be the abode of demons who must be propitiated. The sacred Bo tree under which Buddha received enlightenment is worshipped by pilgrims who come in thousands. In some small villages where there are more women than men, it often happens that there are no men of equal caste to the girl whose time has come to marry. Since the tree represents a deity which can assume any rank or caste, the parents of a marriageable daughter who has become a burden to the family, take her to the village tree-god and marry her to him. She is bound to the tree, and is left either to the mercy of the prowling wild beasts, or to be rescued by the first male of a lower caste who is in search of a helpmeet." Christianity proclaims the liberty of womanhood and childhood and appoints places for them which are in keeping with the purposes of God and in harmony with their possibilities and aspirations. — (Sel.)

Miss Florence Simms brought back a story from the Southland, from a state where there is no need to change the laws about "females and minors" for the laws are not yet made. Three mothers carry their babies with them to work, in order to keep them warm. There, when the little ones are grown a little they stand up close to the looms and guide the threads until the little eyes become hopelessly crossed.

But let no one mistake and pity them! The older they grow, the prouder they are that they are cross-eyed. Their loyalty to the

peculiar ideals of their kind covers the defect, makes them "proud to be cross-eyed".

How funny! we say—yet some of us, too, keep so close to our jobs, so wrapped up in our trials and sorrows, that our eyes get crossed. Is it not so?

And then, we expect people to see things from our angle of vision. Proud of our defect, boasting our ignorance, flaunting our dependance, enjoying our poor health, our suffering, our crotchets, we are blind to life's real beauty and joy. Our eyes fail to focus and we cannot see the beauty of the world about us nor the good in our fellow men. "Proud to be cross-eyed" we see but prison walls, while just beyond our ken are the boundless limits of God's love.

SCRIPTURAL FOUNDATION FOR THE DOCTRINE OF NON-RESISTANCE

Christ expects His followers to put into practice all His doctrines, not only those which can be followed easily, but also those that are trying and difficult, such as the doctrine of non-resistance.

The doctrine of non-resistance is the full acceptance of the teachings of Christ and His apostles on the proper attitude and conduct of a Christian toward his enemies.

Christ's teachings prohibit retaliation hatred, envy, bitterness, malice, evil designs, revenge, strife and physical violence.

Christ's teachings enjoin love, good will, kindness, and helpfulness to enemies as well as to friends.

In the prosecution of war every one of these doctrines of Christ is violated.

In view of these truths a sincere and faithful follower of Christ cannot consistantly participate in war in any form.

SCRIPTURE PASSAGES

A. What Christ Teaches.

Matt. 5:38, Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth, but I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

Matt. 5:43, 44. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.

Matt. 5:9. Blessed are the peacemakers: for they shall be called the children of God.

Matt. 26:52. Put up thy sword into his place; for all they that take the sword shall perish with the sword.

Luke 9:55, 56. (When James and John proposed that fire from heaven come down and consume the Samaritans Jesus answered:) "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them."

Luke 22:49. When they which were about Him saw what would follow, they said unto Him: Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And He touched his ear and healed him.

Luke 23:34. (As they were nailing Jesus to the cross He said:) "Father, forgive them, for they know not what they do."

B. What the Apostles Teach.

Rom. 12:17-21. Recompense to no man evil for evil ..... If it be possible, as much as lieth in you, live peaceably with all men. .... Avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him to drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

II Cor. 10:3, 4. For though we walk in the flesh, we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.

Gal. 5:22. The fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness faith, meekness, temperance; against such there is no law.

James 4:1. From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?

I John 3:15. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.

I Peter 3:8, 9. Love as brethren ..... not rendering evil for evil, or railing for railing: but contrariwise blessing.

I Peter 2:21-23. Christ ..... leaving us an example, ... who, when He was reviled, reviled not again; when He suffered, He threatened not .....

Christ and His kingdom on earth have no part in the bloody struggles of temporal warfare, except that of pity.

Mennonite General Conference Rule on Non-Resistance.

Constitutional Provision.

Sec. II. "With respect to matters of faith it is required of congregations uniting with conference that they adhere to the doctrine of ..... biblical non-resistance."

H. P. Krehbiel.

GOLDEN SILENCE

By Rev. O. G. Romig.

Solomon, the wise man, tells us that "to everything there is a season", and also that "there is a time to keep silence". The scope of those words shows that we live in a world of changes, and that every change concerning us, and the time and the season for it, is fixed and determined by a supreme power. We must take things as they come, as it is not in our power to change what is appointed for us.

It is a grand accomplishment to talk well and with oratorical powers to thrill and stir up audiences, even nations; but it is sometimes grander to keep perfectly silent. At times we may have zeal enough to talk, but not grace enough to keep quiet. There are times when "speech is silver," but many times when "silence is golden". Christ "spake as never man spake". His enemies wondered at his speech as they never did at what others said. To her very center the world today feels the influence of his marvelous utterances. But there were times in Christ's life when He was expected to speak, but He kept silent, and His silence is gospel, and by some one has been called the "gospel of silence". We will mention several instances when it is proper to be silent.

We should be silent when we are in the sanctuary. By that assertion is not meant that if the Spirit moves you to say "Amen" to the truth, or to sing or pray, that you should be silent. But when you are in the house of God for worship, you should not talk about the fashions of your neighbors. There are many things about which it is proper to speak at other times, but not in a religious service. How often when the servant of God is preaching the Word, or some one is leading in prayer or song, others are engaged in foolish conversation! In all our religious services there should be a true devotion, a disposition and state of heart in which all vain and foolish things are excluded, and the heart and mind alone are uninterruptedly engaged with the things of God. Such devotion lifts the heart to God and allows improper conversation or behavior.

We should be silent when there is trouble in the church. When members of the flock have any dispute with each other, the others should keep perfectly quiet about the matter, and especially should not tell it to any "outsiders". Talking about it may make matters worse, while silence may soon cause it to disappear. You don't tell all your family difficulties to your neighbors, if you have much sense. Don't do it in your church matters, which are a part of the family of God. Silence invariably does more good. Paul, in his letter to the Galatians, gives us good advice. James says: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

We should be silent when a conversation is about to turn into a "word-fight". Very often peace and quiet can only be had in this world by sacrificing our right, as well as our wishes. The Christian should not desire to have "the last word"; in fact, should not even speak the first word that will cause mischief. He should not be anxious to give the other person "a piece of his mind", as he has none to spare. Some one has well said, "When you give anybody a piece of your mind, your peace of mind goes with it." Silence in such cases will prevent trouble and give you and others peace.

We should always be silent when by speaking we "cast pearls before swine". When we are positive that we cannot make an impression on our hearers, then we should keep perfectly quiet. If, while we are engaged in a conversation, we are being mocked, then we should be silent at once. Perhaps some "more convenient season" we can make an impression.

We should be silent whenever we are tempted to mind other people's business. We should always remember that we will find enough to do by "sweeping before our own door". We should always endeavor to mind our own affairs, and that of others only when they engage us. The Savior's admonition in regard to the mote and beam in the eye should be remembered continually.

We should be silent when our "feelings are hurt", at least until we have "cooled off". If we wait until that time, we will at least talk sensibly, if at all. It is said that a certain man in his excitement wrote a threatening letter and mailed it. Afterwards he regretted very much that he sent it away. Lateron he wrote another letter of a similar character, also while in a fit of excitement, but kept it in his pocket until he

could look it over with coolness and composure. He never sent it.

We should be silent of the bad deeds of those that are dead. As Christians we can have no pleasure in talking about the wicked deeds of those that are no more. It may be proper at times to mention the wicked deeds of some living rascals to warn others, so that they may not be cheated. Well does the poet exclaim:

"Speak of me kindly, when life's dreams are o'er;
Speak of me gently when I am no more."

We should be silent when we are falsely accused or slandered. Perhaps it will take more grace to keep quiet when lies are being told about us than it requires to sing and pray. We should always remember that "His grace is sufficient". If some people would endeavor to defend themselves every time they are being slandered, they could hardly find time to do anything else. If our reputation in the community is good, sensible people will not believe all the slanderer says about us. Christ tells us in the Sermon on the Mount that then we are "to rejoice and be exceeding glad". He gave us a beautiful example in silence. During His trial they brought false witnesses and accused Him of many things, but He "held His peace". Conflicting testimoney generally brands some, it not all, the witnesses as liars.

We should be silent when we are tempted to gossip. We should never say ugly things about our neighbors. It is a sin, and will do us no earthly good. It will make us unkind and create within us a desire to speak of the faults of others. Throwing mud is dirty work, and the one who indulges in it often does not defile the one he aims at, but besmears himself.

In fact, there are many seasons in life when it is well for us to maintain perfect silence. Someone has well said: "To know all you tell is better than to tell all you know, and tell all you know is bad enough; but to tell more than you know is worse." We should give our tongues more holidays than our hands or our eyes. The fact that we have two hands, two eyes, two ears, but only one tongue, no doubt signifies that we are to do, see, and hear twice as much as say. We should ever seek the guidance of the Holy Spirit in our conversations, and heed the wise admonition of the poet:

"In the course of human life
Five things observe with care:
To whom you speak, of whom you speak,
How, when and where."
—Religious Telescope.

TEMPERANCE PROGRESS or THE ADVANCE OF THE PROHIBITION TIDAL WAVE

By Jacob R. Fretz.

This progress or advance towards the final goal of national prohibition in this country has been so widespread and has been going on so rapidly that we can but cover much of it in a general way in the time allotted to us.

Happily the American people have awakened. For twenty-five years the universal menace and blight of the legalized liquor traffic has been dawning upon them and millions of godly men, women and children have struggled and prayed that the great evil might be eradicated. We should all feel greatly encouraged and fight on as Christians and fellow church members, fully alive to the great evils of alcoholism, and becoming more aggressive, active and determined in our united efforts to drive this, the greatest curse hanging over our nation, from its borders forever.

The cry of the Christian church which stands united today as never before is, that the saloon must go, it must be forever destroyed.

There was a time when the Christian stood alone in this fight, today the business and professional worlds have taken up the warfare, and the great strides that have been made toward national prohibition have been the result of the power of the spiritual forces being augmented by the great power of the economic forces of the business and professional worlds.

Outside of the noble work accomplished by the spiritual forces the first to recognize the awful destruction wrought by liquor was the medical world, who, through the power of science and by its discoveries in medicine and surgery, is teaching the nation to recognize its worst foe.

This teaching or instruction is carried on through the professor in the clinic, through the public press, and through the text books in our public schools.

The good seed sown by the country-wide educational campaign, conducted through these channels and through the church for some years back is bringing forth abundant fruit in the business world.

This is the day of efficiency. Business concerns both great and small all over the country are very careful that none but sober men are employed. They have learned through special tests made and by experience that the drinker is not an efficient workman and in order to compete successfully with the business world, they must insist that their employes be total abstainers. This is especially true of our large railroads where each employe must have his faculties in the prime of condition while on duty so as to safeguard the traveling public.

This agitation against the liquor business carried on for the last twenty-five years through the agencies of the spiritual, medical, educational and business world has been bearing fruit rapidly for the past ten years in the political world. The greatest and most important progress yet made in this country against the saloon has been wrought through the agency of the political world which must be the means which we as a self-governing nation can hope to eventually banish this great evil.

There was a time when the office-holder or politician either was elected and controlled by the liquor traffic or was too timid to take a firm stand on this question. But we are indeed happy to report that a great change has taken place, a moral and economic revolution has swept over this country, the liquor forces are on the defensive and have been badly defeated and driven out of nine-tenths of our territory, taking in all dry counties in local option states, by an aroused public whose sentiments have been reflected in the laws enacted by the legislatures and congress.

The rugged and wide-awake people of the West and South have condemned the liquor traffic simply because they find it costs too much in individual and social efficiency. They first had their legislatures pass state prohibition laws, then, after a long and hard fight were instrumental in getting congress to pass the famous Webb-Kenyon bill, which prohibits the shipments of liquor into dry states. This bill won overwhelmingly for it was passed the second time by more than two-thirds majority over the veto of a privilege-serving president. The liquor interests fought hard in order to have this law declared unconstitutional for it would cut off a great portion of their business which had been carried on by means of express shipments of liquor into dry states. Another epoch-making victory was therefore won for the temperance cause when the United States supreme court recently declared the Webb-Kenyon act to be constitutional.

The West and South are far in advance of our own conservative, boss-ridden and liquor-controlled section of the country. For the past ten years the West and South have been going dry so rapidly that today we are happy to state that twenty-six states are already dry, and all but three states have local option laws in force.

Thus we see that about 90 per cent. of our country is dry. The only states not having any local option laws are Pennsylvania, New Jersey and Nevada. Out of a total of 2543 counties in the United States liquor may be sold in only 213 of them.

Besides all the states already dry there are prohibition elections to be held in Ohio and New Mexico next November and in Minnesota, Wyoming, Nevada and Florida in 1918.

The states that have passed prohibition laws since January 1, 1917, are Indiana, Utah and New Hampshire. Not to be denied the right of raising their children in a saloonless community the voters of 11 counties of our own state have placed judges on the bench who have, through the power vested in them by the Books High License law, made those counties dry by refusing to issue licenses to saloons.

In 1905 14½ million dollars were spent in new breweries while only 4 million in new churches, but in 1915 only a half million was spent in new breweries while 16½ million dollars were spent in new churches. Thus you will see that as the saloons move out the churches move in.

Before its adjournment on Mar. 4 last, the 64th congress enacted prohibition laws for Porto Rico, Alaska, and by a 2 to 1 vote in both branches, made the District of Columbia dry, thus cleansing our national capital from all its rum holes. More than that, it passed anti-liquor advertising and so-called bone-dry acts, and additional prohibition legislation for the Indians.

An organization that is playing a very active and influential part in this warfare is the Anti-Saloon league, organized in 1893. This league is the fighting instrument of the federated churches of America in their war to destroy the liquor traffic. It is thoroughly organized in all the states and employs more than a thousand trained workers. It reaches millions of people annually. It advocates county option and statewide prohibition as steps toward the goal of national constitutional prohibition. An idea of its activity, and how the liquor traffic is fighting this organization may be gained from the two following extracts taken from liquor dealers' journals:

"The liquor dealers are being hounded in every precinct, muni-

(Continued on page 4)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

EDITORIAL

Said the minister of agriculture of one of the nations in the war, "For the small bread rations only the Almighty is responsible. He did not send us a sufficient harvest." This is a conspicuous case, but by no means an isolated one in which men put the blame for their own shortcomings up to the Almighty. Forty years of getting ready to embroil the world in the worst conflict it has ever known might be expected, would create a shortness of bread somewhere and the Almighty had less to do with the bringing of it on than those who shame the Prince of Peace by glorifying that instrument which Christ had in mind when He cautioned men that those who take the sword perish by the sword.

The liquor men argue that when we abolish the sale of liquor we owe it to them to make compensation for their loss. While this has the tone of a concession, it is mild when compared with former claims that abolition of liquor was a crime against liberty and a death-blow to industry, it is just about as absurd as the rest. We have found out that liberty is rather better provided for where there is no strong drink and business does not go to smash with prohibition and we certainly can not be argued into buying out the devil, especially when we are on a fair way toward driving him out. For what should compensation be given? For lower real estate values that the presence of a saloon forces on the community into which it goes? For the ruined homes? the blasted lives? the hungry children and the rugged wives? the filled jails and asylums? Surely there should be compensation for these and yet, for some reason or other the public says little to liquor men about it. The public is only too glad to forego these rights in order to be rid of the booze seller. We warn him, however, that he had better go a little light on the compensation end of his argument. It might give the public a "cue" and instead being a collector he may find that he has bills to meet to which he never before gave a thought.

At this writing, while we are seated in the seclusion of our study we can look out upon the trains as they pass to and fro over the greatest railroad line in the country. Ordinarily the loads of human freight come and go and we scarcely notice them, though they may be bearing the greatest of the land to their destination. Today, however, there is "something doing"—special train after special train has gone by always in one direction, each of them is loaded with brown-clad young men in the prime of their manhood. We enquire of the neighbors for the meaning of all this. That we all know what it means is of course apparent. This is war and the young men, thousands of them are being carried to the scenes of their activity. We speculate in the light of rumors that have been going the rounds, that they may soon be taking their places with those who already know the hell there is in war. They are a light-hearted crowd. One waves a handkerchief wildly out of the window and seems to be attracting our attention. Can he be the young neighbor and friend who only last night called to say good-by and hear our wishes for his safe return? Who of all of them has bid his dear ones farewell for the last time? In all probabilities many of them have done so. Let it be hoped that all this terrible struggle will soon be over and our boys and the boys of other nations will be back to their accustomed vocations. Yes, we all hope that, but we feel that it is a hope against hope. Though the war has cost its millions, nothing conclusive has yet come of it and probably it will be many months before we can see a decisive thing happen. In the meanwhile it is not impossible—it is certainly possible, that many trains will be going in the other direction bringing home the mutilated bodies of living and dead who with their blood proved their devotion to the land of their birth. The time is now here when we all must look upon war as a serious reality. Not only are there places vacant here and there that should be occupied by the strong and efficient who only a few weeks ago were there, but those vacant places are bound to become more numerous and many of them will be filled by others, if they are to be filled at all. We must get ready for that which always happens in war. There will be sick and wounded to care for, the families of many of those at the front will need attention; there are tremendous sacrifices to be made in money and effort. We are not yet prepared to accept war as anything but an unnecessary evil, an unbecoming thing for the Christian world to enter into, but the evil is upon us. For our fellow men's sake, for our country's sake and for the sake of the cause of our Christ, we dare not sit back while others suffer. As we have often had occasion to observe, if we sincerely believe in our doctrine of non-resistance it becomes us to be active in our country's service along the other lines of patriotic service that do not call for the bearing of arms.

During the past few months, when the attitude of our church toward war and military training was brought to notice more distinctly than at any time during the past two generations it has been significant to observe how naturally those who were the spokesmen of the church in these matters, in their printed notices, quoted the old formal statements of belief as our church held them and which we are accustomed to call confessions. Naturally the Dort Confession of 1632 was the most conspicuous of these because it has been generally received by Mennonites everywhere and was the work of a representative gathering of Mennonites rather than an expression of some individual's opinion. This was the confession which was first printed in English in Holland and later, in 1727, when the Mennonites of Germantown wanted to give to their English fellow citizens of this new country an intelligent understanding of their faith, they had the colonial printer Bradford strike off several hundred copies of it for them. Of this early American edition there remain but two copies, neither of which are in Mennonite hands. Some months ago a bishop of one of the larger denominations, in speaking for peace, expressed his amazement that during all the centuries of Christianity in none of the formal creeds did there appear a single utterance against the unrighteousness of war or for the righteousness of peace. We sent the bishop a copy of the article in the Dort confession with a short account of how the confession came into existence and he very graciously sent a reply expressing his satisfaction in knowing that the Mennonites were so far in advance of the rest of the Christian world and at so early a date.

The Ris confession, to which the General conference gave its endorsement at its Berne (Ind.) session, likewise an ancient document, is also as strongly committed to peace. The long confession, appearing in the Martyrs' Mirror, which the author of that celebrated volume gives a date several decades earlier than that of Dort, is likewise a strong peace document. In this time when our students in various institutions of theological training are giving considerable attention to the historic confessions of faith of other denominations a revival of the study of our own confessions would be beneficial and in order.

TEMPERANCE PROGRESS

(Continued from page 3)

cipality, county and state as well as the national capital by an organization known as the Anti-Saloon league; as relentless as fate, an organization possessing force, great numerical strength, unbounded enthusiasm and unlimited resources in money and in persistent workers." (Bonfort's Wine and Spirit Circular.)

"We have nothing to fear from a church as long as it continues to deal fairly with us and keeps the Anti-Saloon league out. Every licensed dealer ought to remember that every preacher who shuts his pulpit against the reformers is only doing justly by one of the country's greatest industries, whether he does it with a noble purpose or not." (The National Liquor Dealers' Journal.)

We, as Mennonite churches, should all stand back of an organization like this, helping it financially and not keeping the Anti-Saloon league out of our pulpits.

I have here a poem which illustrates the way in which too many of our professing Christians here in Pennsylvania, I am afraid, are serving the liquor interests:

Why the Reform Party Lost Out.

Along in November, when chill was the weather,
Two ballots were cast in a box together;
They nestled up close like brother and brother,
You could not tell one of the votes from the other.

CHORUS:

They were both Rum votes,
And sanctioned the license again;
The one was cast by a jolly old brewer,
And one by a Sunday school man.

The Sunday school man—no man could be truer,
Kept busy all summer denouncing the brewer;
But his fervor cooled off with the change of the weather,
And late in the autumn they voted together.

The Sunday school man had always been noted
For fighting saloons except when he voted;

He piled up his prayers with a holy perfection,
But knocked them all down on the day of election.

The foxy old brewer was cheerful and mellow,
Said he: "I admire that Sunday school fellow;
He's true to his church, to his party he's truer,
He talks for the Lord, but he votes for the brewer."

If the professed Christian really desires that for which he prays, he will see to it that he is properly enrolled and then at the polls in the coming primaries and election cast his ballot in keeping with his prayer.

Matthew Stanley Quay, the shrewd Pennsylvania "gang" politician of a generation ago, said: "If the good people of Pennsylvania would all stand together they could have anything they want." What a wonderful, yet nevertheless true, statement to be made by this, the shrewdest of all politicians who held his power because the good people of this state were divided. Is it any wonder then that our temperance progress in this state has been so slow?

Many of our leading national magazines, weeklies and newspapers have excluded liquor advertisements. Some did it willingly, others unwillingly, but of necessity because out of the 26 dry states 24 have passed laws excluding all manner of liquor advertisements.

Banquets, where the innocent youth would perhaps get his first craving for drink, have in the past few years banished liquor. We know of instances of this kind in Philadelphia.

Another great factor in the cause of temperance are the numerous evangelists and their parties who are touring the country and hitting rum hard and who are laboring diligently not only to put the fallen drunkard back on his feet, but to keep the manhood of our country on the water wagon. Indeed, the water wagon is becoming quite a popular vehicle to ride upon.

So great has been the progress against the saloon that in a few years 25,000 saloons have been voted out of existence. Even old Kentucky, at one time famous for her whiskey, has fallen into line and made 106 out of the 120 counties dry.

Evangelist Weigle says, "We are going to fight the liquor traffic until it is no more. We will kill it as a wild beast, then skin it, tan it, stuff it and put it in the National Museum as a relic of the dark ages when it was allowed to ravish the country.

The better class of magazines, trade papers and labor journals all agree that prohibition is the great issue of the day. The editor of the Popular Magazine says, "There is every indication that the entire United States will be dry territory within five years at the most, with liquor as tabooed nationally as cocaine. Individual differences will not matter, the flood tide of prohibition has swept too far to be checked."

A labor journal, named "The Worker", asks, "Shall the Saloon controll the labor movement?"—"Aren't you tired of having liquor men make a 'goat' of the labor movement?" It further states, "The interests of the saloon are always opposed to the interests of the workingman."

The editor of the Modern Merchant & Grocery World says, "Every time I hear that a new community has gone dry, I make it a point to congratulate its retail merchants on the improved business they are going to have. Why isn't every grocer a prohibitionist? Many are absolutely opposed to it. Some because they have saloons among their customers, some because they use liquor themselves, a very few, perhaps because they sincerely oppose prohibition as a matter of principle. If they only knew it, their real selfish interest, leaving principle out of it for a moment, lies in the direction of prohibition. My observation tells me that there has never been a grocer whom prohibition hurt, nor one that it did not very considerably help."

This editor is certainly an ardent prohibitionist, for under another large heading, entitled "IF YOU MUST DRINK", he prints the following:

"To the married man who cannot get along without his drinks, the following is suggested as a method by which his family in a measure can be relieved from the distress resulting from his habit.

"1. Start a saloon in your own home.

"2. Be the only customer. You will have no license to pay. Give your wife $2.00 to buy a gallon of whiskey and remember there are 96 drinks in one gallon.

"3. Buy your drinks from no one but your wife and by the time the first gallon is gone, she will have $7.60 to put in bank and $2 with which to purchase another gallon.

"4. Should you live ten years and continue to buy booze from her and then die with snakes in your boots, she will have money enough to bury you decently, educate your children, buy a house and a lot, marry a decent man and quit thinking about you."

Hear some of the good that prohibition has done for the West:

Henry Rising, editor of the Spokane Chronicle says: "The Chronicle did not fight for prohibition in 1914. It is ready at ten seconds' notice today to fight its best against any serious effort to repeal or cripple the prohibition law." Major C. B. Blethen, editor of the Seattle Times, said: "My paper fought its hardest against prohibition. We fought it on economic grounds alone. We believed that in a great seaport city with a population of upwards 350,000, prohibition would be destructive. Well, we've had it six months. None of the dire things prophesied have occurred. On the contrary, Seattle has prospered wonderfully. We already know that it is a great benefit morally and from an economic standpoint."

The Denver Post was the most persistent in its declaration that prohibition would ruin Colorado. After six months the editor, H. H. Tammen, says: "The terrible things that I predicted did not come to pass. It is doing wonders out here." The Mining Review and Oil Journal, June 1, 1916, says: "Prohibition is proving a blessing in disguise in the mining camps of Idaho, Arizona, Colorado, Oregon and Washington."

This, social workers of the East, is the way that prohibition looks to the West and to much of the South. Hence we got twenty new dry states in less than ten years.

What temperance does for Russia: As a result of over two years' temperance, violent crime has practically disappeared from whole country-sides. The spirit of peace has come into the industrial or mining village on the Sunday and Saints' day, where formerly there were often scenes of outrageous hooliganism on the part of whole populations. Money has increased in the pockets of the poor. There is a higher standard of living. Infant mortality is on the decrease. In fact, it has made the Russian people an entirely new nation.

Just a few days ago congress passed a law prohibiting the sale or gift of strong drink to all soldiers, sailors and marines, which was a grand step to take, for if our national life is at stake, our soldiers and sailors are the prop upon which such life rests, and every drunken or drinking member of our armed forces weakens to that extent our national prop.

Another great and effective war measure would be to eliminate during the war at least all intoxicating liquors. The following war-time appeal to the people of this country was adopted by the National Legislative conference, composed of representatives of twenty national church, temperance and prohibition organizations:

"In harmony with the president's proclamation urging the conservation and increase of resources, the united temperance forces of the country present the following facts for patriotic consideration:

"In the manufacture of intoxicating drinks nearly 6,000,000 pounds of food material, enough to feed 7,500,000 men, are wasted every year.

"Intoxicants increase idleness and decrease working ability needed by the farm, the shop, and all other productive agencies when every man's best service is in demand.

"The use of intoxicants wastes financial resources needed to meet the extra demands of individual and national expenditure.

"The manufacture and distribution of intoxicants taxes transportation facilities required for military and commercial purposes to serve the people's needs.

"The experience of the nations at war shows that intoxicants are detrimental to military strength. They interfere with enlistment and mobilization, reduce endurance, impair marksmanship, increase disease, delay recovery from wounds, add to the number of the totally disabled, cause demoralization in the home and promote public disorder.

"The capital, labor, and materials now employed in the production and sale of alcoholic beverages could be more profitably used in the production of food, munitions, and other commodities needed for national welfare.

"In view of these facts, we call upon the people of the United States to exert every proper influence to secure immediate congressional and executive action establishing national prohibition."

I think that we as a wide-awake Christian organization should pass a resolution endorsing this appeal and urge all of our people to support it heartily, that we may soon be able to realize our fondest hopes in the form of national prohibition.

THE C. E. TOPIC

July 1.

Little Things that Make or Mar.

S. of Sol. 2:15; Prov. 25:11.

We think of things too often according to their size. This is wrong. Bigness is not everything and littleness is not insignificance. Our language is written with a few letters which any child

may learn to know without much effort. Yet, within the compass of the alphabet everything of the world's wisdom and folly, joy and sadness can be included. The largest animals on earth, the whale and elephant are comparatively harmless when let alone; the unseen atoms of life that float about in the air or lie concealed in our food and drink have in them all the possibilities of death to the millions who inhabit the earth. The world is just now coming to a time when it realizes that the minute things require the most serious attention. When the health of the community is at stake the scientist must get after the microbes and destroy them. When the crop that feeds the nation is to be urged on to bigness it is the smallest particles of soil that need looking into. When the infant's growth and development is the concern, the fly, the particles that make up his food, and the fabric of his clothing as well as the hands that handle him, must be given serious attention lest death or disease may be lurking in any one of them. The church is concerned about the salvation of human kind. What is to be the material it has to work upon? The answer is given by our Lord in no uncertain tone. The little ones are to be regarded as His chief concern and with the little ones are classed the insignificant among men such as the poor, the fatherless, the sick and the afflicted whom Jesus speaks of as being His little ones.

In our personal lives it is the small things that need fostering and attention. Little habits become the dangerous monsters, if they are bad ones, that make fiends of us and utterly unfit us for places in the Father's kingdom. Many a man supposes that his occasional use of profane language is a fault that will be looked over. Not so with God. He says: "I will not hold him guiltless that taketh My name in vain." The world is full of people who are given to untruths, the white lie, the lie of convenience, or the lie of flattery, and get into habit thinking that since, in their estimation, no very great outrage has been committed, the lie does not matter very much. The Bible does not give information to warrant that conclusion, indeed we are assured that the liar has no place in the kingdom of God. There are other ways in which faults of speech need watching. The educated person is always careful to be as grammatically correct as possible, feeling that if he is not he is guilty of something unworthy of an educated person. The converted person needs to be a great deal more careful than that for his speech may easily become not only unworthy of him but his positive condemnation. Words are little things, but they may be used in blessing and damning. The unnecessary word is always out of place, but the word that gives unnecessary pain or causes unnecessary bitterness should never be spoken. It costs nothing to be kind, but the one who is always kind in his speech begets for himself blessings worth more than all the wealth of the world. It is with little trouble that we may keep unsaid the words that make innocent ones weep and break the hearts of sad ones. A word may be quickly said but the bad results following it can never be recalled. It may be said thoughtlessly uttered, but the fact that it had a thoughtless origin will no more prevent its damage than will the thoughtlessness of the one who holds a match to a keg of powder prevent its exploding.

Another matter to be conserved is the minute. We seem to have more time on our hands than anything else, but the truth of it is, we have less of time than anything else we need. No one has time enough to learn, or to do all he should for his fellows or for his God. Every life is in the position of having not even another minute in which to live, for we are not sure of the next minute. Yet, how men do waste time! The little minutes spent in nothingness become hours and days and even years. For every idle minute there must sometime be an accounting. We should take every minute as seriously as though it were our last.

Not the most important, but surely a valuable possession, is the penny we own. It has become a proverb that "Cents make dollars"; "Take care of the pennies and the dollars will take care of themselves." To the Christian money is a talent placed in his hand with which he is to do good. Like the business man, the Christian must avoid the waste in money that comes from careless use of it or from not using it at all. The consecrated man or woman will honestly try to keep working all the time for God and the honestly consecrated penny will likewise never be idle.

THE S. S. LESSON

July 1.

Isaiah's Call to Heroic Service.

Isa. 6:1-13.

Golden Text—Isa. 6:8.

We mark events by certain days. The day becomes sacred or celebrated according to the event which is identified with it. Easter, Christmas, the Fourth of July and almost any number of dates call to our mind immediately just what occurred in the past on that peculiar day. In the same way certain years are significant. The lesson begins with a statement of two things that occurred in a certain year, one was a political event in which a nation and its king were concerned; the other was a purely personal event, but upon it much of the future world's spiritual destiny hinged. Isaiah had a vision. He saw the Lord. Naturally we ask, What is a vision? Sometimes it was a dream, but dreams are by no means always a vision. We have more dreams than visions. We can explain the dream by purely physical reasons, but a vision is not to be explained except that it is a very special manifestation from God. There are various ways by which visions may come to us. An intense sense of one's duty brought to our realization in a striking way may be our vision; and a wonderful one it will be at that. An inspiration coming from God moving us is a vision. The inspiration of a call to go to the unsaved heathen or even to one's unsaved neighbor is by no means a vision to be despised. An ideal, held up to us by the Word of God or by our sense of consecration, may be our vision. Who is there in the Lord's work who has not at some time or other been moved to unusual efforts for Christ upon the realization of what an ideal he is in life and character? An intuition, a sense of what we are to do in the kingdom and for the king may be our vision. Everyone has a feeling, though he may not be able to explain it scientifically, of the right thing to do and the right way to go about it. That is his vision. Visions are designed to spur us on to our efforts. God sends them. It is for us to make them come true. The words of a celebrated Italian statesman, that "Americans see visions and dream dreams and then set about making them come true," applies just as aptly to good Christians as it does to good Americans. Visions all may see if they will but exercise their spiritual faculties, are: (1) A vision of God the Creator, displayed in all the works of nature. This vision reveals to us His might, His presence, His care, His goodness and, if we will see it, His love. (2) A vision of God's holiness. No one can realize what the almighty God is unless He has a sense of His holiness and of His hatred of sin. We cannot understand how any one can assent to the existence of God and yet go on sinning as though there were no power who makes right prevail over wrong and who is set against iniquity in every form it manifests itself in both the high and the low places of earth. (3) A vision of God as He reveals Himself in the Word and through His Spirit. We would, after all, know little of our Creator were it not for the fact that in His inspired Word we get an intimate knowledge not only of what He as our Creator and Father is, but also of what we as His children should be. The Spirit is the witness of God. He is more; He is the presence of God Himself waiting for us to receive and obey Him. (4) A vision of love, the kind of love that God would have us know. The glorious visions of the Christ of the prophecies and the gospels find their most vivid expression in the crucified One, the only begotten Son, whom God gave that whosoever believeth on Him should not perish but have eternal life.

Added to the vision of God came a demonstration of God's power, the throne, the temple, the seraphims, the moving of the posts of the door, the voice and the smoke. In that picture there are represented many types of might, both natural and supernatural. We can never have a true conception of God until there comes to us a sense of His might. The God we must know must be all-powerful and have under His sway all earthly and heavenly power. How wonderful, that so mighty a personality should have revealed Himself in His magnificence to a mere man! It is even more wonderful that He should have revealed Himself to many others in all ages and especially that He should reveal Himself to us in our time.

A knowledge of God's holiness and might should bring to us, as it did to Isaiah, a sense of our unworthiness. None of us merit the goodness and love He displays for our special benefit. Man, the bearer of sin, cannot be looked upon with the least degree of favor by his Holy God. The first step toward our being of any use to God is for us to be purified. This we cannot do of ourselves, but God provides a way. We are made clean through the shed blood of Christ upon the altar of the cross. Our purification comes alone from that altar.

It is the purified one that God seeks, for He has a great work to do and He wants to send such who are right with Him into the service. Indeed, God calls to everyone: Who will go? Whom shall I send?

The one who has a proper realization of God, a sense of his own unworthiness and the cleansing God provides will consecrate himself to go and do as God requires. The proof of our being clean and of our having a right attitude toward our God and the visions He sends rests with our being willing to give ourselves unreservedly to Him.

NEWS OF THE WEEK

DRY NATION SEEMS NOW TO BE ASSURED

Washington, D. C., June 11. — Nation-wide prohibition was to the fore again in the senate today. The senate judiciary committee, by a vote of 11 to 3, ordered a favorable report on the Sheppard joint resolution, providing for a constitutional amendment prohibiting the manufacture, sale, importation, or exportation of alcoholic liquors.

The senate committee on agriculture voted to report favorably a bill prohibiting the use of foodstuffs in the manufacture of alcoholic beverages during the war.

When the bill is completed it will provide either for a similar prohibition regarding the manufacture of beer, ale, and wine, or it will leave it to the president to establish such a prohibition when he deems that the needs of the country demand it.

Prohibition seems assured. The senate finance committee already has placed a prohibitive tax upon all grain and other foodstuffs going into the manufacture of distilled spirits, in the war revenue bill.

SAN SALVADOR NEARLY BURIED

Washington, June 10. — Observers at Georgetown university reported today that their seismograph had recorded an earthquake approximately 3,500 miles from here, and therefore, not connected with the Salvadorean quake. Signs of the disturbance which was moderately severe, were first noted at 11:40 o'clock last night. They lasted until nearly 1 o'clock this morning.

San Juan Del Sur, Nicaragua, June 9. — Although the earthquake which shook San Salvador, capital of Salvador, and neighboring towns Thursday caused considerable destruction of property, it is not believed that the loss of life was very great. However, no authentic information of the casualties and damage, caused by the earthquake and the simultaneous eruption of the San Salvador volcano is as yet obtainable.

PRES. WILSON EXPLAINS AMERICA'S AIMS

Washington, D. C., June 10.—President Wilson, in a communication to the new government of Russia, has made plain the war aims of the United States and its position on "no annexations; no indemnities."

"No territory must change hands except for the purpose of securing those who inhabit it a fair chance of life and liberty," says the communication.

"No indemnities must be insisted on except those that constitute payments for manifest wrong-doing.

"No readjustments of power must be made, except such as will tend to secure the future peace of the world and the future welfare and happiness of its people."

In unmistakable terms, President Wilson declares against Germany's proposal to restore the "status quo" before the war.

"It was the status quo ante out of which this iniquitous war issued forth" he says, "the power of the imperial German government within the empire and its widespread domination and influence outside of that empire.

"That status must be altered in such fashion as to prevent any such hideous thing from ever happening again."

100 AVIATORS FIRST U. S. FIGHTING MEN IN FRANCE

Washington. — One hundred American aviators from the navy flying corps have arrived safely in France for any duty that may present itself, according to a statement issued today by Secretary Daniels. They are the first of the American fighting forces to reach France.

The statement adds that Lieutenant Kenneth Whiting commands the corps, which was sent "for duty in anti-submarine operations, or for any other active duty that may be given them in France". The force includes four highly trained navy aviators and a high percentage of the remaining men also are experienced airmen. The others will complete their training in France.

REGISTRATION FALLS SHORT IN STATE OF WASHINGTON

Washington, D. C., June 11.—Orders for the arrest of every man between the ages of 21 and 30 inclusive who cannot show a certificate of registration for war service was issued today by Provost Marshal General Crowder.

The time limit was set at 9 o'clock tonight.

Notwithstanding the protest of Washington state officials against the census bureau estimate of 212,634 eligibles in the state, as campared with an actual registration of 108,615, the provost marshal today sent word to Gov. Lister that the state's quota of troops must be furnished on the census bureau basis.

AVERAGE REGISTRATION RUNNING SHORT OF EXPECTATION

Washington, D. C. — Final registration returns from Illinois show that it ranks second to Ohio in percentage of registration compared with the census bureau estimates. Illinois registered 672,498, or 104.7 per cent. of the census estimate, which was 642,553. Ohio registered 565,492, or 108.7 per cent of the census estimate. Returns from thirty-one states and the District of Columbia show a total of 6,465,605. With the average 90 per cent. of the estimate, officials do not believe the total registration will exceed 9,000,000.

PARIS ANNOUNCES ARRIVAL OF AMERICAN WAR VESSELS

Paris, June 7. — The ministry of marine announced tonight that American warships have anchored off the French coast. The announcement adds:

"The French navy greets with joy on their arrival these new brothers-in-arms, who, under the flag of the great American republic, have come to participate until final victory in the struggle against the common enemy."

A large American transport containing wheat for American troops which are to come later, has crossed the Atlantic under the protection of an American warship, the Matin announces. The transport is now being unloaded at a French port, the newspaper says.

SANTA FE OFFICIAL ROUTE

to Reedley, California, for General Conference, Mennonite Church, Triennial Session, Aug. 31--Sept. 10, 1917.

Special Train will be operated via Santa Fe Chicago to Reedley on following schedule:

Lv. Chicago	10:30 p.m.	Sunday, Aug.26
Lv. Kansas City	11:05 a.m.	Monday, Aug. 27
Ar. Newton	5:30 p.m.	Monday, Aug.27
Lv. Newton	6:30 p.m.	Monday, Aug.27
Lv. Albuquerque	8:45 p.m.	Tuesday, Aug. 28
Ar. Upland	8:00 a.m.	Thursday,Aug.30
Lv. Upland	10:30 a.m.	Thursday,Aug.30
Ar. Los Angeles	12:30 p.m.	Thursday,Aug.30
Lv. Los Angeles	8:00 p.m.	Thursday,Aug.30
Ar. Reedley	8:00 a.m.	Friday, Aug.31

Special will be personally conducted by Santa Fe Passenger Agent.

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Railroad Fares

Chicago	$73.00
Minneapolis	$77.45
Omaha	$60.50
Kansas City	$60.50
Newton	$60.50
Oklahoma City	$62.40

Tickets will be on sale daily June 15 to September 30, and allow stop-overs at all points, both going and returning within the final limit which is October 31, 1917.

C. F. Claassen, Newton, Kans.
J. F. Lehman, Berne, Ind.
H. P. Goertz, Mountain Lake, Minn.
Transportation Committee

For further information write J. M. CONNELL, Passenger Agent, Atchison, Topeka & Santa Fe Ry., Topeka, Kansas.

RUSSIAN SITUATION SAID TO BE GREATLY IMPROVED

Washington, June 7. — Encouraging improvement in the Russian situation was reported in official dispatches today telling of stricter discipline in the army which was seriously threatened by the political upheaval and the sweeping away of all caste. This is assumed to be a result of the efforts of Minister of War Kerensky, who has been touring the fronts.

Official reports from Russia always have been much more optimistic than press dispatches and consistently have scouted the idea of a separate peace. This has upheld confidence among the State department officials who hope that the revolution, though throwing the allied offensives on the Belgian, French and Italian fronts entirely out of gear, in the end would prove one of democracy's great triumphs of the war.

CAPTURE 7,000 GERMAN PRISONERS IN THREE DAYS

Berlin, June 10. — British troops which attacked last night on the front south of Ypres were repulsed, the war office reports. German troops penetrated the French positions at several points, according to the statement and returned with a considerable number of prisoners.

London, June 10. — The British have gained further ground at a number of points on the battle front to the southward of Ypres, it is announced officially.

The German army under Crown Prince Rupprecht of Bavaria apparently has not recovered from the master stroke made against their lines south of Ypres by the Second British army on Thursday. Shaken by the mine explosions and the terrific bombardment of the British guns, the Germans lost more than 7,000 prisoners and have made no strong effort to retake the lost positions.

GREEK KING ABDICATES IN FAVOR OF SECOND SON

Athens, June 12 (via Paris). — The fall of Constantine I., king of Hellenes, has come. In response to the demand of the protecting powers, France, Russia and Great Britain, he abdicated today in favor of his second son, Prince Alexander.

This climax in the affairs of Greece was brought about through the agency of the French senator, M. Jonnart, who has held posts in several French cabinets and who arrived at Athens only a day or two ago on a special mission as the representative of France, Great Britain and Russia. The demands of the powers respecting the abdication of King Constantine also specifically eliminated Crown Prince George as his successor, the crown prince being included among those Greeks in official life who were considered strongly pro-German.

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By DEAN J. H. LANGENWALTER

A people who live during a time of stress have little opportunity, and often less inclination, to formulate nicely balanced statements as to their beliefs. They live what they believe and he who would read their faith must do so in terms of life rather than words. Some day we hope that men may read our lives thus. Then, why not learn to read the contributions of our ancestors in this light now? This work aims to do this.

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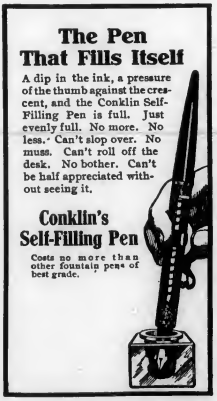

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, JUNE 21, 1917. No. 25.

IN MENNONITE CIRCLES

The Foreign Mission board held its meeting at Berne, Ind., June 14.

Rev. J. S. Lehman, pastor of the Mechanic Grove (Lancaster Co., Pa.) church, has resigned.

The Alexanderwohl (Kans.) congregation received 41 persons into its membership by baptism this spring.

Rev. P. A. Aeschleman of Colfax, Wash., was a welcome guest of the San Marco church at Paso Robles, Cal., on June 2. His sermons met with splendid appreciation from the brethren there.

The brethren A. J. Eckman and J. Swarr were recently elected deacons of the Mechanic Grove church. During the past week the congregation has purchased a comparatively new building from the Presbyterians which will be moved to the site of the present tabernacle, the latter building will be converted into an automobile shed.

"Christ's Headship of the Church According to the Anabaptist Leaders Whose Followers Became Mennonites" is the title of a work by Prof. J. H. Langenwalter of Bluffton college which has just come from the press. The work is an interesting study of a phase of theological thought to which little attention has hitherto been given. A review of the book will follow later.

The enlarged Church Extension Board of the Eastern District conference is planning to enlarge the scope of its activities in several sections of Pennsylvania where there appear to be openings for General conference work. Among other things it has under consideration the opening of a work in Lancaster, Pa. Several meetings of the board were called during the past month and plans were prepared for future effort.

Our historic old mother church in Germantown, Pa., was the scene of a brilliant gathering on Wednesday evening, June 13. The occasion was the celebration of the golden wedding of the pastor, Rev. J. W. Bayley and his wife. The old church was crowded with relatives, members of the church, neighbors and friends who came to do honor to the happy couple Many tokens of well wishing were brought including a very substantial sum in gold. That Bro. Bayley's efforts at Germantown are well appreciated in the community was evidenced by the number of professional and business people from the community who were there to do honor. That the members of the church rejoiced with him and his good wife could be seen in the fact that the congregation was present in its entirety. A good many out-of-town guests, some of whom had traveled a considerable distance, were also noted. The church was beautifully decorated with choice flowers that added to the charm of the occasion.

Sunday, June 3, 1917, was a great day for the Mennonite mission work in Hutchinson, Kans. Five years ago the work there was taken up by Rev. H. P. Krehbiel who continued his labors for three years. He was followed by H. J. Dyck for a year and during the last year the work was under the care of W. E. Voth. Seven persons were baptized upon the confession of their faith as the fruit of these five years of labor. It was a splendid day. At ten o'clock many persons had arrived from Hutchinson and the neighboring churches. Especially numerous was the representation from Burrton which included 18 members of the choir and a number of others. W. C. Voth brought with him a quartet from Bethel college which added with their song to the edification of the occasion. Among the ministers present were Peter Buller, W. C. Voth, H. D. Penner, H. J. Dyck and H. P. Krehbiel.

NOTES AND COMMENTS

The War department is going vigorously after saloons, brothels, bawdy houses and houses of ill fame in the zones surrounding the training camps of the army. Last week the notorious resorts at El Paso and San Antonio were closed. The War department is determined to protect the soldiers. A letter was sent out last week to mayors, chiefs of police and chairmen of state committees of defense, enclosing the new congressional law and saying that where these laws are not obeyed, training camps will be removed from the section in which they are placed and, if necessary, from the state. This will absolutely be made good.

In a Texas town where troops have been quartered are today two hundred "war brides".

Forty girls from a New Jersey factory have been dismissed from their jobs because of their condition due to war times.

From a single high school in New York State forty-eight girl students have had to be dropped from the rolls. Soldiers were quartered near.

Marriage bureaus in a middle-west city have been doing a profitable business in promoting so-called marriages between men, married as well as unmarried, until the dastardly scheme was discovered and exposed through the Y. W. C. A.

(Y.W.C.A. Bulletin.)

A very interesting way by which Africans give names to their children is described by Jesse E. Raynor in the Christian Evangel of the Central Illinois conference:

One of the men who attends the services is named "Hyena". Many of the people have queer names, so I did not think much about it, but sometimes they are named in the usual order, which is to name the first son after the grandfather on the father's side, and the second son after the grandfather on the mother's side, and the third son after the father's oldest brother, and the fourth son after the mother's oldest brother, and so on. The first girl is given the name of the grandmother on the father's side, and the second the name of the grandmother on the mother's side, and so on. I asked Hyena if his grandfather's name was Hyena and he said, "No," that his mother had a baby and it died, and afterwards she had another and it died. They were named in the usual order. When he arrived on the scene they named him after an animal, and, presto, he lived! Do you wonder that they want to take a new name when they are baptized? Some of them take a Bible name and others name themselves after the missionary who taught them the way of eternal life. When I asked one of the other young men his family name he gave me a woman's name, and I asked him why he did that, as they usually take the father's name. He said that his father died before he was born, in which case they take the mother's name.

Some native Africans are very apt in illustrating from their daily surroundings the truths of the gospel. In giving his testimony the other day Wanuduru said it was much better to be wise in the things of God than to have the strength of an elephant, because one small man by his wisdom can kill a large elephant.

The estimated wealth of Great Britain is $85,000,000,000, of Germany $80,000,000,000 and of the United States $220,000,000,000. Of this wealth no one is at present to estimate how much has been wasted in war but if a fraction of it had been put to missionary enterprises we know that the problem of offering Christ to the millions of Christless throughout the world would have been a simple matter.

It is something to be a missionary. The morning stars sang together, and all of the sons of God shouted for joy when they saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an only Son, and He was sent to earth as a missionary-physician. It is something to be a follower, however feeble, in the wake of the great Teacher and only model Missionary that ever appeared among men. And now that He is the Head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds for him?

May I venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of a missionary?—David Livingstone.

The religious census for the world indicates that there are 564,510,000 Christians, divided among Roman Catholic, Eastern Catholic and Protestant churches, as follows: Roman Catholics, 272,860,000 (the Roman Catholic census reports include children who have not been admitted to the first communion and are not based on actual voluntary church membership, as are the Protestant figures); Protestant, 171,650,000; Eastern Orthodox, 120,000,000. There are in Europe 276,760,000 Christians; in Asia, 11,600,000; in North America, 65,000,000; in South America, 37,100,000; in Oceania, 12,500,000

CHICAGO MISSION

Left the Englewood union station, Chicago, on the evening of the 29th of April, via R. I. R. R. for Oklahoma, arriving at Meno on the following Monday noon in time to take dinner with the large gathering of Oklahoma Mennonites in conference there. Through the kindness of the brethren I was permitted on Monday and Tuesday afternoon respectively to break in on the already crowded program and present briefly the cause of the Chicago end of our home mission work, and the purpose for which the Home Mission board has seen fit to send me to the various churches in the West. Was very kindly received and was invited by the various ministers assembled to visit the churches they represent in the interest of the building of a chapel in Chicago where there are at present about ten times more open saloons than churches, which work I immediately took up. Leaving Meno at 4 o'clock on Tuesday evening, May 1, I was given a fifty-mile whirl in a Henry Ford machine with Bro. J. Lichti at the wheel, arriving at Medford, in time for the evening service.

From this point I began my tour among the Oklahoma churches, visiting thirteen congregations and speaking twenty-four times, and I desire to express through the columns of our church papers my hearty appreciation of the cordial and Christian spirit with which I was everywhere received as a representative of this special phase of the Lord's work in Chicago, also for the hearty response from ministers and laymen alike. Many liberal individual offerings were made for our prospective chapel and in every case the various congregations to act later as the Lord has prospered them. Larger visions of Him and of the world's great need, in these distressing and trying days, are arousing a deeper interest in and a larger love for His work, not only in Chicago but in every part of the whole world for which we are truly grateful and for which we shall continue to feel indebted to Him who doeth all things well.

Yours for another lighthouse in Chicago, **W. W. Miller.**
1420 W. 71st St.

CORRESPONDENCE

Noble, Iowa (Eicher Church). Communion services were held at the church on Sunday morning, May 6. These services had been postponed from April 29 on account of bad weather and roads. The day was fine and a large audience was present, and the number that communed was only larger on one or two occasions in the history of the church. We were naturally gratified with this occasion. Bro. Stuckey, as on many other occasions, was present and took part in the services. Bro. Walter Jarrad was received into the church by letter.

The Marion Township Sunday School convention was held in the church on the afternoon of May 6. The session was largely attended, this in spite of the fact that many from the Pleasant Hill neighborhood were prevented from coming on account of sickness and quarantine in the neighborhood. The program consisted of readings, recitations by members of the different schools belonging to this convention. Each school also rendered one musical selection as their part of the program. A very interesting Round Table was led by Mr. J. H. Wittrig of the Eicher school. Rev. Cochran of Wayland and the pastor gave addresses. Bro. Cochran's address deserves special mention and it was very well received by the audience.

The dates for the Middle District conference have been set for August 19-22. The conference will be held in this church and we are planning for a good attendance. This is also a notice that we should begin to plan definitely for the same and not to allow any of our private plans to interfere with the dates of conference. The program has not yet been announced but will be as soon as it can be definitely arranged.

Rev. C. W. Cochran of the M. E. church of Wayland occupied the pulpit on Sunday, May 20, the pastor preaching the baccalaureate sermon to the high school at Wayland. The attendance was good for a day when the roads were no better than they were on that morning. We need not repeat here the comments we have heard on the services but we sum it all up by saying that everyone will be glad to see him again. His presence in the pulpit was very much appreciated by all who heard him.

For various reasons the Sunday school was not ready to celebrate Mothers' day on the day appointed, May 13, but celebrated the day on May 27. It is not a matter so much of dates anyway, as of the spirit of the day. There was a splendid program of songs and recitations in the opening and closing exercises of the school. Special mention should be made of the duet by Messrs. S. C. and Noah Wittmer and the solo by Miss Ruth Mast. There were nearly 200 present in the school and mothers had the place of honor. Everybody was given a white carnation to wear in honor of their mother and the sweet penetrating fragrance of this beautiful flower brought to many a sweet memory of a mother, as coming from the other shore. The superintendent, P. P. Wenger, made his contribution to the day, aside from his wonderful planning for the day itself, by giving each mother present one of these carnations as his personal gift in memory of his own sainted mother. The rest of us were furnished with flowers given by the school. The pastor gave a short address at the close of the school. This day will linger long in the minds of all present and we doubt not but that everyone went away with thoughts of mother made more precious. What a beautiful idea this Mothers' day is anyway! Maybe sometime the school will also celebrate a Father's day.

Class No. 10 met with Mrs. Ella Roth Tuesday afternoon, May 29, and in spite of the threatening weather, ten members were present. Officers for the coming year were elected as follows: President, Mrs. Grace Monson; vice-president, Mrs. Emma Wenger; secretary and treasurer, Mrs. Ella Roth. A resolution was passed that a short literary program would be given each month instead of serving refreshments. Miss Ruth Mast was a guest. Delicious refreshments were served consisting of fruit salad, ice cream, cake and coffee. The next place of meeting will be with Mrs. J. F. Wittrig.

Wayland (Ia.) Church.—Joseph C. Roth died at his home in East Wayland on Saturday, May 26, and was buried on Monday, May 28. He had been a great sufferer and death came to him as a blessed relief. He had been a faithful member of the church and as long as his health had permitted he used to attend regularly. He was born August 9, 1857, in Marion township, Washington county, was married to Mary Klopfenstein Bruey in December, 1881. He leaves a widow and Ray, an adopted son. His age was 57 years, 9 months and 17 days. Owing to a death in the pastor's family, he was not permitted to preach the funeral sermon, although he would very much have liked to do so. The services were conducted by Revs. Gingerich, Graber and Gerig. Interment was made in North Hill cemetery.

Mrs. Susanna Alderfer Landis died at the home of her daughter, Mrs. S. M. Musselman, early on Monday morning, May 28. Although she had been an invalid for more than a year, she seemed to be as usual on Sunday. No anxiety was felt and Mrs. Musselman was staying at the Mercy hospital in Iowa City with little Frances at the time. She was taken sick with an attack of heart failure during the night in spite of all that medical aid could do, fell asleep a little after midnight. She was 77 years, 7 months and 10 days old and had been a widow for twenty-five years, her husband, George Landis, to whom she was married in 1859, having died in December, 1891. She was born in Montgomery Co., Pa., on October 18, 1839, and for a little over thirty years previous to her coming to Wayland to live with her daughter in 1903, had lived in Philadelphia. There were four children, three sons and one daughter, one son preceding her in death about twenty years ago. Two sons, Irvin and Wilson, of Baltimore, Mr., and Mrs. S. M. Musselman survive. She also leaves thirteen grandchildren. The funeral services were held on Thursday afternoon, May 31, with services at the Wayland church, conducted by Rev. P. E. Stuckey, and interment was made in North Hill. Mr. Wilson Landis came from Baltimore to be with his sister as they laid their mother away.

The Wayland church tried to "do their bit" Sunday evening, May 27, by contributing $125 for Y. M. C. A. work among our soldier boys in camp. This work represents the religious work among the soldiers and can be a mighty factor for good. The life of a soldier is beset with temptation in a peculiar way and many a young man goes to sin and ruin unless this better influence can be thrown around him in camp. We made this statement in the pulpit and a letter from Merle Martin

emphasizes the fact that this is true. We feel that in contributing this little sum, we have been doing a bit in helping these young men in their service.

The Sunday school is preparing a Children's day program and you will do well to make a note of the day when the time is set for the service.

Mrs. Kate Wenger came in from Ute, Iowa, for a few days' visit in the home town. She is staying with her daughter, Mrs. Wittrig, while Joseph has joined the coast artillery.

Eden Church, Schwenksville, Pa., and Souderton Church, Souderton, Pa. — The preparatory services were largely attended, and the nature of the services were especially fitting. One could hardly witness a baptismal service without recalling the hour of his own profession of faith in the Lord Jesus Christ. This is what we should do more and more instead of allowing the many activities, which press upon us from all sides, to extinguish the fervor and consecration of that hour.

Only as we remember the spirit or feeling which constrained us and compelled us to accept Christ, and only as we keep alive the joy which thrilled us upon receiving Him will we be able to say with the poet:

"Thy flowing love has been my theme,
Thy flowing wounds supply.
Redeeming love has been my theme,
And shall be till I die."

On Saturday, May 12, seven new members were added to Zion church by baptism. These were as follows: Katie G. Nyce, Elsie R. Greiser, Ellen E. Greiser, Sara Hackman, Myrtle B. Meyers, Paul R. Greiser and Charles F. Greiser. Rev. Victor B. Boyer of Allentown preached the sermon, bringing us a most impressive message upon the true significance of baptism—self being buried and as a regenerated child of God walking in newness of life. On the following day, Sunday, Rev. Boyer again preached and officiated at the Lord's table. Including the sick to whom the sacraments were taken, 248 communed. Yet, in spite of such an excellent percentage we could not help noting the absence of some.

The preparatory service on May 19 at Eden church was also a baptismal service. Those presenting themselves for baptism upon their profession of faith in Christ were: Mrs. Julia Gottshall, Flora Alderfer, Margaret Wood, Wilmer H. Reiff, Clarence M. Clemens and Norman M. Clemens, six in all. Rev. H. G. Allebach, a former member of Eden church, brought us a most helpful message, in that it contained instructions for the catechumens and for those of us who have served in the church for a longer or shorter time. The communion service on the following day was another blessed day in the history of Eden church. Brother Allebach preached and officiated at the Lord's table. Our hearts rejoiced to see 221 gather around the table of the Lord, and thus renewing their covenant with him.

The pastor in his message to the new members said: May the sacredness of the baptismal row, in its true significance, continue with you through life. The public witness and testimony you so willingly made was marked by us, the angels in heaven, God the Father and Christ the Son. All rejoice together that you pledged allegiance to Him. Your pilgrimage may be along a rugged road, it may be rather steep, barriers may loom up before you; difficulties may assail you on all sides; but He is faithful. Although He says we must take up the cross daily and follow Him, denying our self-interests, He bears the burden with us and encourages us on by His promise, "Be not weary in well doing; for in due season we shall reap if we faint not."

Quakertown, Pa. (Bethany Church). — On Wednesday evening the young ladies of Bethany surprised Mrs. William L. Grant by flooding her with a "handy shower" of gifts of linen, glassware, kitchen utensils, etc. Recipes of favorite dishes were made into a book entitled "The Road to Happiness", and presented to the young wife.

Dr. Adam Geibel writes that he will be present at Bethany at the evening service of July 22 to lead the musical part of the service. It is his intention to make use of his collection, "Hymns We Love".

The Y. P. business meeting was held on Monday evening. The following sums were appropriated: For the building fund, $10; for the music committee, $5; for surgical instruments to be donated to Missionary P. W. Penner, $12.50, this with the previous appropriation making $25 in all. Three new members were added to the society. Fourteen new members were added to the Mission Band, making 46 members in all. From the mission treasury $10 was appropriated for the Eastern District conference, and $12.50 toward the India orphan fund. Officers were elected for the ensuing term. The attendance was better than usual, twenty being present.

Review Sunday in Sunday school will fall on June 24, and it has been decided to arrange mission programs on all such Sundays. The Mission committee is taking steps to present a good program.

East Swamp, Pa. — The Y. P. business meeting was held last Wednesday evening. There is a balance for the last half year of $5.84 in the treasury, which added to the old balance aggregates $39.98. This balance is being reserved for the electric lighting of the church at some future date. There are about eighteen members of the Mission Band. The funds realized from this band added to the birthday box proceeds, will be devoted to the maintenance of an orphan child in India. A vote of thanks was given to Milton R. Strunk of Bethany for his donation of the beautiful birthday box. The first step toward the organization of a Junior society was taken by an agreement to invite the newly-appointed Junior secretary of the Y. P. Union to East Swamp at some society meeting, and arrange for an address and suggestions. The officers for the next half year are as follows: President, John Bleam; vice-president, Wilmer Shelly; secretary, Ida Shelly; treasurer, Clarence Carbaugh. The old committees were reinstated.

The pastor will have the first meeting with the catechetical class of young people Saturday afternoon, June 16.

$22.85 was realized at the pie and cake sale Saturday, June 2. There was no lack of buyers of quality because the goods sold were of prime quality.

We are glad to see our young friend, Wm. Stauffer, back home again. He returned by automobile with Austin Keiser from Bluffton college on Wednesday of last week. He identified himself at once with the spiritual work at home by taking active part in the business meeting of the Y. P. society.

West Swamp, Pa.—Our Bluffton boys have returned to their homes for the summer. Aaron M. Myers was present at the Y. P. meeting last Sunday evening and took part in the discussion of the topic. That they will make themselves useful and helpful in the church and its auxiliary organizations goes without saying, the only regret being that we cannot keep them very long. It will be a pleasure to work with them.

A Y. P. social was held at the home of Robert Stauffer last Saturday evening.

On June 9 Miss Cora Rush became the bride of Mr. Alfred George, the ceremony having been performed at the pastor's home. The couple took an early train for New York on a brief honeymoon trip. Our congratulations and best wishes go with them.

A PRAYER OF REPENTANCE

"Oh, Thou that holdest the stars in Thy right hand, and walkest in the midst of the seven golden candlesticks. Thou hast spoken of Thy mercy to me. And Thou hast given me an ear to hear Thy merciful words toward me. Lord, I repent. At Thy call I repent. I repent of many things in my ministry in Ephesus. But of nothing so much as of my restraint of secret prayer. This has been my besetting sin. This has been the worm at the root of all my mistakes and misfortunes in my ministry. This has been my blame. Oh, spare me according to Thy word. Oh, suffer me a little longer that I may yet serve Thee. What profit is there in my blood? Shall the dead hold communion with Thee? Shall the grave of a castaway minister redound honor to Thee? Restore Thou my soul. Restore once more to me the joy of Thy salvation, then will I teach transgressors Thy ways, and sinners shall be converted to Thee. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise. Do good in Thy good pleasure unto Zion; build Thou the walls of Jerusalem."—Alexander Whyte.

WHEN SHADOWS LOWER

"Oh! think, that while you're weeping here,
His hand a golden harp is stringing,
And, with a voice serene and clear,
His ransomed soul, without a tear,
His Savior's praise is singing.

"And think that all his pains are fled,
His toils and sorrows closed forever;
While He whose blood for man was shed
Has placed upon His servant's head
A crown that fadeth never.

"And think that in that awful day,
When darkness, sun and moon are shading,
The form that 'midst its kindred clay
Your trembling hands prepare to lay,
Shall rise to life unfading.

"Then weep no more for him who's gone
Where sin and suffering ne'er shall enter;
But on that Great High Priest alone,
Who can for guilt like ours atone,
Your own affections center.

"And thus, when to the silent tomb
Your lifeless dust like his is given,
Like faith shall whisper 'mid the gloom,
That yet again, in youthful bloom,
That dust shall smile in heaven."
—Sel.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

EDITORIAL

THE MISSIONARY PLEA

"Will you not pray for us? Each day we need
Your prayers, for oft the way is rough and long,
And our lips falter and forget their song,
As we proclaim the Word men will not heed.

"Pray for us! We are but vessels, frail,
The world's appalling need would crush us down,
Save that in vision we behold the crown
Upon His brow who shall at length prevail!

"Not yet the crowning! Fields must first be won,
Lives freely yielded, martyr blood be spilt,
Love cast out fear, redemption blot out guilt,
Ere we behold the kingdom of God's Son.

"We shall behold it! Lo, His Word stands sure,
Our King shall triumph in a world set free.
With joy His chosen ones His reign shall see!
Pray for us, brother, that we may endure!" —Sel.

Recruiting officers are just now setting a high physical standard for the men whom they accept into the service. We know of those who have been rejected because they did not possess a sufficient number of teeth and others because of some slight defects in their toes. No, it is not the purpose of the army to send its men on the other side to eat the enemy or to just kick him. Perfect men are wanted because in the aggregate the government will have less trouble looking out for them. It is anticipated that there will be enough wounded on hand to need all the attention the medical corps can give without being bothered by soldiers suffering from troubles not incident to the war. Imperfect men may be safely left behind to perpetuate the race, the instruments to be used to destroy it must be in as nearly perfect shape physically as possible. Our attitude toward war is too well understood for us to find it necessary to define it here, but we feel that the waste in sound manhood on the battle-field and in the camps will be a calamity from which the world will require generations to recover. It has frequently been stated that after the Napoleonic wars the height of manhood of France decreased by an inch. This war is more than ten times worse. May we infer that because of it we will become a nation of dwarfs? Possibly not, but one thing is sure, the standards of Christian manhood will have been materially lowered by it. Men who have learned to kill their enemies will be slow in learning how to love their enemies. Our government anticipates the same things to go with this war that go with other wars and so is making feeble efforts to guard the morals of the men in the camps. No one can estimate the amount of moral ruin that is to be traced to military camps. The man who rules himself is greater than the one who captures a city, and the nation that sets about making other nations be good must first be an example of goodness. If the military calling is a noble one, may we not reasonably expect that the noble shall likewise see that impurity does not come near them or take possession of them?

In the days before the war when Americans were gadding in every corner of Europe, generally giving a very false impression of what the real American is, it used to be said that "when an American comes into a ship he grabs the thing that strikes his fancy and asks, How much?" The impression generally was that the American was always ready to pay the price for the thing he wanted. Had he only wanted the thing that was good for him or the thing that was actually useful there would have been little to complain, but as it was, the average American, spending his time in Europe, did his best to make for us the reputation that we were a nation of spendthrifts. The tragedy of the waste of American dollars has generally been that the money came from sources that hardly would bear the light of day. The price paid for foolluxury cost life and blood somewhere.

We are today face to face with other situations. America is clamoring for victories and triumphs. The crowd thinks only of the flags flying and the drums beating as though the whole affair were but an incident in a gala-day. There will be a price to be paid before the goods are delivered. The cost will not be figured out in so many dollars and cents; it will be in lives, in limbs, in blood and tears, to say nothing of the material goods to be sacrificed. Our country has said that it is ready to pay the price in that kind of coin and its wealth in blood has been counted. We are not saying anything of the element of righteousness entering into the making of war, that subject has already been threshed out in other places, but we must remind our readers that the time for paying the price is rapidly approaching and the cost will be high with the possibility of our finding out in the end that we paid too dearly for the thing that the price brought us.

Everything of value costs money. Things are generally worth what they are to us in proportion to the way we prize them. We take it for granted that most of us would like to possess a character above reproach and would like to be of some worth to the world. This is a worthy ambition but its realization costs a great price. To acquire knowledge demands application and study; to acquire a reputation requires a life that will stand the acid test of public scrutiny, but to acquire character such as God will approve, calls for the passing through fires of test and trial. If we have worthy desires let us be ready to pay their full worth.

KILLING IN LOVE

The pacifist has been accused of being "too" idealistic. It is maintained that his program is impracticable; and that in the present crisis expediency and immediate action render his philosophy entirely useless. But the lights of his idealism have been overshadowed, and all but extinguished by the appearance of a new "illumination" on the subject of war. I refer to the much discussed idea that one should go into the war to kill men in love.

In the "Reconstruction in Theology" President King has called attention to the fact that this age of science makes it imperative that we acknowledge the "threefold restriction on the part of science to experience, to mathematical, not a speculative, development of its data, and to phenomena." The idea of killing men in love certainly falls under the condemnation of this statement of the demands of a scientific age. We are warned that "a priori" judgments are a relic of the past; that we must have facts and experience in this day before we may hope to gain a hearing upon a thesis we may advance.

Where, now, is the experience upon which we are advised to go into war, and kill in the spirit of love? Where are the facts that give anyone the permission in an age of science to promulgate such a theory? Can there be found sufficient data in past history to establish this theory? If there be, why is it that great theological and ethical thinkers have been so slow to comprehend such important facts; and why is it that the militarist has not taken hold of this "straw" to save his sinking bark? Why has Christianity allowed so fruitful a tool to lie nineteen centuries in the dust? And why do those who now advocate it not feel it only right and useful, in the light of future crises, to introduce some such course in the religious schools of the country? It seems that there has been criminal neglect on the part of great thinkers that this "liberating" theory has not long ago been given to a world which is so much in need of a principle of love which does fit its "peculiar" constitution? Since the actual effect of the German blockade has touched our harbors, there has been a mighty revival of religious interpretation and Biblical exegesis—especially in Old Testament.

This paper is not written to defend the pacifist's point of view, but to give what seems to me, the fact of the case, that the theory advanced of "killing in love" is by far the most idealistic theory that has ever been presented to any people. Surely any one can see that it calls for a higher conception of Christian love than has ever before been proposed to men. It has been thought that it is a great thing to be able to give up one's life in love; but to be able to take the life of another out of love for him is surely a very "thrilling" idealistic conception. But since an age of science forbids the advancing of a theory that has not the data and the experience back of it, we feel that there is much reason to doubt the theory. And we feel that until it has some evidence for its birth, more than the mere emergency of the present moment, we cannot desire to make it one of the workable planks of our platform.—M. E. Bierer, in The Rational Patriot.

THE MESSAGE IN PARTICULAR

By William Norris Burr.

Somewhere I have read of a minister who one day asked a member of his flock how he was led to turn from the old life of indifference and sin to the new life that seemed now to be meaning

so much to him. And the man replied, that it was through hearing the minister read one day at service the words: "As the Lord liveth, before whom I stand." The minister remarked that those were striking words, but he asked, "How did those words help to lead you into a new life?" "Why, don't you see, sir," the man replied, "when I heard those words, I felt myself standing before God, and I had to yield my life to Him when I woke up to the fact that all my life long I had been standing before God. When a man 'finds himself', sir, he always finds himself standing before God; and when he begins to realize where he is every day of his life—standing before God!—O sir, I don't see how it can help but make a new man of him!"

We have a great many conceptions of human need. The great humanitarian movements, the social service ideals, a multitude of schemes for human betterment press their claims upon us; and many of them deserve our thoughtful attention. But there is one supreme need that overtops them all. Man's greatest need is to know God; and the highest service that any man can possibly render to a fellow man is to help him to get his eyes open to the fact that every day of his life he stands before God, and that the great need of his life is to know the God before whom he stands.

And God has commissioned His church to go about throughout all the world carrying this as its supreme message: Know God! Love God! Serve God! Seek ye first the kingdom of God and His righteousness. The church has an obligation along social service lines, along good citizenship lines, and clean politics lines, and along any line that makes for betterment in human affairs. But its supreme business, its message in particular, is to be calling men to God, to saturate the world with a sense of God, to thrill the souls of men with a divine patriotism that is born of devotion to the kingdom of God. Even love for one's fellow man must not be allowed to obscure his vision of God; and the Christian church dims its vision of its message if it falls into the way of emphasizing neighbor-love above the obligation to know and love God. Each has its place; but, as Rev. Albert W. Palmer has put it, in his book, "The Drift Toward Religion": "The world cannot be saved by any merely social regeneration, though it is a part of the whole. The supreme task of the church is not accomplished until it has brought the individual soul face to face with God. The world is glad Jesus was a carpenter, but at its deepest moments that fact merges into the greater fact that He was the Son of God. It is because through Jesus we come not merely to brotherhood but also to God that we cleave to Him. The parable of the Good Samaritan does not stand alone—the tenderer story of the Prodigal Son must ever be bound in the same volume."

This accords with the teaching of the Author and Finisher of our faith. A lawyer once asked Him a question, to test Him: "Teacher, which is the great commandment in the law?" and the Master answered: "Thou shalt love the Lord, thy God, with all thy heart and with all thy soul, and with all thy mind. This is the great and first commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself."

There has drifted into the minds of a great many people the idea that the church is a superfluous institution, that the world can get along now very well without it; and many have yielded to the inclination to try the experiment of getting along without the church. May it not be that the church itself is somewhat at fault and that in its zeal to meet the demands of the second command it has lost power by dimming its vision of the first and great command?

To the church has been given a distinctive mission. It is not here as another social service institution, another industrial organization, another temperance society, or just to furnish another club house for the physical and social upbuilding of the people. It is not here to be "another" anything! It is unique among institutions for human betterment. It is out of place as a competitor — in the highest drift of its service. Properly focussed its one aim is to make the eternal Christ real and vivid to men, that God may be revealed to them through Christ. We shall not find God through serving men; we must know God that we may best serve our fellows. As another has said: "The truth as it is in Jesus is equal to all our vicissitudes, all our calamities, all our problems, whether of war or of peace; what we need now and always in America, in England, everywhere, is not a new religion, but religion anew; a deeper realization of religion in personal experience that there may be a wider application of it in social, industrial and national life."

Men are standing every day of their lives before God, and they do not realize it. Their eyes do not see Him, their senses do not discover Him, they are not awed by His greatness, they are not melted by His love. It is the business of the church to awaken them to a sense of God, before whom they stand. — American Messenger.

WORLD-WIDE SUNDAY SCHOOL NEWS

"We Brothers of 99"

Four months ago a Bible class of thirty young men in the Student church in Manila organized under the name of "We Brothers of 99", as that was the membership they hoped to secure. On a recent Sunday there were 717 present, making it the largest Bible class in the Islands.

"Practically all who joined this class were not evangelical at the time and most of them are not yet so," writes Rev. J. L. McLaughlin, World's Sunday school secretary for the Islands, "but on a recent Sunday morning some fifty members of the class knelt at the altar and pledged membership to the church in which they had been led to find their Christ." From such classes a great harvest of recruits for the organized churches is expected.

Trained Sunday school workers are needed to organize similar classes in many such student centers in the Philippines. The idea of the organized class has met with a ready response among the student body, as nothing, perhaps, appeals more to the average young Filipino than the idea of organization and office-holding. This opportunity is especially great when we consider that the majority of the student body in the Philippines are without religious belief of any kind, and are, therefore, particularly open to Christian teaching.

"I WILL."

Guard your most sacred heritage—religious liberty. Don't sell your crown jewels for the lazy life of the rocking-chair and the Sunday newspaper! Don't spin around the country in that car all day long on every Sabbath that comes down the aisles of time.

Cultivate thought! In the mind of man habits of life are formed. Remember Newton? In the quiet of evening he took time for reflection. Moonlight all around, and above him the leaves rustled in the trees of his father's orchard. From one of the trees an apple fell. His brain was ready and active. The apple started a train of thought. When the train finally got to the terminal station, he had discovered a new principle—the gravity of the earth attracting all things to the earth's center.

Talk for Christ. You say that it is difficult. But the faith of the fathers is worth preserving. Shall the heroes of the Reformation have died in vain? Think and talk for Christ in order that the kingdom of God may come.

Do you become discouraged in Christian work? Think of Paul in the dismal jail at Philippi. He had followed a clear call, and now the first foreign mission venture seemed to have ended in failure: three converts—an obscure Jewish tradeswoman, a half-witted Greek slave girl, and an uncouth Roman jail warden with his family. Hold your peace, therefore, impatient plodder. Have patience.

Tremendous energy at work for man. To produce a strawberry, the sunbeam must be untwisted. The rich red is extracted. The scientist tells us that the sugar must be refined. Flavors must be mixed exactly in root, stem and leaf. Noiselessly nature furnishes the beat for all this work.—Christian World.

THE C. E. TOPIC

July 8.

Tried and Proven. Heb. 6:9-20.

(A Promise Meeting)

We speak of the sure promises of God. Had we not better regard them as assurances? We take it that the difference between a promise and an assurance is, that while in the case of a promise there is a high probability of its being fulfilled, conditioned of course by the nature of the one making it and his ability to keep the promises he makes; in the case of an assurance there is an absolute certainty of its fulfillment. By everything that is sacred and true in God we may accept the assurances which we commonly speak of as promises, as being sure to occur.

The great promise God made of old was that His Son, the Redeemer of mankind, should appear in the fullness of time to make right conditions between God and man. To Adam this promise was vague; to Abraham it was clearer; through the prophetic messages its clearness increased and in the birth of Christ it was realized. In giving the world Christ, all the lesser promises were realized, for in Him centers the fulfillment of all the God-inspired hopse for righteousness, peace and perfect love and salvation. This same Christ is still the promise to the sinner. Whosoever shall come unto Him in faith will in no wise be cast out. He is the one who assures the ends of the world that to look unto Him is salvation. The difference between the holy men of old and the men of the world today is that the former looked with faith in God for the promised realization of a Messiah-Savior, while the latter,

who may, with the same joy, look to Christ, too often ignore His promises— and are lost.

There is no surer promise in all the Word than the assurance that "He careth for you". In a physical sense this is always apparent. All nature has, by God, been made to conspire together for man's benefit. In air, earth and water, in the sky, on the ground and in the sea are the multitudes of things without which man could not do but which are only waiting for man to come and claim. Food, clothing, protection and comforts are all around us telling us that God has laid them before us as His gifts. Added to this are His providences. We cannot tell why our latest breath was not our last except that God has not so willed it. We do not know why the numerous terrible calamities did not come upon us except that in God's wisdom a way has been provided to keep them from us. We do not know why we are not the victims of the vicous enemies all about us except that it is because some unseen protection is all about us. In all of these things, then, we have the assurance that He does care for us.

There are times in the lives of all of us when troubles seem to be bearing us down harder than we have strength to endure. All flesh is heir to trouble. Pains and sorrows at some time or other come mercilessly upon us. What can we do then? The stoic says: "Grin and bear it." But can we? We certainly need not feel forsaken in our sorrows and troubles. Our God assures us that when we cry He will hear. We know that He who was a man of sorrow and acquainted with grief, tells all those who are weary and heavy laden, to come unto Him and He will give rest.

The Bible is full of examples of answers to prayer and contains many assurances that prayer will be answered, the more conspicuous among them being the Savior's promise to give whatever we ask, when we ask it in His name. God wants us to ask and ask largely. He who doesn't ask relying upon His promises, has yet to learn how mighty and good He is. It becomes us, if we would benefit by the promise, to answer prayer, to learn how to ask in His name. There are many things we cannot ask in His name. We could not ask for revenge, for comfort, for to escape our responsibility, for ease or riches. Jesus did not want these things and in His name we cannot want them either.

"My grace is sufficient for thee," is another dear promise. Did you ever try to get all out of this promise for yourself? Remember the meaning of grace. "God's mercy to those who do not deserve it." It is a mercy large enough to include the worst of mankind.

Victory is promised to the saint. This is not a victory of arms but of character and faith. The victory of might is an accident that throws success into the lap of the one fortunate enough to have the power. The victory of grace is the victory that the weakest may possess. It comes from believing God and obeying Him. Then, there are the promises of God's presence, of Christ's coming again, of an eternity with Him in a condition that shuts out forever all of earth's miseries. The more we think on these promises, the sweeter is our life and the surer our happiness.

THE S. S. LESSON

July 8.

Ahaz, the Faithless King.

II Chron. 28:1-6, 20-27.

Golden Text—Heb. 11:6.

A very short chapter is devoted to the reign of Josham, the father of Ahaz, in the Book of Chronicles, but it contains a splendid history of a splendid man. Better a short story of a life that has been as God would have it than a long one, given to details about a very sinful life. Ahaz had opportunities. He might have learned the way of righteousness from his father. He might have observed that in doing good he was blessed. It might have occurred to him that to be mighty for the Lord would make him a mighty man among the kings of the earth. But Ahaz did not learn. It appears that the good example of his father and of his ancestor David meant nothing to him. God-fearing parents are a blessing to God-fearing men and women, but those brought up under such influences, if they choose to ignore them, are doubly responsible for the iniquity of which they prove themselves to be guilty. No inheritance is better than the good name of one's parents. To live enjoying and reflecting the full benefit of that blessing is, to win the gratitude of men and the blessings of God. To despise such a birth-right brings to the one doing so only the contempt of those about him and those who come after him.

Ahaz came to the throne young. It was a great responsibility for a young man and might have made of him one of the greatest of kings. The reason he failed lay with Ahaz himself. Youth is the time of opportunity. It is likewise the time when proper habits may be formed and the sure foundation of character may be laid. In youth, also, the seeds of evil may find a soil in which to grow and bring forth evil fruit. This was the case with Ahaz. His career should be a warning to all young people to begin right. Perhaps at the beginning he had no idea how low he would eventually fall, but evil is progressive and the chains of evil grow stronger and stronger and harder and harder to break as the years roll on.

It was said of him "he did not that which was right in the sight of the Lord." From that beginning all the other evil ascribed to him was sure to follow. The short sentence is enough of a biograhy to define the life of the worst of men. When once one begins with the determination not to do right, not only his own career but the happiness of others as well is wrecked. Of the many kings who did not do right in the sight of the Lord we may say that they deliberately ruined both their own and the prospects of their people. The leaders of the people always have it in their hands to bring ruin or prosperity. Men in places of leadership should always remember this and should be continuously reminded of it.

Ahaz imitated bad men. He walked in the ways of his neighbors, the kings of Israel, and made an image of Baal. This was in itself a grave wickedness but imitation of one bad man leads to imitating a worse one, and so we soon find him not only worshiping Molech, but sacrificing his children to him. Many people excuse their sins on the ground that they are only doing what others do, but to what does this lead? It always leads from bad to worse. It is unnecessary to go into details concerning the degrading worship that Ahaz instituted, let it suffice to say that of all the hideous things that have been palmed off as religion this was as low and degrading as anything a people ever knew.

The king of Israel evidently was not flattered by the imitation for we soon find him waging a ruinous war upon Ahaz and his people. Friends are not gained with the wicked by becoming a party to their wickedness. It is an old story that those who have shared the sins of the wicked soon find that they had to suffer from the hands of these same wicked ones. The king of Assyria was not slow in recognizing evidences of weakness in Ahaz and to him he became an easy prey. The wicked are merciless as friends or foes and woe to the one who so falls into their hands.

The saddest part of this story is, that the people had to suffer for the sins of their king. This was their own fault. They should not have submitted to his godlessness. If rulers go wrong and stay wrong the fault lies with those who consent to have them rule over them.

As his wickedness progressed we find Ahaz first robbing God's house, then closing it. He had no love for God and soon he was standing in the way of those who might want to serve him. A hater of God soon becomes a persecutor of God's people.

MARRIAGE

Snyder-Dively. — Erie S. Snyder, daughter of Rev. and Mrs. Jacob Snyder, to Mr. Clarence W. Dively, on June 2, 1917, at her home in Roaring Spring, Pa. The bride's father officiated. Mr. and Mrs. Dively will make their home at 1923 Thirteenth Ave., Altoona, Pa.

CONTRIBUTIONS

HOME MISSION RECEIPTS
For May

Bergtal, S. S., Korn, Okla., birthday gifts, city mission, by P. L. Heidebrecht, $5.85; Kate Reimer, Beatrice, Neb., for Los Angeles, $10; Tabor cong., Goessel, Kans., by J. S. Schmidt, $38.58; Alexanderwohl congregation, Goessel, Kans., by B. H. Friesen, $93.90; Bern'e congr., mission box, by S. F. Sprunger, $17.81; Christian congr., Moundridge, Kans., by A. H. Kaufman, $17.30; West Swamp congr., Quakertown, Pa., by Allen E. Bleam, $22.75; Neuhoffnungstal congregation, Meno, Okla., by B. B. Becker $55.40; Bethesda Y. P. S., Henderson, Neb., by Miss A. M. Friesen, $9.56; D. W. Friesen, Altona, Manitoba $10; Woodlake (Cal.) congregation by A. P. Haury, $12.30; Upper Milford (Pa.) congr., by Wm. M. Gehman, $40; Bergtal congr., Pawnee Rock, Kans., by Jacob Ruediger, $14.71; Schwenksville (Pa.) congr., by Newton S. Gottshall, $13.70; Bethany congr., Quakertown, Pa., for Altoona mission, by Wm. G. Moyer, $12.14; bequest, Beatrice, Nebraska, $30.

For Chapel in Chicago: Herold congr., Bessie, Okla., by P. A. Quiring, $35; by D. A. Goertz, Mountain View, Okla., Ebenezer congr., $21.90; Friedenstal congr., $13.90. By W. W. Miller: Meno (Okla.) congr., $48.88; individual contributions, Meno, $104; Goltry, Okla., Fred Pekrul, $1; J. H. Johnson, $5; Mr. Falk, $1; H. R. Voth and children, $5; Albert Voth, $10; Cora Meshberger, El Reno, $1; Salem S. S., Dalton, O., $4; Daniel Haury, Halstead, Kans., $50; Hereford congr., Bally, Pa. by I. B. Funk, $23.16; Bethel college congr., $25; Anna V. Lehman, Halstead, Kans., $5; Mrs. H. C. Hornburg, St. Louis, Mo., $25; Tabor congr., Goessel, Kansas, by J. S. Schmidt, $87.84; Bertha and Laura Haury, Halstead, Kans., each, $10.

G. A. Haury, Treas.

FOR MENNONITE SANITARIUM
Upland, Cal., June 6, 1917.

During April and May.

Mrs. Anna Eymann, Upland, Cal., $20; Williams & Lucas Co. Cucamonga, $25; Rev. M. Horsch, Upland, Cal., $5; Mrs. Ella Reese, San Dimas, Cal., $10; Mr. J. A. Hiebert, Upland, Cal., $10.

Gratefully acknowledged,

P. J. Schmidt, Treas.

NEWS OF THE WEEK

WAR HEADS HIT SNAG IN PLANS

The first national army of 500,000 men will not go into camp until October 15. This decision has been reached by the War department, and will be officially announced shortly. September 1 was the date originally agreed on for putting the men into the cantonments.

Two or three reasons for the delay are advaneed. One is that there has come up from various parts of the country a somewhat insistent demand that young men shall not be taken from the farms until this year's harvest is completed. Another reason, and possibly the one that controls, is that the sixteen cantonments can not be made ready by September 1, and it is generally understood that only by the best of management will all of them be ready by October 15.

Still another reason is advanced for the delay in putting the men in camp, and it is that the concerns turning out equipment for the army will be hard pressed to supply the army increments that are to be sent to France during this summer and fall.

It was said today that there will be no unnecessary delay in holding the drawing for this first national army. The provost marshal-general's office hopes to be able to put out the rules and regulations under which the drawing will take place some time next week, and it is the plan to announce the exemption boards, both the local boards and the appeal boards, at the same time.

Beset by difficulties with which they are not prepared to deal effectively, War department officials admit that the plans for dispatching a great army to the European trenches are decidedly "up in the air".

Changes in the program are being made weekly, sometimes daily and even hourly. Plan after plan is embarked upon and developed at great cost in money and time, only to be abandoned as impracticable.

The only definite fundamental policy remaining is to send to France within the next three months as many regular army units as can be spared and transported, to send as soon thereafter as possible as many units of the national guard as can be given the requisite preliminary training, and sometime next year to dispatch the drafted army.

It now appears not unlikely that the national guard will not be called out on the scheduled dates—July 15 and 25 and Aug. 5. There is no certainty that the administration will be able to furnish the tentage to shelter the eitizen soldiers in the southern training camps. There also is a shortage of blankets, clothing, shoes, guns and other equipment.

The original plan was to mobilize the state troops in the state camps. Then it was announced that the guard would be sent directly to the training camps. Now the plan is to mobilize the guard in the state camps if the training camps are not ready.

Three plans for the construction of cantonments have been adopted and abandoned. Now the fourth plan is being held up because Surgeon General Gorgas of the army has discovered that the buildings proposed would be extremely insanitary. He carried his protest to Secretary of War Baker, who immediately ordered changes in the specifications.

THE PRESIDENT APPROVES THE PLANS FOR DRAWINGS

Washington, June 19. — The War department's plan for drawing the 1,500,000 men from whom the first national army of 500,000 men will be selected has received the approval of the president. The problem of the provost marshal-general's office was to find a plan under which the drawings could be made with absolute fairness to everyhody.

The department is not yet ready to announce the details of the plans, but it is well understood that the drawings are to be far removed from any possible local influence of any kind. This means, of course, that they will not be under the control of county or even state boards and will neeessarily be under federal, and it is supposed under military supervision. These drawings are to form the next step in the formation of this first great national army of 500,000 men, and the government authorities realize the great importance of having it said afterward that they were absolutely fair.

The authorities are still wrestling with the exemption boards problem. How to guard against favoritism of any sort in the operation of the exemption provisions of the law is proving a genuine problem. It was said today that the creation of these boards will be delayed until the War department is certain that it has done everything possihle to prevent favoritism.

The politicians, both Democrats and Republicans, are the trouble makers. In several states and in a few cities they are still inclined to regard these exemption boards as political patronage, and this in spite of the numerous warnings that have gone out during the last few days. The authorities have ben amazed at the numher of applieations, most of them political, for places on the exemption appeal boards, one for each federal judicial circuit in the United States.

The president, who under the law must create these boards, has not heen willing to turn the responsibility for the makeup of the boards entirely over to the War department, and it was said today that he is asking federal judges in several of the states to suggest men suitable for the appeal boards. It has been necessary to go to the federal judges where governors have clearly shown an inclination to regard the exemption boards as good berths for politicians.

SPECULATORS IN FOOD SHOWN UP

Washington, June 19.—Food speculators have been taking $50,000,000 a month for the last five months—a total of a quarter of a billion dollars—from the American people, Herbert C. Hoover today told senators in explaining the purposes of the food control bill now before the congress.

Disclaiming entirely that the bill sets up a food dietatorship, Mr. Hoover told senators its purposes were entirely to organize the resources of the country and the people themselves into a food administration to limit middlemen's commissions and prevent extortion.

"With righteous manufacturers' and distrihutors' prices," he said, "the price of flour should not have been over $9 a barrel. Yet it averages $14. In the last five months $250,000,000 has been extracted from the American consumer in excess of normal profits of manufacturers and distributors." Not a single national trade association, Hoover told the senators, is opposed to the food control bill.

FARMERS ARE NOT EXEMPT FROM SELECTIVE DRAFT

Washington, D. C., June 16. — Farmers are not exempt from military service.

To dispel the widespread impression that men in agricultural pursuits are exempt from the selective draft, Provost Marshal General Crowder today reiterated that only "indispensable men" in any industry will be exempt.

Every man that serves the nation better as a soldier than in the industry or occupation in which he happens to be, will be called to the colors unless it works an actual hardship upon the dependents.

The others — indispensables — will be exempted.

In a proclamation of exemption regulations to be issued within a few days by President Wilson provisions are made for determining who are— and who are not — the "indispensable men."

PROMISES RUSSIA WILL CONTINUE WITH THE WAR

Petrograd, June 15. — "The Russian people consider war inevitable and will continue it. The Russians have no imperialistic wishes. We know that you have none. We shall fight together to secure liberty, freedom and happiness for all the world. I am happy to say that I do not see any moral idea or factor between America and Russia to divide us. We two peoples—Russia fighting tyranny, and America standing as the oldest democracy—hand in hand will show the way of happiness to nations great and small."

These ringing words, expressing the attitude of the Russian government toward America and the American mission, headed by Elihu Root, were voiced tonight by M. Tereschtenke, minister of foreign affairs, responding for the counell of ministers to Mr. Root's address of sympathy and good will on the part of the American government.

The American ambassador, David R. Francis, presented the Root mission to the ministers in Amrinsky Place, explaining that the mission had come to Russia to discover how America can best co-operate with its ally in forwarding the fight against the common enemy. The presentation was very informal, only a few Russian officials and the members of the American emhassy attending. M. Kerensky, the youthful minister of war, just hack from the front, wore the khaki blouse of a common soldier.

The ministers listened with rapt attention to Mr. Root's address, which was an impressive utterance, both in substance and manner.

M. Tereshtenke rose from a sick bed to attend the presentation and responded without notes, expressing great joy in welcoming the commission from America. He said that Russia's revolution was based on the wonderful words uttered by America in 1776. He read part of the declaration of independence and exclaimed:

"Russia holds with the United States that all men are created free and equal."

M. Tereschtenke sketched the history of the Russian revolution briefly, saying that the Russians, enslaved for centuries, threw off all the old order just as the wind blows autumn leaves from the forest. Russia now faces two problems, said the minister, the necessity of creating a strong democratic force within its boundaries and the fighting of an external foe. Then he declared for war and expressed unbounded confidence in the power of Russia to meet the situation.

GERMAN AIR CRAFT RAID

London, June 17. — German airships made a raid on the east and southeast coast of England early this (Sunday) morning. One Zeppelin was brought down in flames, according to an official announeement, after one of the raiders had dropped bombs in Kent. The official statement follows:

"Early this morning some enemy airships approached the south and southeast coast. About 2 a. m. two airships came a short distance inland, one crossing the east Anglian coast and the other coming over Kent for a few minutes. Bombs are reported to have been dropped from the latter ship. Some damage was done and fire broke out in a coast town.

"Later one Zeppelin was brought down in flames."

KING LEAVES GREECE

Athens, June 16. — Former King Constantine, who abdicated the Greek throne last Tuesday, has left Greece.

Both the government and the high commissioner representing the allies are taking every measure to avert disorder. The general commanding the first army corps has ordered the temporary closing of the military club, where royalist officers were accustomed to meet to discuss the situation. The authorities at Piraeus have posted notices in the street summoning all those who possess arms to deliver them to the authorities by tomorrow. Thereafter all persons found concealing arms will be liable to severe punishment in accordance with French law. More allied troops were landed at Piraeus today.

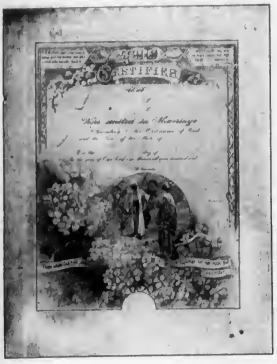
GERMAN LINE SAID TO BE GIVING WAY TO ATTACKS

The German linc in Belgium is crumbling under the British offensive there. Evidence of this appeared Thursday in announcement by London of a German retreat on a front of approximately two miles in the area southwest of Warneton.

After wiping out the Messines-Wytschaete salient in the crushing attack last week, General Plumer continued attacking the Germans from time to time east of Messines and gained additional ground there. Farther south the British also have exerted pressure on General von Arnim's lines.

Having lost the last of the commanding artillery and observation positions in this region when the Messines ridge fell into British hands, the Germans are finding the pressure at some points beyond their ability to meet. One of the first results has been the abandonment of important sectors of their first line between the River Lys and St. Yves.

General Haig announced that the British were following the Germans closely and moving forward east of Ploegsteert wood and in the neighborhood of Gaspard village.



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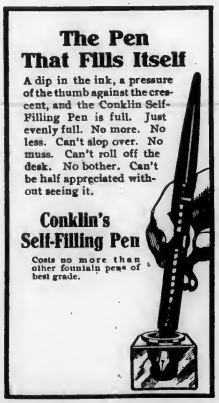

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, JUNE 28, 1917. No. 26.

IN MENNONITE CIRCLES

Rev. M. M. Horsch is to be addressed after July 1 at Cor. So. Ave. 19 and Albion Sts., Los Angeles, Cal.

A special request has been made to the readers of the Mennonite through the missionary secretary that friends of our missions especially remember Los Angeles during this period.

Last Sunday Rev. P. P. Wedel was ordained an elder in the Christian Mennonite church at Moundridge, Kans. For years Bro. Wedel has been assisting Elder J. C. Goering in the pastoral work in this place.

Rev. P. R. Aeschliman of Colfax, Wash., occupied the pulpit of the Upland (Cal.) church while the pastor, Rev. A. S. Shelly, was east, attending a meeting of the Foreign Mission board at Berne, Ind.

The marriage of Edward Kauffman of Moundridge, Kans., and Hazel Dester of Deer Creek, Oklahoma, is announced. Bro. and Sister Kaufmann expect to sail for China this fall where they will enter the mission work. According to present plans they will cross the Pacific ocean in company with Bro. and Sister P. W. Penner who will then be returning to their work in India.

The unrest of a number of the brethren in various quarters of the church has been quieted through the assurances of the president of General conference that the conference will not be postponed. Because of the unsettled war conditions and because of the fact that railroads are discouraging conventions and have influenced the calling-off of some of the largest convention meetings booked for this summer, some of our people felt it might be wise to look into the matter and see if serious difficulties might be avoided by postponing the conference meeting. Happily the matter is now settled. There is every reason to believe that going and coming to conference will be according to program.

The editor of the Gospel Banner, the organ of the Mennonite Brethren in Christ, says a timely word in regard to the various branches into which Mennonites are separated; moreover, he notes that divisions seem to have been the normal thing in other denominations. He says:

"Sometimes one hears the various branches of the Mennonite church compared to Heinz's fifty-seven varieties of pickles. Even though it is only meant as a joke it cannot make anything but an undesirable impression. He who makes such an expression betrays one of two things—either a lack of information concerning Mennonite history, or a lack of serious, sober thought. While there are twelve distinct branches of Mennonites, this is not surprising when we take into account the fact that this church has been making history for about four hundred years, and that our forefathers were forced to migrate from one European country to another in pursuit of religious liberty. National distinctions have had much to do with the creating of various branches of the Mennonites in America. There are Russian Mennonites, Swiss Mennonites, etc. It may help us to appreciate the above by making a comparison. The Methodist church, which is only about half as old, has at present sixteen distinct branches, and national distinction has not figured in as largely as in the case of Mennonites. There are also 12 branches of Presbyterians, 15 branches of Baptists and 20 branches of Lutherans, etc. These statistics are taken from H. K. Carroll's Bulletin, and should interest our readers by way of information and comparison. In the light of the above it is not surprising that there should be a number of distinct Mennonite branches. One pleasing feature is, that these branches, having been separated so long and having distinct histories, have so much in common as relates to the fundamentals of the Christian religion."

NOTES AND COMMENTS

Secretary McAdoo, in a speech in Baltimore, asserted that it would seem certain that ten billion dollars would be needed by the United States to wage war for twelve months and that of this at least $800,000,000 should be raised by taxation and $8,200,000,000 by bond issues.

Volume One of The Churches of Christ in Council and a Report of the Special Meeting of the Council, two volumes prepared by the secretary of the Federal Council, Chas. Macfarland, Ph. D., have just come from the press and are valuable records of the two meetings of the council last held.

According to the present plans of the War department those who will be drafted from the more than nine million men who registered will be called to the colors September 1. On that date all those selected for army service must report at mobilization camps. Each will be instructed as to what camp to report and transportation will be provided.

The liquor people inserted a two-page advertisement in several Washington, D. C., papers on June 13 in which the unnamed author asserted that 2,082,637 workingmen petition the president and congress against cutting off a habitual temperate beverage (meaning beer). To this a two-page reply was prepared in the name of the Federal Council of Churches over the signatures of Gov. Carl Milliken, chairman of the Temperance commission, and other officers of the council. The reply is an analysis of the liquor men's statement and shows that it has been "faked".

In the light of the present-day high cost of everything one needs to live the following extract from ancient history (not so very ancient, either) makes one feel that at that time everyone who was possessed of an income found greatest difficulty in inventing ways by which he might live beyond it. The Chicago Tribune for April 30, 1896, has this item of news:

"New grass butter was fairly plentiful in the market yesterday and the demand was good. The season is fully three weeks earlier than it was last year. Abundant rains have put the meadows in fine condition, and the prospects are that prices will rule low.

"There is no reason why the grocer should not furnish customers with nice, sweet, new butter at 16 to 18 cents a pound as an outside price.

"Eggs declined a ½ cent. The freshest eggs obtainable sold wholesale yesterday at 9½ cents a dozen. The grocery price was all the way from 10 cents to 14 cents a dozen. Fair eggs could be bought by the case, containing thirty dozen, at the rate of 6 cents to 8 cents a dozen in South Water street.

"Potatoes declined a cent a bushel, making the top price for car lot quotations 18 cents a bushel. This means, of course, old crop potatoes. Many grocers were selling choicest Burbanks at 7 cents to 9 cents a peck."

It seems to us, judging from the quality of butter, eggs, meats, etc., that much of the alleged food we are now buying at the fancy prices which empty the purse of the thrifty housewife and nearly break her heart must have been bought about this time and have been reposing in the cold, silent storage plants that today are responsible for poverty and ruined digestive apparatuses.

A call has been issued for 20,000 men to work at good wages in the harvest fields of Oklahoma and Kansas. This is a call the like of which one hears nearly every year. Our hope is that the time will soon come when calls for great bodies of men will be for nothing more than "do their bit" toward feeding the world. The millions who are called to the "harvest of death" in so many lands would, if put to providing for the world's needs instead of increasing its misery, make hundreds of millions happy and enable them to live long in peace and comfort. How stupidly the world's affairs are conducted, anyway!

IN MISSIONARY CIRCLES

The total number of books and tracts printed during the year by the Chinese Tract society amounts to 766,500 copies, comprising about 5,839,000 pages. The total distribution was 877,329.

J. H. Oldham, in The International Review of Mission says of the Mass Movement Toward Christianity in India which is at present the big thing in missionary matters:

"There are fifty millions of people in these depressed classes, and the Christian church today has access to them all. These lower classes are the foundation on which the whole Hindu social life rests. If we can win these fifty millions, we shall have made the winning of the remaining millions comparatively easy. Where we now have the most successful work among the depressed classes, we have the door widest open to the higher castes. The people affected by the Mass Movement are in the villages, chiefly agriculturists rooted to the soil. They are a permanent factor in the life and work of this land, and do not need to become Christians in order to get a living. More than 90 per cent. of the Christian community has come from the depressed classes. The Methodist Episcopal church baptized 40,000 people last year, where it might have had 100,000. What will become —what has become of the 60,000 they failed to baptize? For lack of funds, for want of Indian evangelists, pastors and teachers, want of missionaries to supervise new work, and for lack of means to provide either secular or religious instruction for the waiting thousands, the Methodist church in India is having to refuse baptism to thousands of waiting, expectant people. Fifty millions of people may be saved or may be lost in India. The whole church is responsible for the outcome, not merely the missionaries on this field."

In spite of the war, according to "Missions", no missionary organization in any land has had to be abandoned. The five great societies of Great Britain, also Switzerland, Holland, Denmark, Australia, Norway and Sweden have had no financial deficits. The latter country sent out 60 new missionaries, 83 out of 192 American societies showed an increase in gifts, and the total increase in American gifts was 9.43 per cent. A falling off of men candidates for the foreign field has been reported from the continental societies, but the number of women candidates has increased. On the whole, it is a year's record that "warms the heart and energizes the will."

Africa is said to have one missionary for 133,000 souls. For every eight persons in the world one lives in Africa. In forty years blacks double their population, it takes eighty years for the whites to double theirs. Only a few of the 843 languages of Africa have been reduced to writing. Until this is done missionary work is severely handicapped. Christian nations occupy nearly the entire continent and are therefore responsible for evangelizing it. The French possessions are more than twenty times larger than France. England holds territory, there, having as much land as the whole United States.

THE HISTORIC ATTITUDE OF MENNONITES TOWARD GOVERNMENTS AND WARS

As Expressed by Confessions.

While the Mennonite church is not committed to creeds and confessions in the way many other denominations are, we, nevertheless, do possess certain historic and formal statements of our faith. These confessions do not appear to have been standards set up to define the orthodoxy of the church to which members are required to conform, but were rather statements of items upon which Mennonites agreed at the time they were drawn up. They seem, therefore, to be historic, of doctrine rather than standards limiting the faith of the people to what they contain. This fact may account for the omission of many things other confessions contain and the inclusion of many other things the others ignore. Just now, while we hold that our peace principles are built upon a Scriptural foundation alone, a presentation of several of the articles contained in our confessions may be interesting. They are all the more so because it will be noted that these statements appeal to the Bible alone for their authority.

In Van Braght's Martyrs' Mirror, the great source of our early history, there appears "The Confession of Faith Accoding to the Holy Word of God," whose author he does not name, but to which he assigns the date 1600. This confession was published separately by the Mennonites of Virginia who later suffered great persecutions on the one hand by the confederacy because of their opposition to war, on the other hand by the North, because they were inhabitants of enemy territory. A member of the confederate congress who interested himself in the Mennonites to secure a better treatment for them also interested himself in the Dunkards of the same district. These people intimated to their congressional friend that the statement of the Mennonites included in this confession was substantially their own.

This confession contains 33 articles. Article 27 is given the title, "Of the Office of Magistracy and Secular Power." It reads:

"We confess that the office of magistracy is an ordinance and institution of God, who himself willed and ordained that such a power should be over every country in order that thereby countries and cities might, through good policy and laws, for the punishment of the evil and the protection of the pious be governed and maintained in quiet and peace, in a good civil life, without which power and authority the world, lying, as it is, in wickedness, could not subsist. Hence, all believers are in duty bound not only for wrath, but also for conscience sake, to submit themselves to this power, and as good subjects to obey it with fear and reverence, willingly and without murmuring to render unto their human ordinance and laws, everything that is due to them, whether it be tribute, custom or excise, and to pray with an humble heart for their life and welfare, and thus to seek, with a faithful heart, the prosperity of the country and city in which they reside; and though they, for the Word of God, may have to suffer persecution, the spoiling of their property and death, from the authorities, they may not speak evil of them, **nor resist them in any wise with weapons and defense**, but commit vengeance to God alone and expect consolation with God after this life. Rom. 12:2; Eccl. 17:14.

"But if the authorities, through Christian equity, grant liberty to practice the faith in every respect, we are so much more under the greater obligation of submissive obedience to them; but so far as the authorities abuse the office imposed upon them, which extends only to the temporal bodily governments of men in temporal things, and encroach on the office of Christ, who alone has power over the spirits and souls of men, seeking through their human laws, to press and compell men to act contrary to the Word of God, we may not follow them, but must obey God rather than men, seeing Christ has been set by God His Father above all authority and power, the head of His church; and to this Father of spirits are we directed, that in all things pertaining to the faith we should obey Him.

"And, as the kingdom of Christ is not of this world, but spiritual. He has dissuaded and prohibited all his servants and followers from all secular government and highness and has instituted in his church various ordinances as pastors, teachers, helps and governments by which the saints may be joined together to edify the body of Christ, but the secular office He left to the secular government, under which the followers of Christ, as strangers and pilgrims who have here no kingdom, power or continuing city, must sojourn and **fight only with spiritual weapons** which is the Word of God: seeing neither Christ nor His apostles prescribed to believers any laws or rules, according to which they should govern the world; neither did they refer them to the laws of the Jews, much less those of the Roman emperors or heathen laws, according to which they might regulate themselves herein; but they prescribed to believers only good doctrines, how they should conduct themselves in all Christian propriety as obedient subjects under the government of the authorities, referring them to his own example, who shunned all the greatness of the world, and showed himself only a poor servant. Thus must also all His followers avoid the office of magistracy in all its departments, and not administer it, following also in this the example of Christ and His apostles in whose church said offices were not administered as is well known to every intelligent person.

"But as all Christians are not permitted, but very strictly prohibited by God, to speak evil of, judge or condemn any one that is without their communion, we would with this still much less speak evil or injuriously of the magistracy, but trust in the only good God, who keeps all the alms of men as a signet and his good deeds as the apple of the eye, and has promised a true reward to him who will give only a cup of cold water in the name of a disciple; that He, the Blessed, will also be gracious too and not leave unrewarded the good deeds of all authorities, particularly those who administer their office according to the ordinances of God, which consists chiefly in protecting good, innocent, defenseless people and in punishing the evil. Hence all Christians are in duty bound to regard the authorities as God's ministers, and to pray for them with a fervent heart that it may please God to be gracious to them and give them eternal salvation."

In their effort to secure unity among the brethren three confessions were drawn up by the Dutch Mennonites in the early part of the Seventeenth century. The first was concluded in Amsterdam in 1627; the second, drawn up in the same city, was dated 1630 and the last, which was the successful result of the two former efforts was drawn up and subscribed to by a number of representative delegates from various sections of Holland in the city of Dort in 1632. To this later was added the confirmation of the churches in Alsace, Palatinate and other portions of Germany. This confession, first published in English in Amsterdam in 1712, for the benefit of the English refugees who became Mennonites, first appeared in America in 1727, being subscribed to by ministers of the Pennsylvania churches as their standard confession. Since that time the document has received official recognition in various Mennonite bodies.

The confession of 1627 says: The secular power or magistracy is ordained by God in all countries and bears the sword not in vain, for it is the minister of God and a revenger for the punishment of evil-doers, and for the praise of the good. Everyone is commanded to be subject unto the higher powers. Whosoever, therefore resisteth the power resisteth the ordinances of God and they that resist shall receive to themselves damnation. All true believers are therefore in duty bound by the Word of God, to fear the magistracy, to render honor and obedience to the same, in all things not contrary to the commandments of the Lord, and to pay tribute, custom and taxes to them without gainsaying or murmuring, seeing that, according to the words of Peter, we must submit ourselves to every ordinance of man for the Lord's sake and pray to almighty God for them; also to give our greatest thanks to the Lord for good and reasonable authorities. Yet, we do not find that the Lord Jesus Christ has ordained this office of secular authority to His spiritual kingdom—the church of the New Testament—or added it to the offices of the church; nor that He has given them laws adapted for such office and government; but He said to His disciples: The kings and lords of the Gentiles and they that exercise authority over them are called gracious lords, but it shall not be so among you.

The sixth article of the second Amsterdam confession has this to say concerning the matter: "The office of the secular authority we recognize as an ordinance of God for the protection of the good and the punishment of the wicked; we also recognize that we owe unto it honor and obedience, custom, taxes and tribute and that we should also pray for it; but we do not find that Paul mentions it among the offices of the church, nor that Christ taught His disciples such a thing or called them to it; but on the contrary, that he enjoined them to **follow Him in His defenseless life and cross-bearing foot-steps, prohibiting all revenge, not only that with arms,** but also to returning railing for railing and on the contrary commanding to pray for one's enemies, to do good unto them who do us evil, and much of a similar nature," etc.

The Dort confession finally arranged the statement of its position in this matter in two articles. Article 13, "The Office of the Secular Authority." This substantially repeated the statements of the other confessions except in a shorter form. Article 14, "Revenge. As regards revenge, that is, to oppose an enemy with the sword, we believe and confess that the Lord Christ has forbidden and set aside to His disciples all revenge and retaliation and commanded them to render to no one evil for evil, or cursing for cursing, but to put the sword into the sheath, or, as the prophets have predicted, to beat their swords into plough-shares. From this we understand that therefore and according to His example, we must not inflict pain, harm or sorrow upon any one, but seek the highest welfare and salvation of all men, and even if necessity requires it, flee for the Lord's sake from one country or city to another, and suffer the spoiling of our goods; that we must not harm any one and that when smitten rather turn the other cheek also, than take revenge or retaliate. Moreover, we must pray for our enemies, feed and refresh them whenever they are hungry or thirsty and thus convince them by well doing and overcome all ignorance. Finally, we must do good and commend ourselves to every man's conscience, and, according to the law of Christ, do unto no man that which we would not have done unto us."

The ancient confession, known as the Ris confession, also originated in Holland. It received the confirmation of the General conference at its session in Berne, Ind., fifteen years ago. The 19th article of the Ris confession contains a large number of proof-texts which are omitted here. "Of Revenge and War." We believe we do not err when by nature we judge that the avenging or retaliating of every injustice is but just. Nevertheless, it is certain that though the Lord our God permitted His people in the olden times to exercise revenge, by reason of their hardness of heart, yet it primarily and properly belongs to God Himself who also is alone able correctly and with exactness to judge of the measure of the evil and of the just punishment for which we are often incapacitated by our imperfect knowledge, our unbridled self-love, and excited passions. For this reason, we believe, our Lord Jesus Christ, when He would establish His spiritual and heavenly kingdom in accord with the will of God as it was from the beginning, forbade to His followers not only all practice of revenge but even all vindictiveness as did likewise His apostles after Him. On the contrary, He insisted on their putting in practice the law of love to a degree far in advance of the teaching of nature or of the Jewish Rabbis, as well as on an exercise of patience that should be perfect after His own example, that is, instead of violently resisting the evil with the object of destroying it, rather to suffer repeated wrong; rather put up with material loss and injustice than to be quick to quarrel; to render to no one evil for evil, not even reviling for reviling, but always to follow after that which is good both toward one another and toward all; to overcome by doing good, to manifest love even to our enemy: if he is hungry feed him, if he is thirsty give him drink; to bless them that curse us; to do good to them that hate us, and to pray for them that do violence to us and persecute us. Only as we do this shall we be children pleasing to our Father in heaven, and true followers of Jesus Christ, who, when He was reviled, reviled not again; when He suffered, threatened not, but committed all to Him that judgeth righteously, in all of which He left us an example that we should follow in His steps.

Hence it is, as we think, self-evident that the use of deadly weapons and the carrying on of warfare to the destruction of our enemies—and even of innocent ones who have not wronged us but upon whom in war often falls the burden of misery and sorrow—is entirely unseemly for a true follower of Jesus and therefore not allowed. For we are persuaded that war, as we know it, can not possibly be carried on without manifestly violating the fundamental principles of Christ's kingdom and without nurturing vice and practices contrary to those principles whereby there is very often manifested the likeness of wild beasts and of devils, rather than of followers of the Lamb of God and of those that show forth His excellencies.

We therefore hold that it is our duty carefully to abstain from the use of all warlike weapons and from the above mentioned hostile resistance; that it is allowed to flee from the evil as much as is in our power to adopt such measures against an enemy, that without working to his destruction we may prevent and bring to naught his hostile purposes, and by means of defensive reasoning and good words and manifold kindnesses to bring him to reflect and be at peace. Moreover, we are of the opinion that all malevolent treatment that we experience must serve to exercise us in the faith and patience of the saints, as we follow the example of Jesus Christ, His holy apostles and many thousands of Christians in the early and later centuries, who, when for conscience sake they had to suffer adversities, experienced in this the grace of God making all things work for their good, not to mention that the merciful God often gives an issue and an escape beyond all human thought. Besides all this, it was plainly prophesied that such a peaceful and non-resistant life would be found among the subjects of Christ's kingdom. Wherefore we pray that this blessed kingdom may come and come soon. Amen!

SIN

Anything which makes sin less sinful connives at sin. Anything that glosses sin, that varnishes it, that decorates it, is in reality a minister of sin. And in this way even our very forgiveness can be the enemy of virtue and the barrier to a holy life. In our desire to be "nice" we are often hurtful, and in our wish to be sweet and pleasant we are often morally and spiritually destructive. We may smother the report of an open sewer with a flask of eau de cologne. Our forgiveness may be just sweet-scented sentiment, and the uncleanliness of the sin is only damtily concealed. Well, now, if the holy Lord is to forgive our sin, it must be in some way that will not make light of it. However, He may forgive us, the sin which is forgiven must not appear light and frivolous; it must appear exceedingly sinful, black with the blackness of the blackest night. If the holy Lord made sin less awful by the manner of His forgiveness, what an awful world would this become! It is at the cross of Christ that we see what divine forgiveness has cost. At the cross the guilt of sin is forgiven, while its appalling nature is revealed.—Dr. Jowett.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

EDITORIAL

Sometimes we are told that our church is one of the small bodies of Christians and people who just judge things by their bigness feel that it is of little consequence. Things are not important or unimportant in proportion to their bigness or littleness. A mountain may be very high and impressive but the little valley by its side is likely to furnish more food and make more people happy with what it raises than a dozen such mountains. A granite rock may be imposing but we notice that the diamond so small that it can easily be lost in a crack in the floor is treasured more highly than all the granite rocks in a county. If our church is not large in numbers, there are a number of reasons why we prize it all the more for its being our church. It stands for something distinctive. Its history tells the story of its survival when the fury of the great powers of the world were set against it. Its membership is selective: it stands for something real in Christian life. Those who come into it come of their own free will, making it their choice, and those who are outside of it are frequently out because they could not come in if they wanted to unless they changed both their way of living and believing. Moreover, the Mennonite church aims not at increasing its size, being satisfied rather to increase the respect for its principles which insist that there must be a separation from the world. We have had a hard time sometimes with the world but we have always felt that we have been giving the world something it needs.

One of the situations, often trying the thoughtless among our number, is the fact that we have had to be content with little congregations in places where we seemed to be overshadowed by the larger churches of other denominations who have often acted as though we should, as a matter of course, be content to feel that we were mere feeders for them. It certainly is hard for a small congregation to sometimes see those upon whom it had depended for its growth, slipping away to other churches. Not unfrequently has the fault of this loss rested with us but in the general run such losses came about because our aims and ideals were too high for the shallow-minded to approve and our very losses along this line have been our gain, because we have remained what we set out to be instead of permitting our standard to be lowered for no other reason than to acquire mere bigness.

The present situation is certainly abnormal and calls for the doing of unusual things in places where we are not accustomed to them. Surely, the pulpit has a task to perform at this time. It must be heard in no uncertain tone on the side of righteousness and for deeds of mercy and benevolence. We cannot just say that the whole war is wrong, though we do believe in the unrighteousness of all wars, and just have nothing to do with the whole business. Boys are going to be exposed to temptations that are a worse danger to them and to the country than all the horrors the trenches can offer. We must speak the words of warning that will at least keep them from going into the trial ignorantly. There will be cripples and widows and orphans and mothers who have lost their sons. The great heart and love of the Christian should be moved to do all that may possibly be done for these unfortunate ones. Let it be hoped that it cannot be said that our people and our churches failed to do their part.

Much as we would urge a realization of our duty on the part of our people, we likewise feel that the purpose of the church is misunderstood and the efforts are being made to use the church in a way that the very nature of the church and its ideals cannot allow. In the desk of the writer there now lie a collection of appeals to the church suggesting this or that to be done. Beside appeals for Belgium, Armenia, Poland, the Red Cross, the Y. M. C. A. and the Y. W. C. A. which we may presume are legitimate appeals, there are in this collection a pamphlet of outlines of sermons on war subjects, a form of prayer to be offered for those in the service. No doubt every minister and congregation will pray for those who must face the dangers of battle, but why should persons, known to neither the church or its pastor, presume to put the very words of the prayers to be offered in their mouths and do it in such a way as to make it appear that there is rank unpatriotism if it should be seen fit to omit the form suggested and by what right in this land of liberty of conscience has any body of persons the privilege to even suggest in outline the material of the sermon to be preached? The Holy Spirit who directs the utterances of the true minister surely is not in the keeping of a few persons who might direct His working. Beside appeals of the kind just mentioned there are appeals to give publicity to the bond-selling enterprises of the government, the food conservations and the planting of crops, to say nothing of the local appeals for support for the numerous patriotic expressions of various kinds. As loyal citizens we see nothing wrong in many of these causes and heartily approve others, but as Christians and members of the kingdom of Christ we do see peculiar inconsistancies in making of the church either recruiting station or brokerage offices or public bureaus for instructing the people as to the proper time and way of planting beans, preserving fruits or seeing to it that the stale bread in the family does not go to waste. When all is said that can be said about the war and its excuse for existence we still insist that the right way to remedy the evils the country determines to correct by an appeal to arms lays with the preaching and living the spirit of Christianity as Jesus, the Prince of Peace, inspires it. And to do this does not mean an appeal to the cheap clap-trap schemes of the advertiser. It must be done in the lowliness and contrition of heart, fostered in the atmosphere of the loving, consecrated, patient and self-sacrificing Christ.

NOT A MELTING POT

By Rev. Newell Dwight Hillis.

Multitudes think of this country as a kind of vessel whose one side is the Allegheny mountains, while the Rockies are the other side, in which metals, precious and base, are slowly interacting and transforming the various substances into silver and gold. In support of this idea they quote Herbert Spencer, with his prophecy that the mixture of all the Aryan bloods and races of Europe will in this country produce a new type of man, with the handsomest and healthiest woman the world has ever known. Historians also support the melting pot idea by pointing to the past and urging that each new era has been ushered in with an infusion of new blood. Witness the coming of the forest children into Rome, as they poured their rich currents of life into the exhausted veins and arteries of the broken Roman race. Witness the influx of the Norman into England, sending warm light colors into the very warp and woof of the heavier Saxon stock. Witness the crossing of the Scotch and Irish bloods about Belfast, with a resultant man, serious, and sturdy, and yet overflowing with high spirits, wit and humor. History is made to be the sponsor of the melting-pot idea, as art philosophy and science. The blind Greek poet explains the heroism of Achilles, the wisdom and skill of Ulysses, the beauty of Helen, and the loveliness of Psyche, by saying that a god from Olympus married one of the daughters of men and brought forth a type endowed with supreme strength and beauty. Doubtless there is a certain note of magic that is latent in the modern idea of the melting pot, in which something akin to the miraculous is accomplished.

By way of preeminence this melting-pot idea is the great American delusion. There is absolutely nothing in science to support the notion, while every fact is against it. The old proverb still holds, "Out of nothing nothing comes." No effect can be greater than its cause. Neither chemistry nor the science of metals offers anything in support of the theory. Would you have good steel, select good hematite iron ore, good coking coals from which by fire the dross of sulphur and phosphorus has been expelled, with good lime, and the resultant is high-grade steel. No expert in metals would ever dream that his melting pot could transmute low-grade magnetite ore, with low phosphorus coal, into hematite steel. There is no magic in the fire pot. Chemists know that they will get out of the vessel a result determined absolutely by the materials that went into the vessel. But not only is mineral law opposed to this melting-pot theory; vegetable law also denies it. In explaining that wonderful result named the Concord grape, you have a husbandman who, out of hundreds of large grapes, selects the largest in size and the richest in color, and then into the abundant acid flood empties the sweetest of all the sugar grapes, and from the two selects come the Concord. But there is no more juice or sugar in the Concord than was found in the other two, and the only gain is in that the two gifts that once were separated are now united in a single purple cluster. The orchardist understands that

he can't take out of the bank one iota more than he puts into his bank. Animal law is not less emphatic in its testimony. Cross your Shetland pony and your Kentucky horse and the result is ruinous because the animal standing midway between the pony and the horse, is too large for the child's use and too small for the man's. Any attempt to cross a strawberry and a pumpkin is fatal to both to the Thanksgiving day pie and to June's strawberries and cream. Nature is very insistent and accurate. She does not believe in alchemy nor magic. Every child is the sum of the physical and mental gifts that were disturbed among its ancestors, which are now swept together and compacted in its one life. To say that our country is a vast melting pot, that you can fling base metals and precious into the vessel, and then after a little return to find that some magic has made the base to become precious, is a delusion. This melting-pot idea represents an optimism that spells failure and national ruin.

All these facts become the more important when we consider that centuries of time the slow influence of environment, drill, training, and soul husbandry continued tirelessly, alone can develop a picked and powerful stock that develops a great civilization. For the warning of America we have the history of the Hebrew commonwealth. Fifteen hundred years of selection, environment and drill were required to produce a people adequate to their contribution of ethics, religion, and the Teacher and Savior of the world. In the beginning they were a race, sifted and chosen for their strength and beauty, their self-reliance and independence in choosing theism in an era of idol worship. Then for fifteen hundred years they were shut apart between the sea and the desert. No marriages with other peoples were permitted. Trade relations were largely cut off. Their education became intensive. Slowly they fed the fires of intellect and morals. Slowly they developed a race of poets and dreamers with vision. Slowly they developed their jurists and statesmen. In an atmosphere, made warm and genial, men of prayer and faith wrote their psalms and hymns. It was as if a great dam had been erected to reservoir the life through the waters that were slowly accumulating, and finally, when Jesus came, the divine flood broke through and streamed forth into all the earth to bless mankind. Self-love in Moses made possible a world love at the hands of Jesus and Paul. Had Moses and Joshua and their followers mixed their bloods, brought in Egyptians with their fetish worship, Philistines with their animal worship, Babylonians with their bestialism, little Palestine would have been a melting pot out of which would come mud, but not marble; clay, but not silver; brass, but not gold.—Brooklyn Eagle.

IN THE CAMP OF INSURGENTS

In the days when the Korean insurrection, which broke out in 1905, was at its height and the events which led to the union of Chosen with Japan were moving fast to that epoch-making consummation, the zone of disturbance extended across the central part of our work and caused a good deal of confusion. The insurgents as well as the government forces were friendly to the Christians because they believed that they had the good of Korea at heart, but there were times when our people suffered no little loss at the hands of both of the contending parties.

The insurgents had their patrols stationed along the main roads to seize all travelers who might in any way be in sympathy with the new developments in the government. These insurgents were reactionaries and laid considerable stress upon holding to the old customs which the men in the new regime were disposed to abandon. The coiffure became one of the tests of loyalty, and any man who had dispensed with the "topknot" of ancient times and wore his hair short after the European fashion was regarded as a sympathizer in the new development, and unless he could prove himself a Christian, fared badly at the hands of the insurrectos.

One of the Christians who was without the topknot and wore a black coat, traveling through this region, fell into the hands of a patrol and was taken to the camp to be "investigated". In due time he appeared before the commander.

"Who are you?" was the first question.

"I am a Christian."

"You must prove it."

"Well," said the Christian, "here is my Bible, which all Christians carry. This will identify me," and he handed to the officer his copy of the New Testament.

The officer took it and, turning its pages, said, "This seems all right. Probably you are a Christian. We Confucianists know our scriptures. Do you know yours?"

"Try me and see," was the answer.

"Well, here is I Cor. 8:6. Recite it if you can."

The Christian, of course, was nonplused at this unexpected demand. After thinking a moment he said to the commander, "There are so many chapters and verses in the Bible that I do not know them all, so I cannot recite I Cor. 8:6, but I know I Cor. 13, and will recite that."

"All right, go ahead."

And the Christian recited, without a verbal error, in Korean, that marvelous discourse on love.

When he had finished, the officer said, "It is evident that you are a Christian all right, and we are satisfied, but I have some more questions to ask you. Can you recite the Apostles' Creed?"

"Yes," said the Christian.

"Do it," was the order; and the Christian recited the creed.

"Can you recite the Ten Commandments?"

"Yes, sir," was the answer.

"Do it, then." And he did so.

"Can you recite the Lord's Prayer?"

"Yes, sir."

"Well, do it."

But the Christian did not respond immediately. After a moment's thought he said, "Commander, I cannot recite that to satisfy curiosity. It is a prayer, and when I say it, I mean it, and my heavenly Father comes near and listens; but if you will allow me, I will kneel here and pray that prayer. May I do so?"

"Yes, you may," was the answer.

"But, sir, when I utter that prayer, the great and true God bends His ear to listen, and His presence is all about us. Could you, therefore, sit with your head erect when the God of all the earth is near? Would you not be willing to bow your head while I pray?" It was a bold request to make, but the officer said he would. Then, kneeling in their midst, with the blue sky above him and the green sod beneath him, the Christian began his prayer, while the commander, whose heart was full of bitterness and hatred, bowed his head; and the rude men standing about, who a little time before had sought his life, turned their faces toward the earth and from the silence and hush that had come over that insurgent camp there arose the stately words, in Korean:

"Our Father which art in heaven, hallowed by Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For Thine is the kingdom, and the power, and the glory, for ever. Amen."

When it was finished, he added a simple petition that God would hasten the day when blood should no longer stain the sacred soil of Korea and violence invade its communities, but peace, the sweet, pure peace of God, come into all the hearts, comforting those who were weak, and removing all hatred.

With a simple word of farewell, the Christian departed, but he left behind him an influence from which those rude men of war were never able to shake themselves free.—Geo. H. Jones, in the Life and Light Evangel.

THE CHESS PLAYER

Many years ago Paul Morphy was the champion chess player of the world. A friend one day invited him to come and look at a valuable painting he had just purchased. It is called "The Chess Player", and presented Satan playing chess with a young man, the stake being the man's soul. The game has reached the stage where it was the young man's move; that there was no move that he could make that would not mean defeat for him, and the strong feature of the picture was the look of awful despair that was on the man's face as he realized his soul was lost, and the sneer upon the face of Satan as he saw the victory.

Morphy studied the picture for a time (he knew more about chess than the artist who painted the picture), and then he called for a chessboard and men. Placing them in the same position they were in the painting, he said: "I'll take the young man's place and make the move"; and he made the move that would have set the young man free.

When I heard this story, I thought it was just like my life. In the game of life I was worsted. It was my move, but death was in every direction. I was in despair, when I saw One come on the scene who knew all about my life, and I recognized the only One who could help me. I turned to Him, and He made the move that set me free. — F. W. Bothem, in Faith Links.

THE C. E. TOPIC

July 15.

God Our Helper.

Psa. 121:1-8.

The person who thinks he does not need help is to be pitied. He is like the captain who throws overboard his compass in the midst of a storm and the calamities which befall him are likely as not just as apt to injure others as much, if not more, than him-

self. Man is a helpless creature, always in need of the help of a wiser and mightier power.

The all-important help we need is to salvation. Man is a sinner, hopeless, helpless and lost. Of his own strength he can do absolutely nothing. No other man can help him. Always there hangs over him the just condemnation for his sins which must end in his becoming eternally a cast-away in everlasting misery. Were we to only know our miseries without a way out of them our whole existence would be most distressing. But God has provided a help for us that makes it possible for all who will to be saved. (1) He has given us His divine Word which reveals the whole story of our redemption. (2) He places the instrument of prayer into our hands which sets in motion the entire machinery of His divine power to help us. (3) He gives us His Spirit which witnesseth to our spirit that we are the children of God. (4) He surrounds us with praying, helpful men and women whose greatest joy is leading souls to their Lord and Master.

God also is our helper in temporal things. Let us never forget that whatever we own is God's and is only placed in our hands as stewards who will be called to give an accounting of our trust. Let us not think that God is careless of His own. Whatever He thinks we must have He gives us. The very poorest of us are filled to overflowing with the temporal gifts of God. Here are health, property, daily food and drink, clothing shelter, business prosperity, pleasures of the mind and of the body. None of them are gifts to be despised and God has helped us liberally to them all. In the midst of all the temporal things we own we may say with His apostle, "By the grace of God I am what I am."

In our ignorance God helps us. What would we be were we not to know what God has revealed to us? If we existed in such a condition at all it would be as miserable creatures, no better than animals. But God has taught us so very much. We know we are created in His image. We know that we have in us the spirit that makes us the living souls. We are not left to uncertainty when it comes to a matter of knowing right from wrong. Spiritual mysteries are as clear as day to us. We are conscious of His caring for us in every detail of our lives. We know from where we came and what awaits us in the next life. We are always able to say, "I know that my Redeemer liveth," and we know, too, that He intercedes for us at the right hand of the throne of God as our advocate. We are not left in ignorance as to His coming again and we know what to expect at that time.

God is our never-failing help in trouble. This world is a vale of troubles and so we need His help continually. Here are troubles of body, of mind and of soul, all of which are within us and we carry about with us. The body may have pains, but He is the healer. The mind and heart may have sorrow, but He is the unfailing comforter; the soul may hunger and thirst, but He is their meat and drink. Often we may be lacking in all that body and mind crave and yet the soul is abundantly satisfied in Him and then all the other needs don't matter. There are troubles from without. This wicked old world is vexing to the saint, but the saint always has comfort in knowing that his citizenship is in heaven and this world is not his country or abiding place.

It is to the triumphant life here that God always is helping His saints. Somehow there is always something to trouble and try and yet in God's way these trials become nothing to the child of God who by his or her Christly life proves that external things need not move one or stand in the way of the higher and better life. Weak though we may be, the larger faith to which the saint may rise always looms up.

The 23rd Psalm has been the comfort of millions and millions since the day the shepherd-poet first gave it to the world. It is a psalm of assurance that robs death of its sting and makes the river of death merely a thing to pass through by the help of the Almighty to the eternal glories of the Father's house.

THE S. S. LESSON

July 15.

Hezekiah, the Faithful King.
II Chron. 30:1-13.

Golden Text—Heb. 11:6.

We here have a picture of a revival—a thing Israel was badly in need of. We note that it broke out after a period that did not promise much, for what was to be expected of the son of a wicked king after a wicked king's long reign? Yet, we learn how that the Word and Spirit of God are wonderful in their working and their ways are beyond finding out. A hundred years or so ago a band of murderous pirates seized a little island in an out-of-the-way corner of the Pacific ocean and led a life of bloodshed and riot that was terrible and beastly until one of the company found among other things a Bible. It set him to reading and then to prayer. Twenty years later a ship touched that island and those on board were surprised to find it inhabited with sincere, God-fearing Christians. The revival had come and the miracle of grace taken place. So it was with the kingdom that Ahaz left behind. The degraded people had a revival. Unrestricted evil is always bound to have a reaction. The singular thing about the matter, however, was not that Judah should have been so responsive to good after the evil reign of Ahaz, but that the son of Ahaz should be one of those who did right in the sight of God and walked not in the ways of his evil father.

Every father is, in a way, to influence his children for good. Many an able and promising son has gone completely to the dogs because there was no encouragement to anything else from his father. It is one of the wonders of God's providence, however, that children of evil parents frequently do turn out good as was the case of Hezekiah. Hezekiah instituted a revival which was successful because he was the right man for the right place. In revivals the first important thing needed is **leadership.** (1) A leader must be the kind of a man who is right with God. No unconverted man can hope to lead others to God any more than the blind can hope to lead the blind. (2) A leader must possess proper motives. The complaint against many revivalists today (and in many instances rightly so) is that their motives are not right. They enjoy the light of publicity too much, they love the dollar inordinately; they are more interested in the success of their particular venture than they are in the general good of the entire church. They are apt to sow the seeds of discord in order to serve their own selfish work; they are not sufficiently interested in what becomes of their converts after they have departed from the scene. (3) A leader must, above all, be full of the desire to build up God's church in a way that it will be filled with earnest seekers after God who remain faithful to their renewed pledges. Another need for a revival is **preparation.** The priests were not ready and Hezekiah waited until they had sanctified themselves sufficiently. Preparation requires (1) a proper examination and a rigid purification of self. One can't lead one to a holy and pure life until one is holy and pure himself. Preparation for the Lord's work requires prayer, meditation, humiliation and a readiness to effort and sacrifice. One can no more go out into the Lord's larger work unprepared than one can hope to accomplish anything in the havest field without the necessary tools. A revival must have an **object.** Unless there is a true motive behind it, it will amount to nothing. Hezekiah's object was the reestablishment of worship in Jerusalem and especially the proper keeping of the passover which had fallen into disuse. What is the object of so many of the revivals that fail? Sometimes it is just to get an increase of numbers after it has for its purpose the stealing of members from other churches and not unfrequently the money end of the revival is the thing that gets the most concern. The only possible motive that can be behind a true revival is the saving of souls. A passion for souls is a necessary and all-important qualification for conducting a real revival. The next step in the revival was **invitation.** Messengers were sent abroad not only at home but to the residents of the northern kingdom as well. They were invited (1) to turn to the Lord; (2) not to be as were their fathers; (3) not to be stubbornly, stiff-necked; (4) they were asked to yield themselves unto the Lord. This invitation is worth serious study in our times. It was not to be a revival bolstered up with silly, sensational or absurd advertising. The spiritual condition of the people was the burden of the invitation. Hezekiah was in earnest about his work and showed it in the way he called people to enter into it. The results were two-fold: (1) Some scoffed, they did that to their own damnation; (2) others responded, they did that to their eternal salvation. After all, the matter of getting good out of a revival is a personal one and depends upon how we enter into it.

MARRIAGES

Weisel-Moyer.—On April 2^, 1917, at the home of the bride's parents, Mr. and Mrs. Levi S. Moyer, near Chalfant, Pa., by Rev. A. M. Fretz, Samuel W. Weisel of Edison and Miss H. Teresa Moyer of Chalfont.

Gross-Detweiler. — On February 24, 1917, by Rev. A. M. Fretz, George W. Gross of Perkasie and Sarah, Alma Detweiler of Blooming Glen.

Mill-Fretz. — On June 2, 1917, by Rev. A. M. Fretz, Erwin H. Mill of Bedminster and Alma B. Fretz of Ottisville.

DEATH

Deusch. — In Bedminster, Pa., on May 29, 1917, of pneumonia, Henry Deusch, aged 68 years, 1 month and 24 days. The deceased was born in Rosenfeld, Wirtenburg, Germany, April 5, 1849. Funeral services were conducted at the house on the evening of June 1 by Rev. A. M. Fretz. The remains were interred the following day in Greenmount cemetery, Philadelphia.

NEWS OF THE WEEK

PRESIDENT WANTS 70,000 VOLUNTEERS FOR RANKS

President Wilson in a formal proclamation calls for 70,000 volunteers to fill up the ranks of the regular army. The proclamation reads as follows:

I hereby designate the period June 23 to June 30 next as Recruiting week for the regular army and call upon unmarried men between the ages of 18 and 40 years who have no dependents and who are not engaged in pursuits vitally necessary to the prosecution of the war, to present themselves for enlistment during the week herein designated to the number of 70,000.

Woodrow Wilson.

Approximately 70,000 men are needed to bring the regular army to full war strength of approximately 300,000 men.

The number will not be apportioned to the several states that have not completed the quotas assigned to them April 1. If the entire 70,000 should come forward in New York the lists would be closed immediately.

In a sense this call of President Wilson may be termed the last call for volunteers for the regular army. Of late the eligible men of the country have not been coming forward in large numbers to enlist for the period of the war. Yesterday, for example, the acceptances at recruiting depots aggregated 1,178. Army officers would like to see 10,000 a day, and they expressed the hope today that the drive on recruiting offices would begin tomorrow and not be delayed until June 23, the date named in the proclamation.

After the regular army shall have been brought to war strength a drive probably will be undertaken to bring up the strength of the national guard. At present national guard units in several states are filling up rapidly and an effective campaign is being conducted on their behalf throughout the country.

HOUSE PASSES FOOD BILL GIVING PRESIDENT POWER

Prohibition regulations of a sweeping character were written into the food control bill Saturday night by the house. The bill, which gives the president broad authority to control the distribution of food, feed and fuel for war purposes, and carrying an appropriation of $152,500,000 for its enforcement and administration, was passed by the house by a vote of 365 to 5.

Representatives McLemore, Slayden and Young, of Texas, Democrats, and Meeker, Missouri, and Ward, New York, Republicans, voted in the negative.

The prohibition provisions adopted would prohibit the use of foodstuffs for the manufacture of alcoholic beverages and would give the president authority to take over for war purposes all liquor now on hand. They were put into the measure during the evening in committee of the whole and when the bill came up in the house proper the anti-prohibition faction did not demand that they be voted on again.

The bill now goes to the senate, where it probably will be substituted early next week for a similar measure already under consideration. Leaders hope to get the measure to conference by July 1.

Few important changes were made by the house outside the prohibition section. The control powers of the president were limited to articles specifically mentioned in the bill, instead of giving him blanket authority; voluntary aids in control work were made subject to the penal provision; all persons in the food administration except those serving without compensation were placed under civil service, and the president was required to make an annual report on the operation of the bill.

The text of the Barkley amendment, which was adopted 132 to 114, follows:

"No person shall use any food, food matcrials, or feeds in the production of alcohol or alcoholic beverages, except for governmental, industrial, scientific or sacramental purposes. Any person who willfully violates this section shall, upon conviction thereof, be punished by a fine not exceeding $5,000, or by imprisonment for not more than two years, or hoth."

As originally adopted the amendment would have provided also against use of foodstuffs in making non-alcoholic drinks, but this feature later was stricken out. An amendment by Representative Lenroot to permit the manufacture of light wines and beer was defeated, 134 to 124.

On the amendment authorizing government use of distilled spirits there was no roll call and only a few scattered ones were heard on the viva voce vote. Originally proposed by Representative Webb of North Carolina, it was accepted by Chairman Lever, of the agriculture bill and was adopted on his motion.

WILSON FAVORS THE PLAN

Washington, June 21. — President Wilson has given his support to Senator Pomerene's resolution to empower the government to fix coal prices. After a conference today between the president and the senator, a meeting of the senate interstate commerce committee was called for tomorrow to consider the resolution.

It proposes that for war purposes or other emergency the federal trades commission shall be authorized to fix coal prices, and in event of disagreement with the operators, the government shall take over and operate coal mines, with an arrangement for fixing compensation of the operators at a later date.

President Wilson, according to Senator Pomerene, is "in full sympathy" with the objects of his resolution, believing the coal situation acute and prices far too high.

U. S. DESTROYER RAMS INTO U-BOAT, SO CREW REPORTS

Base of the American Naval Flotilla in England, June 21. — A German submarine was rammed and sunk by an American destroyer after a German-born American bluejacket had spied out the under-water craft, according to belief expressed by the crew of a destroyer which returned to port today.

This is the first German submarine whose sinking has been reported by a crew of the American patrol flotilla. The destroyer in question was cruising through a calm sea. Directly ahead the forward lookout sighted a periscope. The submarine to which it was attached almost immediately submerged. By that time the destroyer was so close to the spot where the periscope had showed that its guns could not be depressed sufficiently to fire. Every member of the destroyer's crew crowded the rails, eagerly scanning the water for the sub-surface shadow which would reveal the enemy craft.

In the midst of the eager watch a German-born sailor in the crow's nest frantically shouted: "There she is," pointing directly alongside the destroyer. The American commander instantly swung his ship and those on board declared they felt the impact of a collision.

But even if the submarine was not rammed, those who told the story said today it was likely "another anti-submarine device" which was immediately brought into play by the American destroyer, finished the job.

SOUTHERN CITIES WILL BE MADE ARMY CAMP SITES

Washington, June 21. — The following six divisional camp sites for the National guard in the southeastern department, selected by Major General Wood, were approved today by the War department:

Anniston, Alahama; Montgomery, Alabama; Greenville, S. C.; Spartansburg, S. C.; Augusta, Georgia, and Macon, Georgia.

General Wood, it is understood, originally recommended that all nine sites for National guard camps in his department be in the state of Georgia. The War department deemed it wiser, however, to distribute them in several states and General Wood's new list complied with that suggestion.

There will be in all sixteen divisional camps for the National guard, most of them in the southeastern and southern departments. It is considered likely that troops from the eastern section of the country, who are to be drafted into the federal service on July 15, will be sent into the southern department to be followed later by some divisions from the central portion of the country where drafting is to begin July 25. The western forces to be drafted on August 5 will go to Linda Vista, Cal., and American Lake, Wash., already approved as mobilization camp sites.

FRENCH RETAKE LOST TERRITORY

The big German offensive against the French line east of Vauxaillon Monday, in which trenches were stormed and captured, has gone almost for nothing, for the French forces in a violent counter offensive had regained nearly all their lost ground Tuesday night.

Although the German crown prince had launched his attack with huge effectives, composed of picked troops, and covered it by a heavy artillery fire and by bomb-dropping air craft, his tenure of the captured positions was short-lived and only a salient 400 metres northeast of Moisy farm now remains in his hands. In addition heavy casualties were inflicted on the Germans, who left many dead on the field of battle.

Likewise in Champagne the crown prince has been badly battered between Mont Carnillet and Mont Blond. In an attempt to reeapture positions previously taken from them the Germans first were repulsed by the French, who then assumed the offensive and advanced their line on a front of more than 600 yards and to a depth in excess of 300 yards. Here also the Germans lost heavily in men killed or wounded.

Comparative calm prevails on the front in France held by the British troops under Field Marshal Haig. Artillery duels are in progress on various sectors in Belgium, especially near Dixmude and Pypegaale.

In the Russian theatre, according to the Berlin war office, the artillery of the Russians and Austro-Germans has increased in activity in Volhynia and Galicia. At several points the Russians have attempted to carry out raids against the Teutonic fronts, but are said to have been everywhere repulsed.

Little news explanatory of the real situation on the Trentino front in the Austro-Italian zone has been received, but unofficial reports say the battle, which is of great proportions, extends along the entire line from the Sugana valley to the Asiago plateau. It is in this region that the Italians are endeavoring to break through the Austrian line to one of their main objectives—Trent. There also is little information coming through concerning the operations in Macedonia, except that artillery duels are in progress on various sectors and that there have been local engagements between the Bulgarians and British in the Struma valley.

Daily the situation in Russia seems to grow brighter. Unofficial advices from Petrograd say that the congress of soldiers and workmen's delegates of all Russia have voted confidence in the provisional government, and have gone on record as demanding a reorganization of the army and an immediate recommencement of hostilities against the Teutonic allies.

BRITISH TONNAGE LOSS IS HIGHER THAN FOR WEEKS

London, June 20. — Twenty-seven British ships of more than 1,600 tons have been sunk, according to the weekly British summary given out today. Five British vessels under 1,600 tons also were sent to the bottom. No fishing vessels were destroyed. The summary follows:

Arrivals, 2,897; sailings, 2,993.

British merchant ships over 1,600 tons sunk by mine or submarine, including three previously, 27; under 1,600 tons, including one previously, 5.

British merchant ships unsuccessfully attacked, including two previously, 31.

British fishing vessels sunk, none.

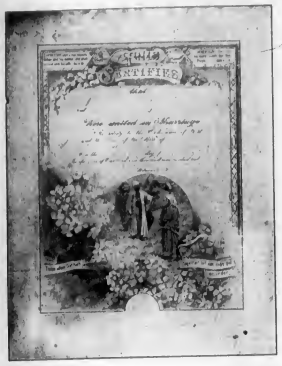
The list of British losses shows the highest total tonnage of many weeks, it being comparable to the worst week since the ruthless U-boat campaign began.

The returns week by week for the last three months show that the U-boat activities run in waves, and it is assumed that this week is the crest of a period of superactivity noticed the previous week.

The situation, however, is not regarded overpessimistically by naval men, who insist that the admiralty methods of fighting the submarines are constantly growing in efficiency.

In support of this they point to the constantly increasing number of boats which escape the submarines.

The Germans are resorting to every possible method of circumventing the patrols, and the submarines frequently change the scene of their operations.



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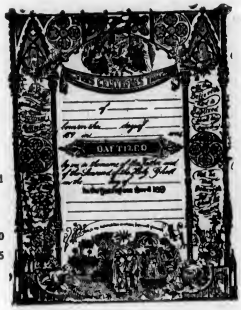

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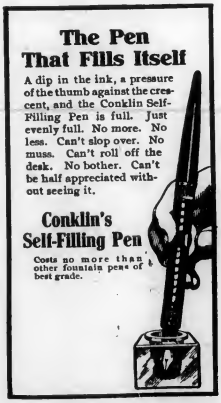

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VOL. XXXII. BERNE, INDIANA, JULY 12, 1917. No. 27.

THE SPECIAL TRAIN

Those who intend to go with the special train to the General conference are kindly requested as soon as possible to inform one of the members of the Transportation committee in order to see whether there are enough going to justify a special train. Those going with the special train have the privilege to return on any direct route without any extra charges, but they must inform the agent which route they will take, when they order the ticket.

The Transportation Committee,
C. F. Claassen,
Newton, Kans.
J. F. Lehmann,
Berne, Indiana.
H. P. Goertz,
Mt. Lake, Minn.

INVITATION TO OUR GENERAL CONFERENCE

If the Lord will, the General Conference of the Mennonites of North America will convene in the First Mennonite church at Reedley, Cal., on the 31st day of August, 1917. The officers of the conference invite all the congregrations belonging to our conference to send delegates to these sessions, as important questions are to be considered and vital points to be decided. Small congregations which cannot afford to send a delegate by themselves would do well to unite with some sister congregation in electing a delegate and defraying his expenses. We would urge a full representation of all congregations. Also those congregations which are yet not members of the conference, but plan to unite with it at its next session, are requested to elect delegates, so that they may, after having been received into the conference, exercise their right of voting on all questions to be decided.

We believe there is no cause for anxiety regarding the long trip, and unless conditions change radically within the next weeks, we anticipate a very pleasant and profitable trip. If the railroad company runs a special train from Chicago to Reedley to accommodate us, we need not worry about any serious inconveniences. If any one, for personal reasons, cannot travel on our "special", he may, of course, suit his own convenience in choosing his route and his time.

We hope that the Lord will prosper our way so that, under His leadership, we may plan and arrange His work at home and abroad according to His holy will. Let us earnestly and penitently pray the Lord for His guidance and blessing that, in these momentous times, we may see our duties clearly and then discharge them faithfully and diligently. With full confidence in God's willingness to lead the way, we look forward to a richly blessed conference session.

H. D. Penner, President.
H. A. Bachmann, Sec'y.

IN MENNONITE CIRCLES

The West Swamp (Pa.) church announces the organization of a promising catechetical class.

The statistical blanks, sent out by the statistician of the General conference, should be filled out and returned as soon as possible so that there will be a complete record ready by the time conference meets.

For delegates to the General conference who plan a stop-over of a few days in Los Angeles it may be of interest to have their attention called to the fact that they may get rooms at **The Bible Institute, Sixth and Hope Streets,** at fifty cents and up per day for one person.

According to the president's statement on commencement day, Bluffton college has now a new gymnasium; an organ made possible by a gift of $4,000 from Mrs. Harriet Humiston; two new members on the faculty and net assets $50,000 greater than they were a year ago.

The Federal Council of Churches recently issued a book under the title of "The Churches of Christ in Times of War". The work is largely a collection of the addresses given at the recent convention in Washington, every one of which had an important bearing on the attitude of the American churches toward our government in this time of public peril. The prominence and ability of the men whose speeches are recorded make the book well worth possessing and studying.

The catalogues of Bethel college of Newton, Kansas, and the Mennonitischen Lehranstalt of Gretna, Manitoba, as well as the commencement number of the Bluffton college, Bluffton, O., are on the editor's desk. Each of these institutions is prepared to care for the education of our Mennonite young people and deserves all the support that it is possible for us as a church to give it. As a matter of loyalty our people should consider the claims of their own institutions above those with whose management we have nothing to do.

Many town and city churches find it necessary to make changes in their hours of service during the summer season. People are frequently away from service over Sunday, some of them on vacations others because the weather is too hot, and others, again, because they seem to think (or at least they act) as though the devil were taking a vacation and they were not needed "on the job." One of the greatest difficulties the pastor generally finds in his church work is to revive the interest of his church which was permitted to die down during the summer months.

"One of our missionaries laboring with the Cheyenne Indians in Montana writes that the Indians met in their camps and voluntarily decided not to hold feasts or social gatherings of any kind on Saturday night because it interfered with the Sunday services. They always returned tired and they were unfit for the service next morning because of proper rest and sleep. This is a splendid move and if some of our young people in our Christian communities could see it in the same way we might make it unanimous. Not only shall a child lead them, but sometimes a newly awakened heathen can give worthy hints to those trained in Christian community life." — (Pastor's Assistant.)

NOTES AND COMMENTS

The demand for food-stuffs has compelled our nation to look far in order to keep our tables supplied with the necessary "eats". China is now sending in frozen eggs. They come in tin cans weighing from 15 to 30 pounds. More than thirty-four and a half million eggs are said to have been brought in through our Pacific ports during the last year. With our sending more than we can spare out of our Eastern ports to keep a war alive and our keeping our Western ports busy taking in common necessities in order to keep ourselves alive we should begin to realize that there is something out of balance in our way of living and managing things.

Twenty years ago the old Korean government was so afraid of new ideas, says World Outlook, that a Korean student in the Methodist Episcopal School for Boys in Seoul was arrested and put into prison. What was the heinous charge? Simply that he had formed a literary society that discussed matters of general interest!

But times have changed, and Korea now appreciates American ideas. The imprisoned boy, named Cynn, came to America to study and later became the efficient prineipal of his old boys' school in Seoul. And how the boys discuss current events now-a-days. Mr. Cynn has since distinguished himself in a General conference by a speech notable for its thought and its English. He is just one of the many Korean youths who have tested Uncle Sam's tree of knowledge and found it good.

Not when we are determined, come what may, to have a pleasant and a happy life; not then, as the reward of that insistence, does God bestow the music of the heart. He gives it when there is forgetfulness of self, and the struggle to be true to what is highest, though the morning break without a glimpse of blue and the path be through the valley of the shadow. The one sure

way to miss the gift of happiness is to rise early and to sit up late for it. To be bent at every cost on a good time is the sure harbinger of dreary days. It is when we have the courage to forget all that and to lift up our hearts to do the will of God that, like a swallow flashing from the caves, happiness glances out with glad surprise. — G. H. Morrison.

Some years ago a scow was tied up in a Brooklyn harbor. The captain was a profane and ill-tempered man. One day a quiet, friendly caller visited the scow. He was a Swede, and he brought with him some Bibles to sell or give to the crews on board the freighters along the docks.

The captain flew into a rage. He rushed below decks and came back with a hatchet. Raising it over the Swede's head, he said loudly that he would kill him for bringing a Bible aboard his boat.

The colporter was quiet, but he also was brave. He stood perfectly still, waiting for the hatchet to descend. As it was raised higher, he said calmly: "I am not here in my own name. The Master I serve could strike you down immediately."

At this the captain, awed in spite of himself, dropped his weapon. Sullenly he stood and listened as the Swede read from the Bible and explained the Scriptures to the curious crew gathered about him. When the Bible reading was over, no comment was made, and the Swede went on to another scow, where he was received with more courtesy. He wrote down in his report that night, "I feel assured that in this case the Word of God will not be without fruit." But why he felt the assurance he did not explain, for the incident would have been a truly discouraging one for most people.

Two years later this same Swede made the following report, which is printed in the Bible Society Record: "During this year I had the opportunity to be in a little soul-saving station on Manhattan Island. After the meeting was over, I was told that a certain man wished to speak to me. I went over toward him, and he said, 'Come over here and take this chair, which I have kept for the sailor's Bible man. You do not need to be afraid of me or of my hatchet any more. I am a new man now, and if you only can, forgive me!'"

It was the same man who had once lifted the hatchet so murderously over the colporter's head. More powerful, more keen than any weapon forged by mortal hand, the two-edged sword of the spirit had pierced his stobborn soul that day. He was no longer an enemy, but a brother of the brave and peaceful messenger who had brought him God's message two years before. — (American Messenger.)

"OCCUPY TILL I COME"

Thus commanded the nobleman in Luke 19:13. He was about to depart into a far country to receive for Himself a kingdom and to return. During the interim of his absence, his servants should occupy, that is trade faithfully with the pounds He had left them. This nobleman is none other, than Jesus Christ, our Master, and the servants are none other than His true disciples here on earth. He has gone back to the father to receive His kingdom and may soon be ready to return to take charge of it. Today this kingdom is still usurped by the "prince of this world" because of sin and God in His wisdom permits this great usurper to exercise great power during the present dispensation of world kingdoms. But this dispensation may soon be over and the Nobleman may soon return for His reign of peace and righteousness. We do not know just when this, for His true servants happy event will take place, but He Himself has told His servants to watch for certain signs to precede His coming. When we notice the fearful and unprecedented events that transpire in the world kingdoms today, when we notice the fearful bankruptcy of man-made civilization and the futility of man-made peace efforts, we believe that the figtree is becoming tender and begins to put forth leaves. Matt. 24:32, 33. Is it not also true that iniquity abounds and the love of many is waxing cold? Matt. 24:12. Again, is it not true that this is the day of strong delusions, when people believe a lie rather than truth? II Thess. 2:11. The man of sin is not yet revealed, but who can tell how quickly events will transpire that usher in his revelation? Peculiar, that Paul uses the word "reveal", when he speaks of that man of sin and son of perdition, commonly called anti-Christ!

The parable says that his citizens hated him and would not have this man to reign over them. Is not this strikingly true today? His citizens, those who bear the Nobleman's blessed name, don't want Him to reign over them. They question His authority, His sonship; they have no use for Golgatha, their motto is: "Self-improvement by means of the inherent goodness and the divine spark in man". So they expect this poor old world, with poor sinful man, by means of reform, improvements, democracy, to evolutionize itself and himself into the millennium. Paul speaks of strong delusions, and this certainly is the strongest. True Christians appreciate reforms and improvements, they remove many pitfalls from the path of young people, but they realize that reform does not save anyone and that these things are becoming a handle of the enemy to keep people away from Calvary and therein lies the danger and the delusion. It's a sign of the return of the Nobleman. In connection with this that beautiful hymn comes to our mind:

Watchman, tell me, does the morning
Of fair Zion's glory dawn;
Have the signs that mark His coming,
Yet upon my pathway shone?
Pilgrim, yes, arise, look 'round thee,
Light is breaking in the skies;
Spurn the unbelief that bound thee,
Morning dawns, arise, arise!

This blessed expectation brings joy into the heart and a song upon the lips of every true servant of the Nobleman.

Now while waiting every true servant must occupy till the Nobleman returns. This signifies that they must diligently trade with the pounds given them into their care. This trading is of the right sort only, when true citizens are being won for the Nobleman. That means, souls cleansed by Calvary's blood and regenerated by the power of God's Spirit. There are a great many who must yet be won, called out ere He comes and that is our business as His servants. Since we know the time is short and this dispensation draws to a close, let us be very faithful in using our pounds.

The writer had the privilege to be among our people in Pennsylvania and there opportunity afforded, to note, how our Pennsylvania brethren occupy for the Nobleman. What a great field there is in Pennsylvania. Our dear brethren realize that more aggressive evangelism is necessary to put new life into the churches and thus warm the hearts of the members for the interests of the Nobleman. This need for aggressive evangelism is felt among our people in every section of our country. We pray that new spiritual life may be awakened. At the same time we pray that God may save us from "commercialized evangelism", which is actually a curse to our country. Angels in heaven weep when the one who hands the fattest check to the evangelist is called the best Christian! Our evangelists must be responsible to our conferences or boards and look to them for their sustenance. Yes, let the people be aroused to white heat, if possible, in behalf of the interests of the Nobleman and let them hand out great, big checks for the advancement of His cause, but not to the enrichment of the evangelist.

Our eastern brethren are also branching out in their district and have a number of outstations which they support. These outstations are mostly in the mountains of western Pennsylvania, and it is a joy to notice the Lord's work progressing among these mountain people. They are a simple, whole-hearted people, who care nothing about theology of man, but take God's Word in their simple fashion and are happy thereby. Something like our converted Indiens in the Mission fields. It were better for all of us, if we in some things would follow their example.

While in the East, one can't help but painfully notice the lost opportunities for our church. This is true not only of Pennsylvania, but other Eastern states. If that which was rightfully our own could have been kept and added to this, the result of faithful obedience to the Nobleman's command to occupy, we today would be a strong denomination. In how far this leakage is due to our neglect and clinging to dead formalities, we are hardly prepared to say, but this thought should lead to a thorough searching of heart. True, we know that the Nobleman's true servants are greatly in the minority and always will be in this age and that the little flock has the promise, but that hardly serves as an explanation of the present state of affairs. Together with this, we notice the crying spiritual need among our own Mennonite people in various parts of our country and Canada, not to mention insistant calls of a number of our churches for laborers as pastors. When our conference once sits up and takes notice (pray that this time may soon come) of the great need among our people and its own responsibility in this matter, it will devote more time, money and laborers in the home field than in any other field at present occupied. It stands to reason that the foreign fields will suffer if the home fields are not properly cared for.

Anyone who has come in touch with our dear Pennsylvania people will testify as to their sterling worth and sincerity of heart. There should be closer touch and

more frequent intercourse between them and our western people. In their church life they have certain conditions to contend with and problems to solve that our western people are hardly in position to appreciate. Then they are getting awake to the fact that some things must be looked after more faithfully, than was done heretofore. The unfruitful works of darkness must be reproved, no fellowship can be had with them. Eph. 5:11. So we have every reason to believe that the bond of fellowship and love, rather than loosened, will be more firmly knit, by the grace of God.

For now nearly two and one-half years the writer had the privilege to labor among our churches in the states and Canada. He wishes to express his great appreciation for all the love, kindness and help, so willingly extended. Let it be our daily prayer that the Lord may graciously extend His kingdom among us and through us among others. Thus we will faithfully occupy till He comes.

With greetings to all,

M. M. Horsch.

CHICAGO

After seven weeks of a somewhat strenuous but pleasant, and I trust profitable trip to the Western District Conference churches in the interest of the building of a church in Chicago, I arrived home safe, on the 16th of June, to find the mission work blazing with interest which speaks well for my faithful co-workers in this part of the Lord's vineyard. My last stop in Oklahoma was Goltry where H. R. Voth is shepherd of the flock; from there I immediately took up the work of visiting the churches in Kansas and Nebraska, beginning at Halstead, Kans., and closing at Henderson, Nebr. On the whole I found the same missionary spirit manifested here as in Oklahoma. No personal or house-to-house canvass was taken up as in the Middle District; in this way I was privileged to bring in a message or two the great need of a Mennonite church, or a gospel light house in this part of Chicago where we find an ever widening field white to harvest and few that are really interested, to fifty-one congregations, all of them apparently very much interested in what I shall choose to call the greatest work in the world, viz., "Winning precious souls." Just what the financial outcome relative to the building of this General conference chapel will be, remains to be seen. In the meantime, however, we shall be hoping and praying for big things. This is a **special** work in a very needy field. Will not every congregation in the General conference, whether visited or not, make a **special** contribution for this **special** work. Rather than see the work lag, and the cause suffer by continuing to hold services in a hall already crowded with children, there are some of the most liberal contributors that stand ready for another contribution, so interested are they in they work of the kingdom. No Christian, it seems to me, that has a passion for poverty, a zeal for the truth, and a desire to do good will ever turn a deaf ear to the Macedonian cry. May there be such a hearty response on the part of all our people, individually and collectively, that Prof. Haury, treasurer of our Home Mission board, might receive within the next thirty days not only the additional six thousand dollars needed for this work, but a handsome sum over and above this that could be used to a great advantage by either of our mission boards. The privilege is ours, and certainly a great privilege it is; will we embrace it? May we all see our way clear to have a part in that which shall go on saving and making life, long after our race is run and our work is done. In a later article I shall be glad to inform our readers of the growth that is being made and of the splendid outlook for our little planting here; just this word and I am done for this time: The last quarter closes with the most encouraging results of any preceding quarter. Thanks to Him from whence this all has come.

Yours for larger service,

W. W. Miller.

1420 W. 71st Street.

CORRESPONDENCE

Brother Jacob Snyder of Roaring Spring, Pa., visited Mechanics Grove over Sunday, July 1, and had a glorious time. Rev. Snyder preached in the morning at Mechanics Grove and in the afternoon Brethren Snyder, Eckman and Shank went to Oak Shade, a place four miles from Mechanics Grove, where they are without a Sunday school, and have but one sermon in four weeks. It is the intention of our brethren to lend such aid to the people there as they can in starting a Sunday school, at least for this summer. A meeting was also announced for this coming Wednesday evening of the building committee and the trustees, relative to the breaking of ground for our new church building. The evening service was largely attended and the interest good. We are being supplied by the different ministers of our conference, which we enjoy very much. We are expecting Rev. H. G. Snyder on Sunday, the 22nd, to be with us at Mechanics Grove and Oak Shade at which time a class will be received. We ask all readers of the Mennonite for an interest in your prayers for the extension of the work and its up-building at Mechanics Grove.

Cor.

Berne, Ind., July 5. — Almost daily changes take place but many seem too trivial to mention in a church periodical. Recently several couples were married. On June 17 some thirty persons who took Jesus as their personal Savior were baptized and received in church membership.

Three ill persons of our congregation, of different ages, had to be taken to hospitals at Fort Wayne for operations: Emanuel Liechty, Mrs. Fred Haenni, and Miss Elda Nussbaum. Bro. Liechty was several weeks in the hospital before he could be operated. His and Miss Nussbaum's operations were successful. Both convalescing patients could return home this week.

The celebration of July 4, 1917, will be long remembered. The weather was ideal. It was a "glorious day without fireworks". Children's day of the Mennonite Sunday school was celebrated at Lehman's grove near the town of Berne. An excellent program with plenty of vocal and instrumental music, children's exercises, short talks, address etc., was rendered to the satisfaction and edification of the large audience present.

Refreshments were served on the grounds at very reasonable prices at this time of "expensive living". Good lemonade was sold for one cent per glass.

In the Scriptures perilous times are predicted. Who can doubt this fact? The world-wide war is on. Conscription has been acted upon in this "land of liberty". Soon after this writing will reach the dear readers of The Mennonite the "army draft" will be in effect. Should we be discouraged? The true Christians can avail themselves of this precious promise, "Call upon Me in the day of trouble: I will deliver thee and thou shalt glorify Me."

I. A. Sommer.

First Church of Philadelphia.— It was an enthusiastic company of members of the church that gathered in the main audience room on Wednesday evening, June 27, the occasion being a missionary meeting when a box of clothing and household articles was to be started on its way to India.

For months the ladies had been gathering weekly and sewing diligently, and the results were a big pile of garments for use of the children in the mission stations in India. The inspiration for this work came from a visit of Bro. P. W. Penner, and Sister Penner and little Nellie less than a year ago. The visit at that time was an object lesson of trust in God, devotion to the Master's service and loyalty to a calling, and remains a bright spot in the memories of our people giving inspiration to better and truer service.

The meeting was opened, in charge of Mr. J. B. Bechtel, by singing and Scripture reading and prayer. Following the opening, the pastor, Rev. N. B. Grubb, rehearsed the reasons why our hearts should be in the work in India. He cited the obligations the church, or some of the organizations and individuals had assumed to care for and educate orphan children. Some of the fruits of the work are the fidelity and Christian character of Punchkour and his family; the progress made by Michael Nandy and others. The work is worth while and calls for more effort and self-sacrifice.

Mrs. Daniel M. Kratz who, because of the direct co-operation of Mr. and Mrs. Kratz with the workers in India, is well informed in matters pertaining to the work, followed and spoke interestingly. She called attention to the great sacrifices made by the missionaries in leaving home and friends and yielding all to the inconveniences and discomforts experienced and to be endured in India. Here at home we are at ease and enjoy luxuries. The question is, What are we willing to do as our part? Mrs. Kratz read an interesting letter from Superintendent P. A. Penner telling of the Christmas box sent direct to Rev. and Mrs. Suckau by the First Mennonite Sunday school. Excerpts from an article containing words from Deacon Rufus of the Janjgir church, father of little Nellie, were read.

At the close Mrs. J. B. Bechtel gave an enumeration of articles of clothing made by the ladies as well as some articles contributed by such as could not take part in the sewing, among the latter being two oilcloth rugs. We are sure all joined Mrs. Bechtel in heart hoping and praying that the gifts may reach their destination and prove a help in the great and blessed work of evangelizing India. An appropriate close of the meeting was a liberal offering for missions. — S. M. R.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

EDITORIAL

Everyone thinks he should be blessed with more of this world's goods than he possesses, or at least those of us do who are continually worried about the rent and the rising cost of provisions. Money has become not only the root of evil, but the necessary thing required to exist. It is no sin to earn one's bread or take wages for one's toil. Not to work or to take money without toil is an evil, if not a sin altogether. Yet, with all that we know about it being honorable and useful to earn our bread in the sweat of our brows, few of us have not asked ourselves: "What would I do with a fortune?" The Bible tells us about persons whose fortunes were their misfortunes, such as the man who tore down his barns to build greater ones; or the rich man who could not bring himself to sell all, give it to the poor and follow his Master. If fortune stands in the way of doing what our Lord would have us do, then a lack of wealth is our greatest fortune. We know that many a youth there has been, who, had he been compelled to earn what he had, might have been a useful citizen, but because his money came easy to him, he went straight to the devil with it. Our daily papers are much too full of stories of fast-living men and women of wealth to do the youths of our land good. We may, however, find here and there a man or woman of wealth who regard possessions as things placed in their keeping as stewards and they do a great deal of good with them.

As Christians, if we were to find ourselves wealthy, we would soon discover that we had a serious responsibility on our hands. We certainly could not retain our wealth when we knew that it came to us through injustice or at an unfair cost for labor. Neither could we use wealth in a way that would promote idleness or luxury. There would be great chances to help the poor and the unfortunate and to support the Lord's work in its various phases, no doubt we would think of the severe financial burdens on poor churches and the demands of our mission and benevolent boards.

There is another way of putting a question. We might ask: What am I doing with my fortune? We all have fortunes. The clear mind, the strong arm, the happy family, the congenial circle of friends and the blessed church life which we are able to enjoy. What is wealth compared to these? The well man is certainly better off, though poor, than the rich one who in his afflictions must suffer in spite of all his money. The happy family life of the Christian home surely beats the worry that the comfortably fixed man must endure because of his wayward boy. The joys of Christian fellowship, without doubt, bring a satisfaction far beyond that of the worldling with all the amusements his wealth makes possible. In our endeavor to be content and remain so let us think of the superior fortune God has placed at our disposal rather than of the unstaple wealth of others.

The present condition of things as they are in this country brings forcibly to the Mennonite people how isolated they are because of the principles to which they hold. This is an isolation to be proud of and not to be discouraged about for it shows that we really mean and stand for worth while matters that other churches do not. Frequently in times past we were able to participate in some great movements of general worth to Christianity in conjunction with other Christian bodies and we would even now be ready to blend our voice and influence with those that are raised for righteousness, for mercy and purity of life and faith. We are not alone in such particulars. But we are committed to the Christ principle of peace. Warfare and revenge should in no way be a part of our church life. Other churches do go in for all that war demands. We do not question their right to act as their judgment dictates, but we cannot see it that way. Our part seems to be to stand alone, or at least to stand with the several small groups of Christians who believe in peace as we do and hold as high as possible the banner that speaks "Peace on earth". The awkward part of our situation just now is that when we meet in fraternal fellowship in gatherings with other churches the actions likely to be taken are those that approve of war. To us it is a sad spectacle to note that some churches have become practically recruiting stations. And the fiery type of war oratory has taken the place of the soul-message of peace for the one who seeks peace with God. We insist that we are loyal to our country because we believe it unselfish, and liberty-loving and liberal. We will be good citizens and pay our taxes and refrain from in any way giving aid and comfort to its enemies, but we shall never surrender the conviction that war not only is wrong but that it is a crime against God and man. We know our fellow Americans will not love us all the more because we prefer to love Christ above all things—even country if that is required, but we are prepared to be true to our Christ. We know, too, that our many friends in other churches will be disappointed with us because we cannot see that bearing arms is noble or even right, but, like our fathers, we are willing to stand alone till the storm has blown over. We have the conviction, even now, that when this war ends (and that may be a great way off, even a matter of years) the world will have come to the conclusion that the ways of war are unquestionably the ways of the evil one and that Christianity, if it is to survive as a factor in the public affairs of men and the lives of individuals, must get back to the primitive type of discipleship that gets its inspiration from the Christ who prayed from the cross for forgiveness for His murderers.

WOLRD-WIDE SUNDAY SCHOOL NEWS

The Sunday School Pictured in Many Lands.

Through the "eye gate" is a forceful methol of approach. Another fine set of stereoptican slides has just been prepared that will introduce the audience to Sunday schools in many lands. Bond of Chicago has prepared a set of sixty-six slides which show Sunday school life and Sunday school leaders.

Many of the best known men are Sunday school men with a mighty reputation for religious activity. The slides introduce you to such men as John Wanamaker, H. J. Heinz, E. K. Warren, Marion Lawrence, Arthur M. Harris and Carey Bonner. Then views of Sunday school activity are presented from China, Korea, Japan, the Philippines, Africa, India and South America. They tell a story of missionary activity as well as of Sunday school work. An interesting descriptive lecture has been prepared which is sent with these slides.

Every up-to-date Sunday school is equipped with a stereopticon. These slides can be obtained at a nominal rental of $1 and the cost of transportation both ways. Send to the office of the World's Sunday School Association, 216 Metropolitan Tower, New York City. Or they can be had from George W. Bond Slide Co., 14 W. Washington St., Chicago, Ill., at the usual rental charged by the Bond Co.

Wonderful Work in the Philippines.

The Panayan association recently held its annual convention and the reports show real progress. Two years ago their total membership was only about five thousand: one year ago a little over seven thousand five hundred—now they have over fifteen thousand.

In the Province of Bulacan, as the result of special effort to increase Sunday school interest during the last two years, the Sunday school membership has grown from twenty-five hundred to eight thousand, and there have been two thousand additions to the church as a part of this plan.

A truly "Bible Revival" has been in progress in Pampanga, under the special leadership of Rev. E. L. Housley, who is happy only when in the midst of a genuine revival. He has twenty-six circuits in Pampanga and these are being worked in three allotments. While working one set the pastors from the others come over to unite with the ones working. Each set is worked eight days and nights. They start off the campaign with a rousing revival meeting at night, enlisting volunteers to help canvass the whole town in teams of two and two. The pastors are especially busy in this work. During the daytime visits are made from house to house, taking everyone in succession on given streets. They ask if the house contains a copy of the Scriptures, and if not, then they donate a gospel. This leads to conversation and oftimes sales of the Bible follow. The subject matter of the Scriptures are a natural subject of conversation and invitations to attend the Sunday school are freely extended. Accessions to the church come in due course.

At the end of the first section they held a Workers' conference that was a real benediction. The workers came in with their stories of successes and their difficulties, or a whole day they dealt with definite concrete items of how to enter a house, to open the conversation, whether to sit down or stand up, to carry their books under their coats, or in open hands, etc. All was in old-

fashioned book agent style. The reports were large with results. About 800 gospels had been donated, 2,000 were sold, 2,800 homes were visited for the first time, 250 were added to the Sunday schools and 49 to the church membership. Then these workers started off for the second installment of circuits.

Street Waifs in Buenos Aires.

Scores of children are picked up on the streets of Buenos Aires and cared for by the Boca Sunday school of the Methodist Episcopal church. This Sunday school is in one of the neediest sections of that city.

The police records of Buenos Aires state that there are 5,000 abandoned children on the streets. An influencial magazine "Munde Argentino", is doing its best to stir up the public mind to a realization of the neglect to which these children are subject. This publication states that the principal amusements of the children are gambling and smoking. The children of South America have not yet come into their own. The Sunday school is called to be a powerful agency in the vindication of these child-rights.

THE C. E. TOPIC

July 29.

Evangelistic, Educational, Medical and Industrial Work in Foreign Missions.

Isa. 61:1-3.

Foreign missions call for many-sided efforts. Four are included in our topic. All of them are important and require consecration, training and sacrifice. The foreign missionary must be a many-sided person and persons of various ability are in demand on the field. The winning of the world for Christ demands that Christian efforts reach out into the various needs and interests found in the countries where there is ignorance of the gospel. We therefore find that on the field there are churches, schools, hospitals and factories all mobilized to the Redeemer's cause.

The evangelistic work is of first importance. It means carrying the gospel where there is need of it and giving men the opportunity of knowing and accepting Christ. In order to properly evangelize the district in which he lives the missionary must know the language and customs of the country in which he works. Language study occupies many years of precious time, but it is worth every minute given to it. Thanks to the efforts of the earlier missionaries the late-comer has the advantage of profiting by their study. Some of the greatest missionaries have been great because they made the language of the country available to those who followed them and gave to them the translations of the Bible which they needed. Evangelistic work calls also for great physical endurance. Missionaries must go where the natives are. Native heathens do not come to hear, some one must go to tell them. In their travel missionaries have to put up with the hardships of climate, inconvenience of living, strange foods and dangerous disease-breeding waters, not to mention the common dangers incident to all travel. But if Christ went the way of the cross for those He loved, certainly some of His children, at least, should be willing to travel over the hard places of life for Him. Much of the evangelistic work is now done by native preachers, Bible women, etc., the missionary being more or less of a director over a number of such assistance. In our prayers we should remember the many faithful native helpers as well as the missionary himself.

Education progresses hand-in-hand with Christianity. Ignorance cannot flourish where the light of the cross sheds its glory abroad. The educational work on the mission field begins with the kindergarten. The seeds of Christianity cannot be sown too early in the child life. It continues through the common school grades. No one can be a real Christian unless he has a knowledge of the Bible acquired by personal effort and study and so the knowledge of reading and writing is essential. Moreover, the new convert is expected to be a teacher of his fellow men and so must possess a sufficient knowledge of God's book to be able to explain and teach it. Higher education has made rapid progress in missionary efforts. It is the person of superior education and culture who can be of greatest influence for Christ with his countrymen. Missionary colleges have been pioneer institutions which helped the backward peoples to advance. This is to be noted in such countries as China, Japan, India, Turkey and Egypt. The training of ministers for the future leadership of the native churches must be in the hands of the missionaries. This work calls for men and women of greatest sacrifice and broadest culture. In connection with the educational work we might also include the important matter of preparing a Christian literature for the Christless lands. The scope of this work takes in Bible translation, the translation of other Christian literature and the production of original literature suited to the needs of the native Christians as well as the preparing of printed matter necessary in enlightening the heathens in matters relating to Christianity.

A great portion of the ministry of Christ was devoted to healing the sick and the afflicted. The apostles also regarded this to be a part of their work. Wherever Christianity has found root the needs of the sick bodies of men have become a concern of the church. The sick bodies and the sick souls of men alike, have a claim upon the consideration of Christians. Medical missions have a way of winning the confidences of the peoples among whom the missionaries work. They prove that the work is an unselfish one. They also demonstrate the fact that the religion of Jesus Christ is a sympathetic one and devotes itself to the cares of the miserable and distressed. The medical missionaries are the pioneers of medical science in non-Christian lands. In this work there is always a great demand for consecrated doctors who are willing to forego the benefits of private gain for Christ's sake. While treating the sick the missionary always has the greatest opportunity for preaching the gospel. Many of the most useful converts who have been won to Christ have first learned of His goodness while seeking physical relief from the missionary. The history of missions reveals the names and works of many consecrated servants of God who brought salvation to their patients while caring for their bodily afflictions. In connection with the medical missions are the special efforts among the lepers, the blind, the deaf and dumb, etc.

Industrial efforts naturally follow the other efforts of the Christian missionaries. They enable to make of the new convert a more valuable person to his community and inspire a sense of the dignity there is in honest labor. Many, when they accept Christ, find themselves cut off from friends and their accustomed means of making a living. These must be cared for. As the Christian communities grow in numbers there is need for Christians to take up the vocations incident to a well ordered community. All cannot be teachers or preachers. Some must therefore do the ordinary honest tasks of life. For this the missionary must train them.

THE S. S. LESSON

July 29.

God's Gracious Invitation.

Isa. 55:1-13.

Golden Text—Isa. 55:6.

The message of the lesson begins with an invitation to thirsty, hungry and poor souls to eat, drink and buy without money or price. God recognizes that we are poor creatures, indeed, and that we can not give anything worthy in return for what He is ready to give us. He realizes the needs of the soul. As thirst is the most intense of all physical desires, so the soul desires God. "Thou hast made me for Thyself and my soul is disquieted until it finds its rest in Thee," writes St. Augustine in his Confessions. As hunger indicates the body's need of nourishment and as by feeding the body becomes strong, so God recognizes that we need strength and that we cannot grow without His help. This He ever has ready for those who by faith will appropriate it. As God realizes that the poor cannot buy what they need and want, so He supplies our every need and does it freely and without cost to ourselves. All that is required is that we come. We must go after our food, drink and riches, if we want them at all, and in the same way, if we earnestly desire what God has to offer, we must go to Him for it.

This invitation is followed up with an offer of the "true bread" and a reminder of the folly of wasting our efforts on the kind of bread that cannot satisfy us. Can men be so foolish as to waste effort in getting bread upon which they cannot find nourishment? The world is full of such. Here is the man who lives for temporal gain alone. The time comes when all the money in the world cannot give him a single moment of ease from pain and trouble. Here is the one who seeks his highest good in amusements. The highest good doesn't come that way. The poor, the despised, the oppressed, the meek and the sad, in their condition, without the world's pleasure, can find the highest blessing in God. Here again are those who trust in worldly wisdom. It is foolishness with God. Unless one has found, with the things that life has in store for him, that God is his all in all he is a poor miserable soul-starved creature with no eternal prospects whatever. Jesus is the fulfillment of this promise in its highest sense. He is the true bread. He alone is the giver of life.

Verse 3 is an admonition to hear and live. God, through Christ, is the only one who can point the sinner to the way of life. All other ways are the ways of death. The one who closes his eyes to the danger signal invites destruction. Whenever a warning is given and it goes unheeded, the one so disregarding it brings the responsibility and look for God's warnings and invitations. You will notice that the two go together. God not on-

ly shows us where destruction is certain to come, but He also opens the way to safety. When men are lost it is because they will not hear. Every Christian is commissioned of God to point men to the way of eternal safety there is in Christ and to warn them of the certainty of destruction that befalls them away from Him.

"I will make a covenant with you." God is a covenant-making God. His promises are always sure, but, they are made upon condition of our doing our part of the covenant. The witness of God's covenant-keeping in this lesson is David. To him all the assurances made were fulfilled. Not alone was David blessed by the promises of God. The Bible is full of men who, like him are witnesses of God's faithfulness. But we need not be confined to Bible characters alone in this. The world and every-day life portray multitudes to us who, because of their faithfulness to God, have been able to enjoy the blessings He promised. In this promise we see provision made for nations, other than Israel, becoming God's people. It is a comfort to know that any nation that fears the Lord will be the special object of His blessing. With so many of earth's nations today engaged in the ungodly art of war there is no wonder that miseries are common and afflictions are great. As soon as they leave off their godlessness and turn again to Him, He will hear them.

One of the first conditions for gaining God's favor is, to "Seek Him while He may be found". God graciously makes it possible for men to find Him. We have the Bible, the testimony of His ministries and the church and the voice of conscience continually pointing us, not only as nations, but as individuals, to Him. The only salvation of nations lies in the individuals making up those nations turning to Him and heeding Him. God requires earnestness, therefore He commands that "the wicked forsake his ways." So long as we walk in the path of unrighteousness and make wickedness a habit there is no hope. The wicked are rebels against God. God will not deal with the rebel unless he surrenders and gives up his wickedness. But, the text goes on, "I will abundantly pardon." God to the sinner is a pardoning God. None so vile but that, if they ask, they will receive pardon. It is at the seat of pardon that we all must stand because all are sinners and cannot be looked upon with favor until sins are pardoned. His promises are sure. His Word, He tells us, will not return void to Him. Let everyone without the ark of safety, grasp those promises and then, as the rest of the text assures, joys and happiness are sure to follow, not for a season alone, but forever.

MARRIAGE

Aeschliman—Orr. — At the home of the bride on March 7, 1917, by P. R. Aeschliman, Edward Aeschliman and Ruth Orr, both of Colfax, Wash., were united in marriage.

Rubin—Hunt. — At the home of J. C. Wicks, friends of the bride, John W. Rubin and Violet E. Hunt, on June 24, 1917, P. R. Aeschliman officiating.

Sprunger—Neuenschwander. — On June 17 by Rev. P. R. Schroeder, Grover W. Sprunger and Katharine Neuenschwander.

Winteregg — Bixler. — On June 17 by Rev. P. R. Schroeder, Albert Winteregg and Esther Bixler.

DEATH

Haenni. — On June 17, unexpectedly after an operation for cancer at St. Joseph hospital at Ft. Wayne, Ind., Mrs. Fred Haenni (Barbara Zuercher) of Berne, Ind., aged 51 years, 6 months and 15 days. The deceased immigrated at the age of 16 with her parents from Switzerland to this country. On November 29, 1891, she was married to Fred Haenni, to this union were born ten children, all but one of them survive. The funeral service, on June 20, at Berne, was conducted by her pastor, Rev. P. R. Schroeder.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS
For June.

General Fund—Mrs. H. C. Harnburg, St. Louis, Mo., $25; First Menn. church, Woodlake, Cal., A. P. Haury, $13.15; Alexanderwohl church, Goessel, Kans., B. H. Friesen, $247.87; Menn. church, Winkler, Man., J. Hoeppner, $145; mission friend, Hurley, S. D., C. B. Lehman, $100; bequest from a widow, Beatrice, Nebr., J. K. Penner, $40; S. S. Salem and Bergtal churches, Korn, Okla., P. L. Heidebrecht, $28.10; school at Schoental, Altona, Man., P. P. Epp, $20.70; collection in Plum Coulee, Man., Benj. Ewert, $23; Bergtal church, Edenburg, Man., Benj. Ewert, $125.50; D. W. Friesen, Altona, Man., $2; Bethesda church, Langham, Sask., Peter Mierau, $27; Tobar church, Goessel, Kans., J. S. Schmidt, $43.55; collection at Gretna, Man., H. H. Ewert, $57; Neuhoffnungstal church, Menno, Oklahoma, B. B. Becker, $40.76; Young People's society, Menn. church, Perkasie, Pa., Jacob Landis, $5; S. S., Grace church, Pandora, Ohio, Wm. B. Amstutz, $300; Christian church, Moundridge, Kans., A. H. Kauffman, $19.80; Garden Tp. Moundridge, Kansas, C. A. Vogt, $50; Mennonite church, Halstead, Kans., F. W. Schowalter, $50; per P. W. Penner, collection at Steinbach, Man., $10.70; ditto, Bergfeld, Man., $29.50; ditto, Neuhoffnung, Man., $29.01; Chr. Mueller, Freeman, S. D., $50; per P. P. Epp, collection at Neuhergtal, Man., $10.80; ditto, Rosenfeld, Man., $36.20; ditto, Altona, Man., $176.67; Menu. church, Escondido, Cal., H. H. Adrian, $20.10; First church, Geary, Okla., A. E. Loganbill, $20; S. S., Menn. church, Pretty Prairie, Kans., Peter Graber, $36; Mennonite church, Okarche, Okla., F. W. Wehmueller, $20; Menn. church, Boyertown, Pa., D. J. Brand, $8; Eden Menn. church, Inola, Okla., P. J. Rempel, $9; Menn. church, Lehigh, Kans., C. C. Friesen, $25.13; D. W. Friesen, Altona, Manitoba, $1; Mennonite church, Gretna, Manitoba, P. W. Penner, $7.45; Salem church, Wisner, Nebr., H. E. Leisy, $20.77; Menn. church, San Marcos, Calif., J. J. Dueck, $20; Menn. church, Hydro, Mont., H. H. Fransen, $18.50; Menn. church, Menno, Wash., B. Nightengale, $15; S. S., Brudertal church, Hillsboro, Kans., P. F. Sudermann, $40.56; mission friend, Goessel, Kans., B. H. Friesen, $6; S. S., First church, Aberdeen, Idaho, I. J. Wenger, $30.65; Swiss churches, Bluffton-Pandora, O., C. W. Roethlisberger, $500; young men, Berne, Ind., J. W. Kliewer, for Sister Burkhalter, $500; Hereford church, Bally, Pa., J. B. Funk, $73.68; Salem church, Dalton, O., D. S. Schneck, $28.08; collection at Winkler, Man., J. Hoeppner, $40; collection at Halbstadt, Man., B. Ewert, $17.60; S. S., Christian church, Moundridge, Kans., C. C. Kaufman, $27; S. S., Dubois, Idaho, Alvin Schmidt, $23.29; P. J. Epp, Neville, Sask., J. F. Lehman, $2.60.

Fund for Special Purposes—H. J. Fast, Mt. Lake. Minn., P. H. Richert, for two helpers in India, $100; S. S., First church Philadelphia, Pa., N. B. Grubb, for Nandy's son's school, $40; Y. P. society, Tabor church, Goessel, Kans., H. B. Unruh, for evangelist in India, $40; Jacob Claassen, Beatrice, Nebr., for John in Korba, $50.

Fund for Lepers—Mission society, Friedensberg church, Avon, S. Dak., Mrs., H. P. Unruh, $44.58.

Fund for Boys' Orphanage—Y. P. society, Bethel church, Inman, Kans., P. E. Kroeker, $50.

Gratefully acknowledged,

Gustav Harder, Treas.,
Whitewater, Kans.

J. G. Regier, Ass.-Treas.,
Newton, Kans.

HOME MISSION RECEIPTS
For June.

Bergtal and Salem S. S., Korn, Okla., by P. L. Heidebrecht, $22.10; West Zion congr., Moundridge, Kansas, by P. C. Schowalter, $47; Salem congr., Wisner, Nebr., by Harry Leisy, $20; Boyertown (Pa.) congr., by D. J. Brand, $5.36; Geary (Okla.) congr., by A. E. Loganbill, $15.30; Pretty Prairie S. S., by P. J. Graber, $15.52; Bethel College Home Bible class, by O. R. Schmidt, $5; Hillsboro (Kans.) congr., by A. J. Kohfeld, $46.49; Berne (Ind.) congr., mission box, by S. F. Sprunger, $6.22; Alfred Sprunger, Berne, Ind., by S. F. Sprunger, $10; Salem congr., Freeman, S. D., by C. B. Lehman, $100; S. S., First Menn. church, Aberdeen, Idaho, by I. J. Wenger, $30.65; Swiss congr., near Bluffton, O., by C. W. Roethlisberger, $250; F. Luella Krehbiel, Clarence Center, N. Y., for Chicago, $5.

Chapel Fund, Chicago Mission: First Menn. church, Newton, Kans., by J. J. Epp, $45.26; friends, Alexanderwohl congr., by B. H. Friesen, $19.75; Newton, Kans., by W. W. Miller: Sister Frieda, $3; W. J. Rich, $5; Brother Henry, $5; John Goering, Moundridge, Kans., $1; Gnadenberg congr., Whitewater, Kans., by J. Z. Harms, $37.03; Hydro, Okla., by Bernhard Thiessen, $31.45; Hoffnungsfeld-Eden congr., by Peter Zerger, $144.80; C. E. society, Beatrice, Nebr., $10; J. H. von Steen, Beatrice, Nebr., $10; Prof. H. Heer, Summerfield, Ill., by J. B. Baer, $10; Friedenstal congr., Tampa, Kans., by J. C. Wedel, $91.76; "sister", Goessel, Kansas, by B. H. Friesen, $50; Hoffnungsau, congr., Buhler, Kans., by J. C. Dyck, $55.45; S. S., Hoffnungsau congr., by J. C. Dyck, $38.61; Halstead S. S. by H. J. Penner, $168.84; Friedenstal congr., Gotebo, Okla., by J. H. Schmidt, $67.95; Bethesda congregation, Henderson, Nebr., by D. A. Janzen, $207.30; Abr. Albrecht Buhler, Kans., by W. W. Miller, $2; Beatrice, Nebr., by W. W. Miller: Mrs. von Steen, $1; Anna Claassen, $2; Jacob Claassen, $5; Aaron Claassen, $5; A. Wiebe, $5; J. G. Andres, $5; Bethel congr., Inman, Kans., by Klaas Kroeker, $29.29; Swiss congr., Whitewater, by Peter Zuercher, $85.40; Bergtal congr., Pawnee Rock, Kans., by Jacob Ruediger, $22.46; Brudertal congr., Hillsboro, Kans., by H. Riesen, $75.85; Beatrice (Nebr.) congr., by J. H. Penner, $183.89; Johannistal congr., Hillsboro, Kans., by H. H. Schroeder, $56; Christian congr., Moundridge, Kans., by A. H. Kaufman, $61; Bethel S. S., Inman, Kans., by A. H. Toews, $31; Bethany congr., Kingman, Kans., by C. J. Voran, $15.

G. A. Haury, Treas.

RELIEF COMMISSION
For May and June.

D. W. Friesen, Altona, Man., for where needed, $1; Alfred Wiebe, Upland, Calif., for where needed, $5; for the suffering Armenians, $5; for where needed, $5; D. W. Friesen, Altona, Man., for where needed, $1; Friedenstal congr., Gotebo, Okla., for suffering members of the Mennonite faith in Sibiria, per J. H. Schmidt, $53; P., Hillsboro, Kans., for sufferers, $50; D. W. Friesen, Altona, Man., for where needed, $1; anonymous, Newton, Kans., for war sufferers, $5; anonymous, Whitewater, Kans., for sufferers in Siberia, $100; Joseph Waltner, Freeman, S. D., for sufferers in Siberia, per A. A. Wollman, $10; A. A. Wollman, Freeman, S. D., ditto, $20; D. W. Friesen, Altona, Man., for where needed, $5.80; Mrs. Kath. Wiens, Foam Lake, Sask., for members of the Mennonite faith in Siberia, per Benj. Ewert, $15; Jacob Buhr, Eden, Man., ditto, per Benj. Ewert, $5; The Whosoever Will mission, Los Angeles, Cal., for suffering children in Belgium, per E. F. Grubb, $2.80; D. W. Friesen, Altona, Man., for where needed, $3; anonymous, Garden, Kans., for where needed, $25; P. H. Funk, Hillsboro, Kans., for sufferers, per J. F. Lehmann, $5; a mission friend, Donnellson, Iowa, for where needed, $2; a friend, Newton, Kans., for the war sufferers in Europe, $5; D. W. Friesen, Altona, Man., for where needed, $3; Zion congregation, Dallas, Oreg., for sufferers in Syria and Armenia, per J. P. Neufeldt, $37; Salem congr., Freeman, S. D., collection at dedication festival, for the American Red Cross, per C. B. Lehmann, $116.17; S. S., Zoar congregation, Gotebo, Okla., for the starving Armenians and the Syrians, per H. R. Voth, $28.

Gratefully acknowledged,

P. P. Hilty, Treasurer of the Emergency Relief Commission.

NEWS OF THE WEEK

COMPLETING THE PLANS TO DRAFT THE BIG ARMY

Washington, D. C., July 9. — The 9,649,938 men on the national registration rolls will have their names in a huge glass bowl, the number of each placed in a gelatine capsul. Square papers, each containing a number to correspond with the numbers in the largest precinct in the United States, will be placed in a bowl, each slip in a capsul. The globe is transparent and on the day of the lottery the capsuls will be drawn at random. Each number will call the men having the corresponding number in each of the more than 4,000 districts in the country. President Wilson's advisory board has decided this the fairest means of drawing that can be made. Every act will be open to public scrutiny and the drawing will be held in the largest room in the War department. A committee of prominent men will be selected as witnesses to see that everything is done in a fair manner.

Washington, D. C., July 9.—America's men of draft age will be responsible for ascertaining whether or not they are drawn in the big human lottery. Hence the War department today asked that in the next few weeks they be on the alert, follow the newspaper announcements of the draft requirements, and when in doubt ask their local exemption boards.

LEADERS SAY PROHIBITION MUST BE AMENDED OR OUT

Washington, July 10. — Increased difficulties today beset the administration food control bill with its drastic prohibition features.

Convinced that the bill is "loaded down" and that the liquor provision for government purchase of all distilled spirits is unconstitutional and either must be amended or stricken out, senate leaders held conferences while the debate proceeded on the floor in an effort to devise amendments to pave the way for final passage of the bill.

The Democratic steering committee met before the senate convened, but was unable to reach an agreement and definite action was deferred. Senators said the situation among the steering committee members was as chaotic as that in the senate.

To meet the constitutional objections that his amendment illegally imposes on distillers the price to be paid for their liquors, Senator Smoot proposed to add an amendment to another section of the bill. Another plan considered by the steering committee was to recommit the bill to the Agriculture committee, with instructions to correct the Smoot amendment and also eliminate cotton, steel, iron and possibly other products from the government control proposed.

FORTY THOUSAND MEN NEEDED FOR ARMY

Washington, July 10. — With 1,296 war volunteers accepted yesterday enlistments for the regular army since April 1 reached 141,894, leaving a little more than 40,000 men still to be found.

New York state led for the day with 214 men and is now less than 3,000 short of its quota of 18,226. Pennsylvania, Illinois, California, Michigan and other states with large quotas which they have already filled are still campaigning up a surplus. Illinois has now supplied 13,287 men on a quota of 11,276.

Vermont remains at the end of the list. With a quota of 710 to be filled, the state has supplied only eighty-five men in more than three months.

ITALIAN MISSION NOW SAFE AT HOME AGAIN

Washington, July 10. — The first announcement that the Italian war mission had left the United States was made tonight by the Italian embassy upon receipt of word that the party had arrived safely at a French port after leaving this country secretly June 30.

News of their movement had been guarded carefully by government officials and the newspapers to insure the party's protection against enemy plotters in this country or undersea boats on the way across the Atlantic. Similar precautions taken for the British and French missions were successful in concealing their whereabouts from the public until they were landed in home ports.

AMERICAN SHIP IS SENT TO BOTTOM

London, July 10. — The American barkentine Hildegard (622 tons) has been sunk; the crew has landed uninjured. The Hildegard was bound from Havre for St. Thomas, West Indies, and was attacked this morning while becalmed. The submarine fired six shots without hitting the vessel, then the crew of ten American citizens took to the boats. The submarine approached and towed the boat back to the Hildegard, which she sank with bombs.

GERMAN AGENTS ASKED TO LEAVE THE COUNTRY

Washington, July 9.—All Germans, formerly connected either with the German embassy or with any one of the many consulates in America, have been requested to leave the United States. Notification that their presence in America is undesirable has been sent to them by the State department.

The Germans who principally are clerks or servants, were not told that they were suspected of being spies. The inference that their loyalty to the kaiser might make it difficult for them to remain in this country without attempting to send information of a military character to their government was made clear.

EAST ST. LOUIS BEGINS TO REORGANIZE POLICE

East St. Louis, Ill., July 9.—Plans for the reorganization of the East St. Louis police force which has been demanded by business men as a result of the race rioting last Monday took definite form Saturday.

Banks will advance the money necessary for a doubling of the police force. The banks will make a long term loan to the city.

Conrad Reeb, president of the southern Illinois National Bank, and president of the East St. Louis Chamber of Commerce, is chairman of the Citizens' committee of nine that has undertaken the work of reforming the city government.

The demand for a federal investigation of the riot and the causes that led up to it has become pronounced.

It was recognized that neither rioting nor the quelling of riots has removed the race antipathy that had brought on the bloodshed.

General Conference
Mennonite Church
Reedley, California
Aug. 31—Sept. 10

Official Route **SPECIAL TRAIN** **Official Route**

Lvs. Chicago	10:30 p. m.,	Aug. 26
Lvs. Kansas City	11:05 a. m.,	Aug. 27
Ars. Newton	5:30 p. m.,	Aug. 27
Lvs. Newton	6:30 p. m.,	Aug. 27
Lvs. Albuquerque	8:45 p. m.,	Aug. 28
Ars. Upland	8:00 a. m.,	Aug. 30
Lvs. Upland	10:30 a. m.,	Aug. 30
Ars. Los Angeles	12:30 p. m.,	Aug. 30
Lvs. Los Angeles	8:00 p. m.,	Aug. 30
Ars. Reedley	8:00 a. m.,	Aug. 31

Tourist and Standard Sleepers.
Free Reclining Chair Cars.

ONE WAY Pullman Tourist Rates			ROUND TRIP Railroad Fares	
From	Lower	Upper	Chicago	$73.00
Chicago	$7.50	$6.00	Minneapolis	$77.45
Kansas City	$6.25	$5.00	Omaha	$60.50
Newton	$5.50	$4.40	Kansas City	$60.50
			Newton	$60.50
			Oklahoma City	$62.40

Tickets on sale daily until September 30, limited October 31, 1917, and permit of diverse routing, that is, going via Official Route and returning via any other direct route. Tickets, however, routed via Santa Fe in both directions provide for free side-trip Los Angeles to San Diego and return. Tickets routed one way via Portland, $17.50 higher than above fares. Stopovers going and returning.

For literature and particulars write your nearest Santa Fe Agent or

J. M. CONNELL, Gen'l Passr. Agt., Topeka, Kans.

CONSIDER AMERICA'S NEED FIRST AND ALLIE'S NEXT

Washington, July 8. — Government control of American exports, authorized in a provision of the espionage act, was ordered put into operation July 15 by President Wilson tonight in a proclamation putting under license shipments to all countries of the most important export commodities.

In a statement accompanying the proclamation the president declared the government's policy was first to give consideration to American needs; next, to meet as far as possible the requirements of the allies, and lastly, to supply the neutral countries wherever practicable. It is made clear that every effort will be made to see that no supplies reach the central powers.

HOME OF KRUPP WORKS IS RAIDED BY ENEMY PLANES

Amsterdam, July 8. — A frontier correspondent of the Handelsblad reports that five persons were killed and several houses were destroyed during the bombardment of the German city of Essen, home of the great Krupp works, on Friday night. A correspondent of the Telegraaf says bombs were dropped on the Krupp works and that reports of damage inflicted are conflicting. Estimates of the number of attackers vary from fifteen to forty (the official French statement of Saturday night said one French airplane raided Essen, dropping bombs on the Krupp factory.)

A semi-official German statement, received here from Muenster, Westphalia, says: "Enemy airplanes visited the industrial district, dropping eight bombs and causing damage to the extent of 2,000 marks. No industrial works were hit and there were no casualties.

YOUNG CHINESE EMPEROR ABDICATES THRONE AGAIN

London, July 8. — The dispatch from Peking early this morning announcing the abdication of Hsuan Tung, the young emperor who was put back on the throne by General Chang Tsun, is corroborated by a cablegram received today from Renter's correspondent there. It appears that General Chang Hsun, depressed by the failure of his attempt to restore the monarchy, tendered his resignation to the emperor, who thereupon issued an edict announcing his abdication.

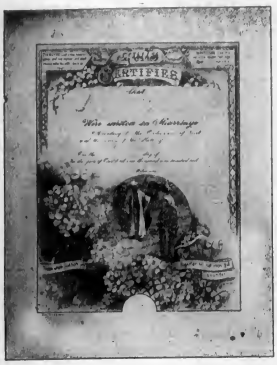
The republican forces occupy strategic positions in the southern and western outskirts of the city, and there is every prospect of a peaceful settlement.

RUSSIANS PRESS ENEMY BACK AND CAPTURE MANY

Petrograd, July 10. — General Korniloff's operations in Galicia, along a front of twenty miles, have broken the Austro-German front between Halicz and the Carpathians, and already the Russian cavalry has pressed forward for a distance of sixteen miles.

To the west of the Dniester, as a result of the Russian forward movement, Halicz has been hemmed in the south and southwest, and the Russians now are menacing the Halicz bridge head.

From July 2 to 8, inclusive, General Korniloff took 14,000 prisoners and fifty-five guns, of which twelve were heavy pieces.



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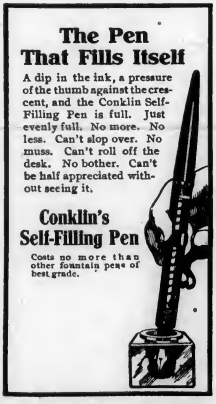

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, JULY 19, 1917. No. 28.

IN MENNONITE CIRCLES'

$180.00 have been contributed to the Red Cross association by the congregation, Sunday school and Christian Endeavor society of the First church of Philadelphia on the first Sunday of July.

The contributions to our Foreign Mission board during the past year amount to $47,000. This is the largest sum contributed for the board's use in any one year and represents $2.50 per member While the sum does not look so large, when compared with the amounts contributed to missionary boards by other and larger denominations, it makes, nevertheless, a good showing when we consider the membership of our General conference. We must not forget, however, that mission wok, like everything else nowdays, costs more money and our field is constantly growing.

Sister Martha Burkhalter of Berne, Ind., and Sister Elizabeth Foth of Gotebo, Oklahoma, having been assigned to the work in India by our mission board, will likely sail for their field in September, if conditions permit. Bro. and Sister P. W. Penner, who have been home on a furlough, will return to their work at the same time. Bro. and Sister J. Kauffman will leave for the work in China sometime this fall; Sister Anna Braun is at present expected to arrive home from India on her furlough after having been nine years on the field.

The members of the First church, under the auspices of the Ladies' Aid society, spent the evening of July 6 at the home of the pastor, Rev. N. B. Grubb, to celebrate with him his sixty-seventh birthday. The evening was pleasantly spent after which the entire party partook of a bountiful repast, prepared by the ladies. Prof. Rosenberger, one of the deacons of the church, read an original poem, written by himself for the occasion. The poem is well worth a place in the columns of the Mennonite, but the modesty of the author forbids its publication. Bro. Grubb is now on a two weeks' trip to Ohio and Indiana. During his absence the services will be conducted by Prof. S. M. Rosenberger and Mr. Wallace Doyle Taylor, both members of the First church.

MISSION BOARDS AND COLLEGES IN PERIL

There is good authority for the statement that the Senate Finance committee is opposed to the so-called Hollis amendment to the war revenue bill which provides that deductions shall be made from taxable income for gifts and contributions for charitable, educational and religious purposes. The committee is understood also to be opposed to the Myers amendment which provides that legacies and bequests for charitable, educational and religious purposes shall be exempt from the federal estate tax, which is an inheritance tax.

The failure of these two amendments, which, it has been widely assumed, would pass without question, may bring serious consequences to religious, educational and charitable causes. Large givers are already delaying making their annual gifts or pledges because of uncertainty as to the operation of the new war revenue measures.

The maintenance of religious, educational, philanthropic and scientific work is even more important during the war than in normal times. The needs are greater, the costs are higher and the resources from which gifts come are smaller.

The friends of all such causes should use their utmost endeavors to secure the adoption of the two amendments. Hon. F. M. Simmons is chairman of the Finance committee of the senate, Hon. Claude Kitchin is chairman of the Ways and Means committee of the house. Strong representations should be made to these two chairmen by all interested individuals and agencies and also to other senators and representatives by their constituents.

If you mind nothing but the body, you lose body and soul, too; if you mind nothing but earth, you lose earth and heaven, too.—John Mason.

WHAT IS PATRIOTISM?

"Now there was found in it a poor wise man, and he, by his wisdom, delivered the city; yet, no man remembered that same poor man." Eccl. 9:15.

Since the United States has joined the nations of the world against what is known the common foe to humanity, and civilization, and since we are in the throes of war, President Wilson requested that Sunday, July 1, 1917, be observed as "Patriotic day". The reason for this was very obvious. The coming Fourth of July reminds us of the spirit of '61 and '76. And our president would have that spirit revived in this great commonwealth, so that all men would up in such a fever of patriotism that "slackers" be deminished and supporters multiplied.

Look again at that picture which describes the spirit of the boys of '61 and '76. Despite the torn and blood-stained garments, the tattered and torn flag, and the bruises and wounds there is a buoyancy of spirit, and a dauntless courage expressed in the way they seem to be playing, and the advance step they are taking. They were the means of encouraging many a weary and breaking heart, and we can not look upon their faces without feeling a thrill of emotion stirring up in our hearts.

We are asked to dramatize that picture today. The stars and stripes are to be waved before the American people as has been done for some time, to arouse patriotism. Not long since a recruiting officer at the city hall at Philadelphia waved the flag and then called everyone who would not enlist, "cowards". He recited the atrocities of Germany, and emphasizing their deserts with an oath, he again cried "cowards" and "curs" to the men standing before him. We are asked to pray for peace for our land by inciting the young men to kill their brethren, to destroy property, and to pillage women and children on foreign soil. We are to sing:

"My country, 'tis of thee
Sweet land of liberty,
Land where my fathers died,
Land of the pilgrim's pride,
From every mountain side
Let freedom ring."

with such fervor that the din of battle will be unheard, the cries of widows and orphans fall on deaf ears, and the waste places, desolated towns and cities be multiplied so that the survivers, maimed and starving, face a more horrible death than that upon the battlefield.

Oh, that an angel of God might come down with a coal of fire from off the altar of God and touch the heart of each one, thus kindling within us a flame of patriotism that this old heartless and thoughtless world might begin to become humane and civilized, if not christianized. If we are going to talk about patriotism, we must know what it is.

Webster's Unabridged: Patriotism, the quality of being patriotic; the virtues and actions of a patriot; love of country; the passion which aims to serve one's country. This refers us to the definition of a patriot. Again consulting Webster: "A person who loves his country and zealously supports and defends its interests." Before analizing more minutely let us hear what some others say. A. P. Goff of New York: "Patriotism is the second brightest jewel in the crown of manhood; the first being love of God." Lou M. Staring: "The love which nerves men to maintain the right of the people and country regardless of consequences, as our ancestors and sires have done in days gone by." Marie H. Oliver: "The American flag is the symbol of liberty and union, purity and strength. Let us strive to keep it so: pure, strong and just. May it remain for ages to shed its patriotic influence on all American citizens, and may its luster never grow dim. Let us hope that our nation is steadily marching forward, onward and upward, and the sword of combat is forever sheathed in the scabbard of peace. Let us encourage and foster patriotism in our hearts, and strive to awaken it in the hearts of the rising generations that our flag may ever be supported and defended."

Now, then, we come back to the word "patriotism", ready to answer the question. We must

go back farther than the dictionary definition, or that which others have said. The root in Latin or Greek is the same as the root for father. Now, then, I submit to you that patriotism is not a brave, fearless spirit for a barren or cultivated piece of land or a country. It is rather a brave fearless spirit in the individual for the principles on which our country is established. Our country is what our fathers made it. Patriotism is a backward look with a forward step, looking backward and forging ahead.

Charles Kingsley, in his best known book, "Water Babies", gives peculiar directions to his hero, Tom. Tom was told that the only method of safe advance on coming to a district in which he could see no path was to go backward and keep looking at the guide which followed him. On being asked to explain, Mr. Kingsley said: "We only advance by looking backward." Recruiting officers, political speakers recognize this fact, therefore they hold aloof the flag that we may look back to the Civil and Revolutionary wars.

History repeats itself. The Children of Israel made progress as they looked back to the creation by observing the Sabbath. Later it was the backward look to the deliverance from Egypt. Abraham looked back to the promise and toward the promised land. Moses looked back through the forty years on the mountain side, through the years of learning to the lessons and stories of the promised deliverance that fell from his mother's lips. Kingdoms, nations, emperors, kings and presidents, doctors, lawyers, priests ministers and the laity look back, but press on.

With the backward look is coupled the forward look, advance step. We can not stand still. We either move forward or go backward. It is a struggle to keep from being carried with the tide and it requires hard fighting to make progress against the tide. We sing: "This day the noise of battle, the next the victor's song." We are in a battle, if we are Christians. We are fighting against foes within and without and need more than human strength to be able to join in the victor's chorus.

Let us be patriotic, let us look back to Abraham Lincoln and the boys of '61 and '65. These men aided to make men of different color free, from the bonds of slavery. Translating anew the words of Paul, that with Christ there is neither Greek nor Barbarian, neither bond nor free, but all one in Christ. Thus today, there is no North, and no more South, but one United States of America. We look over a longer stretch of years and see Washington and the boys of '76. Ah, but I wonder what they saw. I wonder what led our pilgrim fathers to leave their homes for the perils of the unknown seas and uncivilized and uncultivated fields. I somehow feel that it was the voice of God that called them out. I somehow feel that it was the hand of God that led them and His generous graciousness that provided for them. Now, then, in this present time, as I look back over the years since our fathers sought the "land of the free", I am reminded of two Testament characters and one particular nation already mentioned.

The two men are Terah and Abraham. Both were called out from among the other people. In Genesis, 2nd and 12th chapters, we read of the two men. Of Terah we read: "Terah went forth from Ur of the Chaldees, to go into the land of Canaan; and they came unto Haran and dwelled there. And the days of Terah were two hundred and five yars; and Terah died in Haran." Of Abraham we read: "So Abram departed . . . and into the land of Canaan they came." Thinking of the present crisis in the light of the past, I question whether our fathers and we have been satisfied to remain at Haran.

The nation to which I refer has already been mentioned. We trace its progress and we see that they occasionally forgot, and forsook God, hence they fell the prey of the surrounding nations. Is there not a probability that we are guilty of having forgotten God? Thus the varied experiences and conflicts are the result of our own doing or undoing? In our wanderings toward the promised land, we occasionally try to hasten the fulfilment as did Abraham. The walls will fall and the city be our possession as soon as we become patriotic enough to look back to the source of our nation.

We haven't forgotten the text, have we? "Now there was found in it a poor wise man, and he, by his wisdom, delivered the city; yet, no man remembered that same poor man." Reverently speaking, there was a poor wise man that delivered the city. The soul, the citidel of life, was surrounded by a host of enemies. Christ, in His infinite wisdom, came to set it free. Through His wisdom, liberty, justice, peace and democracy was established, but few remember Him. You know, I somehow feel that the parable of the unjust steward is descriptive of the world today. Although forgiven ten-fold, it is not willing to forgive one tenth, and man is going about trying to redress human wrongs, when God distinctly says: "Vengeance is mine, I will repay. I will bless them that bless thee, and curse them that curse thee."

What we need is a patriotism that will illuminate our hearts so that we can look back, not only over sixty some years to the Civil war, nor simply one hundred forty-one years to America's Independence, but rather over the nineteen centuries which have passed. In the distance see Him who delivered the city, who, though He was rich, yet for our sake became poor. In His wisdom, while men craved for a democracy, He taught that service was better than being served, that giving was better than receiving, that duties were prefer able to rights, and that forgiveness was the basic principle of love, and that prayer and love for personal enemies was the all-conquering weapon of the kingdom of heaven. He died for His cause. Should we hesitate to live for Him, and even dare to die for the same principles? The patriot of God, every one clad in the whole armor of God, has the only true and ultimate weapon of peace.

I hear some say: "What can we do? It would mean cruelty and death, if we were to be true to the teachings of love for our enemy, when in the throes of war." That's true, I'll grant that; but look at the crown of life and the truly heroic death of a martyr.

R. F. Landis.

Souderton, Pa.

CORRESPONDENCE

Wayland (Iowa) Church.—The Dorcas society met in their May meeting which had been postponed to the first week in June, at the home of Mrs. X. Richenberger on Thursday afternoon, June 7. There were thirty-two present and after the regular program refreshments were served by the hostesses, Mrs. Richenberger, Mrs. Nafziger and Mrs. Steir.

Mr. P. G. Widmer and Miss Ruth Swartz were married at the home of the groom's sister, Mrs. O. L. Seberg, on Wednesday evening, June 6. These splendid young people have gone to housekeeping in the north part of town.

Mr. Jacob Wenger and Mrs. Emma Hertig Roth were married at the home of the bride on Saturday evening, May 19. They have gone to housekeeping in the south part of town.

Irvan E. Boshart was received into the church on Sunday evening, June 3, and Jacob Wenger was admitted into the membership of the church on May 6. Both came from the Sugar Creek church transferring their membership.

The Sunday school gave a Children's day program on Sunday, June 10. There were several things that impressed themselves on this day. One was the large crowd in attendance. The service was held in the forenoon and the church never held a larger audience. The other was the uniform success of the program. There are usually some things that stand out as being well rendered and others not squite so well. It were difficult to make any such classification of this program. The children did their parts very well and the choir's work was equally pleasing. The collection taken went to foreign missions. The committee that arranged the program for the day did some hard work and deserves the appreciation that was shown for their work.

The Gleaners' class held their business and social meeting at the home of Mrs. John Kauffman on June 7. The attendance was good and the afternoon was profitably spent. The hostess served light refreshments. On June 21 the class met at the home of Mrs. P. P. Schowalter for their regular monthly study hour.

Rev. Wm. Ballard occupied the pulpit on Sunday evening, June 17, the pastor being away from home attending the annual meeting of the Foreign Mission board.

The Doreas society met at the home of Mrs. Anna Conrad in their regular monthly business meeting and birthday social on Thursday afternoon, June 28. A very pleasant and profitable afternoon was spent and a good program rendered. Delicious refreshments were served by the hostesses, Mrs. Anna Conrad, Mrs. Mary Graber and Mrs. Fred Klopfenstein. The following program will be given at the July meeting to be held at the home of Mrs. Mary Wyse:

Scripture verses in response to roll call.
Prayer by Mrs. Mary Graber.
Solo—Mrs. A. M. Boshart.
Question Box,
Mrs. C. K. Schantz.
Talk on Missions—Mrs. S. M. Musselman.

Eicher (Noble, Ia.) Church.—The Sunday school celebrated Children's day on June 10, having their program in the afternoon. The children all did very fine work in spite of the fact that the weather and road conditions had been such that it was not possible to have very many good re-

hearsals. The crowd in attendance was large and they seemed to be well pleased with the work

Mr. Evans, who represents the American Sunday School union in the southeastern section of Iowa and whose headquarters are in Oskaloosa, was a visitor in the community during the week of June 24. He canvassed part of the community for money for the Sunday School union. On Sunday, June 24, he gave a short address at the church. Mr. Caldwell, the American S. S. union representative in Washington county, was also present. The American S. S. union holds no conventions and does not aim at the uniting of all the schools under one banner as does the association. The County and State association is distinct from the union and carries on its work in all the counties of the state, raising the standards of the schools, stimulating the work everywhere, aiming to get everybody into the Sunday school somewhere. The American Sunday School union collects annually a much larger sum of money in the state for their work than does the association which is spent largely in other states and districts after the salaries of the ten or twelve, more or less, missionaries in this state are paid. The association's work is carried on by volunteer workers, whose officers and secretaries receive no salaries. The only salaries are those paid to the general secretary and the office help in Des Moines, but it is the aim of the association to touch every Sunday school and every man, woman and child in the state. We make this statement because there is a great deal of confusion in the mind of the people concerning these two organizations working side by side.

The Eicher church tried to do their bit on Sunday, June 27, by subscribing nearly $130 for the Army Y. M. C. A. work. There is also a good representation of Red Cross members in the church and community. War is deplorable, but we must do all we can to alleviate suffering and preserve the moral stamina of our young men who have to go to the army or train in camps.

The cistern at the Eicher church was built during the week of the 4th of June. This will supply all the water that we may need for the church on special occasions or for cleansing, and since it has been constructed with a double filter, it will be fine for drinking water. The cistern will probably answer the purpose better than a well would have.

The business meeting, held recently, instructed the trustees to go ahead and fix up the basement, leaving it to their best judgment to use steel posts, and steel ceiling or some other material. The meeting also provided for the raising of the money to pay for the repairs. Has this been decided differently since? We are sorry if it has, as the basement should be fixed at the earliest possible moment, for it is needed not for conference only, but is needed very badly for Sunday school purposes. Our growing school needs more room than what we have on the main floor of the building. Something must shortly be done or the work will be handicapped.

Prof. N. D. Messinger expects to come into our community again after the first of July to do what can be done for the music along the same lines as his work was last summer. That is, he will do class-work and will do as much private teaching as he can get in. This is a splendid opportunity to prepare special music for the conference.

The young ladies' organized class will meet at the church on Saturday, June 30. This class has decided to support a native worker in China and in this way do some definite mission work. They have also subscribed a substantial sum for the Army Y.M.C.A.

First Church, Phila., July 10.—Sunday, July 1, was observed as Patriotic Sunday by the Sunday school and congregation. It being Missionary Sunday, Rev. Thomas McKinty, superintendent of the Eighth Str. mission in this city, was secured as speaker at the Sunday school session. With him came Mrs. McKinty and the four girls of his family to assist. A trio of girls rendered a number of gospel selections at both the school's session and the church service. It was a treat to listen to the trio of young ladies, and as well to listen to little Elizabeth, aged eight, when she sang her solos. Rev. McKinty taught the lesson to the Men's class and then gave the missionary and patriotic address of the morning. The keynote of his splendid message was that if we see to it that people are christianized the matter of true patriotism will take care of itself. The sentiment found a hearty response in the minds of the hearers. Incidentally the speaker called attention to the great need of mission work among the masses in the so-called tenderloin section of the city. The need is a challenge to the churches. The social and reform movements fail to bring permanent results. Only the religion of Jesus Christ can bring a transformation. Our choir and Christian Endeavor society have in the past assisted in the services at the Eighth Str. mission a number of times and undoubtedly they will, following the strong plea of Rev. McKinty, give further assistance as opportunity is afforded.

At the church service in which Rev. McKinty and his family took a part, the pastor made a departure from the usual procedure by reading a highly endorsed patriotic sermon, preached by Dr. Russell Conwell of this city. A special feature of the day was the offering for Red Cross work. The sum of $175 was contributed for this purpose by the Sunday school, congregation and Christian Endeavor society jointly

On Friday evening, July 6, the members of the Ladies' Aid society gave the pastor a surprise, the occasion being his sixty-seventh birthday anniversary. Congratulations were showered upon the pastor after which a social hour was spent and later refreshments were served. A poem, fitting to the occasion, was read by a member of the "Husbands" auxiliary of the party before the assemblage dispersed. The pastor starts tomorrow on a vacation trip. He will spend several weeks with his son, Rev. Wm. Grubb, and family at Trenton, Ohio. In his absence services will be in charge of Bro. Seward M. Rosenberger and Bro. Wallace D. Taylor, members of the congregation.

BURNING QUESTIONS

Read the following taken from a leaflet with the above caption and published by the International Sunday School Association, Chicago:

1. Did you know that the church receives more new members through the Sunday school than from all other sources combined?

Did you know that probably one-half of all the Sunday school members are never won for Christ?

2. Did you know that seventy per cent. of all conversions occur under twenty years of age, and ninety-six per cent. under twenty-five years of age, and that the critical age is between twelve and sixteen?

Did you know that sixty-eight per cent. of the criminals committed their first crime before they were twenty years of age?

3. Did you know that there are more than 20,000,000 boys and girls of the teen age in North America?

Did you know that half a million boys and girls of the teen age drift out of the Sunday school every year?

4. Did you know that thousands of children between ten and sixteen, and even younger, could be won to Christ easily if only they were instructed properly in regard to this vital subject?

Did you know that very many Sunday school teachers of children have never realized that they had a definite responsibility in the work of leading the children to confess Christ?

5. Did you know that a boy or girl won for Christ in the teen age or younger is usually worth to the kingdom of God many times as much as one converted in mature life?

Did you know that the Sunday school is really suffering for a consecrated and adequate corps of competent teachers who have a passion for soul-winning?

6. Did you know that it is easier and better to win a boy or girl for Christ than to win a man or woman?

Did you know that it takes four Sunday school officers and teachers a whole year to bring one soul to Christ and into the church?

7. Did you know that the Sunday school is the church's whitest and most inviting field, and that more than eighty per cent. of the additions to the churches by conversion come through the Sunday school?

Did you know that the church and Sunday schools have greatly neglected their most important mission of soul-winning, so that thousands of churches every year do not show a single addition upon confession of faith in Jesus Christ?

8. Did you know that it is an exceedingly rare thing for an adult to give his heart to Christ who has not had religious instruction in his youth?

Did you know that more and more the home is neglecting the religious instruction of its youth, thus laying heavier and heavier responsibility upon the Sunday school?

9. Did you know that the Sunday school is the church's best agency for reaching the unchurched communities and the children of non-Christian homes?

Did you know that there are more children and young people in North America not receiving religious instruction of any kind, Protestant, Catholic, or Jewish, than are enrolled in all the Sunday schools?

10. Did you know that the church owes its increase to the Sunday school, and that if it were not for the additions to the church from the Sunday school the church membership would decrease continually?

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2056 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

EDITORIAL

In the latest issue of The Christian Workers' Magazine, the organ of the Moody Bible institute of Chicago, Dr. James M. Gray, the dean of the institution, writes an article on "What the Bible Teaches About War", in which he leads to the conclusion that "it is sometimes the duty of nations to declare war." The article is too long to be quoted here in full, but there are many statements made in it against which we feel it our duty to warn our readers. Perhaps the great majority of Christians in America will approve of Dr. Gray's position, but we, committed as we are to the principle that war is wrong under any circumstance, naturally must differ with both the doctor and those who would agree with him. He first makes the statement that God is no more the author of war than He is the author of sin. We know what should be our attitude toward sin which God is not the author of. We should avoid it, hate it, oppose it, testify against it and under no circumstance excuse it. How, in the light of the fact that it is not of God's making, any one could urge war, which is put in the same class as sin, as a duty imposed upon those who live in the light of the full revelation there is in Jesus Christ, is one of the things we find it hard to understand. Since our Lord commanded us to love our enemies, an appeal to the wars recorded in the Old Testament is not, we think, to the point. One of Dr. Gray's curious arguments is expressed in an appeal to the deluge, "Was there ever a war of such devastation as the flood represented in the days of Noah?" he asks. He might as well reason that since all men die anyway, it is our duty under certain circumstances to go out and kill them all. Incidentally he takes a fling at those who favor capital punishment and calls them "wiser and more merciful than God". His manner of explaining away such passages as, "Love your enemies" and, "They that take the sword shall perish by the sword", is, we think, altogether unworthy of one who is generally approved as a safe teacher of the Bible. If we may love our enemies by thrusting a bayonet through their throats or blowing them to pieces with some hell-invented force, we need to find some entirely new definition for the word "love". The English language (or all languages for that matter) then utterly fails in conveying the meanings that our Lord sought to impress upon humanity. We also learn from Dr. Gray that our enemy is our neighbor even while he is our enemy. If we assumed such a position it would be all right to do the neighborly thing by those we don't like and rob them, stone them and leave them by the wayside as choice morsels for the crow and the vulture—or, perchance to the tender mercy of another enemy who might chance that way on some neighborly errand. Personally we prefer to class the dutiful Christian with those whom Christ represented in the Good Samaritan rather than with those whom the robbers, the priest and the Levite, represented.

The article in question, like many others just now appearing in print, would not receive the notice of this paper were not matters of vital interest to our church involved in its appearance. We grant that our position is different from that of most churches and they certainly are at liberty to present their point of view whenever they see fit, but the institution from which this apology for war—and therefore so directly in opposition to what we hold—comes, is one which Mennonite young people have supported in considerable numbers. Are those who continue to sit under such influences to come back and assume leadership in our church as pastors and teachers? The answer probably will be that teaching along this particular line will have no impression upon them. Very well. Let us hope that it will be so; but let it also be emphasized that we have our own schools and colleges, fully equipped to give efficient Bible instruction and to present the Mennonite side of the question in a way that students coming from them will be prepared to state and defend it. What our leaders in training need just now is the inspiration and instruction that our own fathers in the faith are able to give them in this a time when they stand in greatest need of it.

A man is known by the company he keeps.

WHY HONOR MARTIN LUTHER?

Why should a world, absorbed in the greatest physical conflict of the centuries, pause to commemorate Luther? Why should twenty million Protestant church members of America put aside pressing duties in order to attend meetings in Luther's honor, to read books and articles relating to him, and to support various educational and philanthropic undertakings that accord with the purpose of this anniversary season?

Because when the young German monk on the thirty-first of October, 1517, posted on the door of the church of All Saints in Wittenberg his ninety-five theses denouncing the wrong practices of the church to which he had dedicated his life, he was initiating a movement which turned the course of history. We do not forget the "reformers before the Reformation"—Peter Waldo and the other "Poor Men of Lyons" who as early as 1117 demanded their laymen's rights in teaching the gospel and kindled among the people of France a desire to read the Bible; John Wycliffe, the learned scholar and trained theologian, who a century and a half before Luther disowned and combatted assertions and assumptions of papal decrees; and mystics like Bernard, Master Eckhart, and John Tauler, who put the emphasis on the inner life, instead of on ceremonies and display. All had their part in bringing about that great change in the Christian thinking of the sixteenth century which we call the Reformation. But Luther more than any other crystallized latent but wide-spread impulses of revolt. He blazed the path along which many were ready to follow with eager feet. The situation called for an overt, dramatic act, like the posting of the theses, a bold, upstanding piece of witness-bearing like the defense at Worms, to capture the imagination of the people and to suggest definite lines of remonstrance and agitation.

Because the forces which Luther helped to set in motion have been operating with mighty propulsive power for four centuries They have effected results the world around. They have become embodied in schools, colleges and universities, and in a vast network in all lands. The impulses which Luther helped to realize and energize have proved everywhere the germs of civil and religious liberty from which the great democracies of the world have developed. Nor is their force yet spent. Protestantism was never so united, so impatient with non-essentials, so eager to make the religion of the spirit a mightier power among men.

Because our war-stricken, weary world needs, just what Protestantism in its best estate has to give—not an excessive individuality, not outer and cryptic cults, but the things that lie at the heart of Protestantism—the possibility of immediate access of the soul to God through Christ, the right of private judgment, the spirit of absolute equality before God that does away with contempt of other races and all sense of superiority arising from material possessions, which, when honestly and thoroughly practiced banishes from the earth autocracy of every kind, whether it be military, industrial, or ecclesiastical.

Because Protestantism itself needs a periodic infusion of new loyalty and enthusiasm. It needs to be warned against the defects of its own virtues to maintain a proper appreciation of the place and value of the sacraments and the other institutions of the church, not to disdain them as empty symbols but to make them channels through which the spiritual life expresses itself and is conveyed to others. Protestantism needs also from time to time to recover that profound sense of the grace of God that animated the reformers, to realize that the Christian religion is not first of all sacramental or theological or ecclessiastical, but evangelical, in the broadest and deepest use of that term. It is while men are yet a great way off that the Father sees them as they turn their faces homeward and runs and falls on their neck and gives the kiss of welcome.

Because in honoring Martin Luther we may be correcting and softening our judgment of a sister nation, with whom we are now at war. The fact that Luther was a German ought not to be overlooked by us at a time when the course of the rulers of that nation has put it for a time under the ban of the civilized world. The qualities that made Martin Luther good and great that have perpetuated his influence for four hundred years, have not disappeared altogether from modern Germany. There must be still there a great number of men and women who have not forfeited their right to be considered the spiritual descendants of the great reformer. Instead of abandoning or limiting our celebration of the Luther anniversary because the nation is at war with Germany, we should make the occasion an opportunity of laying through prayer and the exaltation of the

great spiritual truths we still hold in common the foundations of a reconciliation which, please God, shall be permanent.

Because this is the one chance we of this generation will have to honor the man to whom the free churches of the world owe so much. Four hundredth anniversaries are rare. Let this significant one not pass unobserved. Let many a church hear again the story of Luther's life. Let many a young Christian be nerved by the example of Luther to do his own part in the seething life of our time. We are Protestants, and we are not ashamed of the fact. We are not anti-Catholic. But we are children of the Reformation and the light, the freedom and the spiritual power emanating from it we will conserve and pass on to future generations. — The Congregationalist.

INFORMATION WANTED

The Board of Education of the General Conference is very desirous of getting prompt, complete and accurate information concerning a number of matters of educational interest among our people. For this reason the following questionaire has been sent to a large number of ministers. These questions are of importance to many besides ministers, therefore they are re-printed (in corrected form) for the benefit of everyone.

Ministers are busy people. Will you not show your interest and do your part by rendering some assistance to your pastor so that these questionaires may be returned in time to be of use at the coming session of the General conference? Thank you.

Educational Questionaire.

Dear Brother in Christ:

The Board of Education of the General Conference desires the most definite information possible regarding the conditions of religious training among our people in order to be in position to do its work to the greatest possible advantage. For this reason the board kindly requests you to answer the following questions as promptly and as definitely as possible and to send the results to the secretary of the board, Rev. J. H. Langenwalter, Bluffton, O.

A. Religious Training in Your Church of Children from 6 to 14 Years of Age.

1. How many children of this age are there in your church?
2. Does your church maintain one or more Sunday schools? Number.
3. How long is Sunday school work maintained during each year?
4. How many children of the church attend Sunday school with a fair degree of regularity? How many only now and then?
5. Does your church maintain one or more parochial schools (Gemeindeschulen)? Number. At what cost per year?
6. How long is the parochial school work maintained each year?
7. What is taught in the parochial school?
8. How many children attended the parochial school at least during one-half of its term?
9. Has your church any other arrangement by means of which the work of the Sunday school is supplemented? If so, what is it? (Please state fully).

B. Religious Training in Your Church of Young People from 14 to 21 Years of Age.

1. How many such young people properly belong to the realm of your church? How many of them attend Sunday school with a fair degree of regularity? How many only now and then? How many of them serve as teachers in the Sunday school?
2. Does your church offer catechetical or other special instruction for young people? When and how long each year? How many young people attend such instruction on an average?
3. How many of the young people of your church have attended an advanced parochial school (Mittelschule) of our denomination? How many for one year? Two years? Three years?

Note:—The board plans to get further information concerning these schools directly.

C. Young People Over 21 Years of Age.

How many such young people, properly belonging to the realm of your church, are members of the same? How many are not? How many have joined some other denomination?

D. Educational Qualification, Opportunity for Teaching and Activity in Teaching on the Part of Members of the Church.

1. How many of your present members have completed a course in a high school? State? Of a denomination?
2. How many of your present members have graduated from one of the following: An institution of the State? One of the Mennonite colleges? A college of another denomination?
   a) How many of the foregoing have left the denomination: Graduates of some institution of the state? A Mennonite college? A college of some other denomination?
   b) How many graduates from some college who are still members of a Mennonite church are employed where there is no Mennonite church?
   c) How many college graduates serve as ministers in our denomination? How many as teachers in colleges or universities?
3. How many members of your church taught in district schools during the past year? How many young people who properly belong to the realm of your church, though not now members? How many of these taught in districts in which there were no Mennonites? Where Mennonites were in the minority?
4. In how many district schools within the realm of your church having a majority of Mennonite members, were non-Mennonite teachers engaged?
   Note—When such a district lies within the realm of more than one church, please give the name of the district.
5. How many of your members teach in Mennonite schools above the rank of local parochial schools? How many in high schools? How many in colleges and universities?

THE BOY AND THE MAN

John Newton, who ran away to sea, and then to Africa, so that, as he said, "I might be free to sin," was sold at last to a negress, herself a slave. He sank so low that he lived only on the crumbs that fell from her table and on the raw yams that he dug by stealth at night. His clothing was reduced to a single shirt, which he washed in the ocean, hiding among the trees while it dried. Yet he never thought of a better life. When he escaped from his drudgery he went with the natives, accepting their horrid superstitions and living their base life. It does not seem possible for a civilized man to have sunk so low. But the power of Jesus laid hold of him, and he became a sea captain. Afterward he was ordained as a clergyman of the Church of England. If we think his life meant nothing to us we are mistaken, for it was he who wrote the hymn that we have often sung, "Safely Through Another Week". He was also the author of "Come, My Soul, Thy Suit Prepare," "Glorious Things of Thee Are Spoken, Zion, City of Our God," "One There Is Above All Others Well Deserves the Name of Friend," "How Sweet the Name of Jesus Sounds on a Believer's Ear," and this other one which I suspect must have been his own favorite, "Amazing Grace, How Sweet the Sound, That Saved a Wretch Like Me." In the church in London of which he was rector you can still read the epitapth he wrote for himself:

"Sacred to the memory of John Newton, once a libertine and blasphemer, and slave of slaves in Africa, but renewed, purified, pardoned, and appointed to preach that gospel which he labored to destroy." —Ex.

THE C. E. TOPIC

Aug. 5.

How Men Cheat Themselves.

Prov. 14:12; Psa. 1:1-6.

One of the saddest things we may know is a person suffering from some mental disorder who imagines impossible things. He may in that condition think he is a powerful ruler, a rich man, a person who has been severely imposed upon, or a thousand other things and, in acting according to the suggestions of his diseased mind, he may bring injury to himself or to others. Sad though the case may be, the person thus afflicted must be placed under restraint and kept there until his cure is certain. But not all who are under false illusions are insane. There is a type of life that yields to illusions which in the end will mean the loss of an eternal soul or it may even lead to the misdirection of others to their eternal hurt.

Men cheat themselves into thinking that if they are morally all right, as the world regards morality they are safe and they think they need no concern about their salvation. It would only require a careful heed to Scripture and the "voice within" to discover that they are under the necessity of making things right with God. The Bible reveals that all men are sinners, hopeless, helpless and lost. It teaches that there is no way outside of Christ to be saved. It makes faith the all-important factor. It requires conversion, regeneration and an absolute surrender to the will of Christ. Just not to do wrong has no particular virtue with God. Perhaps the opportunity or the temptation to wrong-doing has not presented itself. In every community there is a separated body of men and women who refrain from fighting, stealing, murder, adultery, drunkenness and the other baser vices, but they are far from good citizens, indeed; they are citizens of the worst type. That is why they are confined in jails from which they are not allowed to go and hurt their fellow men. With God it is not alone that one has not done anything particularly bad; it is, What have you done that God demands of you to secure your salvation? No man will feel that he is safe in his own strength, if he but listens to the witness from within. All who are unregenerated have the consciousness of having sinned against God and needing His forgiveness. An attitude that would ignore this is an attitude of self-deception.

It is not an unusual thing for some to find comfort from the consciousness of the deserts for their sins in the feeling that God is too good to punish. Such a mistaken notion altogether loses sight of the truth that God is as good as His word. If there is anything certain in revelation it is the certainty of punishment for sin. The only escape is that which God provides through Christ. He certainly is good beyond our comprehension of good-

ness, but likewise is He just and consistent. God is not to be mocked. "Whatsoever a man soweth that shall he also reap." In the common expression of our day, no one can sin against God and get away with it.

Men cheat themselves into thinking that they can play with sin and yet remain master of themselves. Here is the man who believes he can "drink or let it alone". No argument is needed to show that this cannot successfully be done; the millions of confirmed drunkards with their awful records of crime and depravity are witnesses against the silly folly of "drink or let it alone." The youth who believes in his strength to the extent of seeing how near he can go to the border of sin is another one of those fools whom the folly of the numberless broken souls is a rebuke. There is nothing in the world with which we are so much and so often cheated as the false estimate of our own strength. "In our own strength we can do nothing."

The idea that when wrong is done and it is not immediately discovered that no one will know. Perhaps there may occasional great wrongs be done that remain undiscovered by man but that does not prove that they are not known. It is said of a certain wicked father who was given to petty theft that he once took his bag and his little boy with him into the field of a neighbor to steal corn. After looking in every direction and seeing no one he proceeded to pluck the ears from the stalk but he was interrupted by the boy. "Have you looked up?" he asked. Certainly he had not, and the corn-stealing came to an end immediately.

Men cheat themselves by hipocrite lives. They pretend to be picus or benevolent. They identify themselves with the church for selfish reasons. Their conversation and their life are lies. They think they are fooling the world, they are only fooling themselves into thinking that they have fooled others.

THE S. S. LESSON

Aug. 5.

Manasseh's Sin and Repentance.
II Chron. 33:9-16.

Golden Text—Isa. 55:7.

Manasseh is one of those characters which the Bible presents that the wicked may take warning and be encouraged to sincere repentance. Being king was a responsibility. Being a wicked king made him an influence that led others into wickedness. Everyone is responsible before God for living a righteous life. All those who have influence — and all of us have some—are doubly responsible for the folly that our sins may lead others into. The king is his brother's keeper, but so is the most isignificant man wherever he happens to find himself placed by Providence.

In Manasseh we find two extremes. First, he is very wicked, going to the extreme of wickedness; then, he becomes righteous and, as a righteous man, he goes just as far in the other extreme. This is true to human nature. The person with brilliant talents, opportunities and attainments which he devotes to the devil with all the strength of his personality may, when he is converted, devote these things to God with the same enthusiasm and energy. It is always worthwhile to make great efforts for the conversion of very wicked persons because when converted they can be as mighty in the service of God as they were in the service of the devil.

The account leads us to know that the people were led to err and do worse than the heathens around them by their wicked king. A nation is frequently what its rulers happen to be. This is an argument for righteous rulers. Anciently people had a good or bad ruler as chance made it. Today it is the right of the people to say what kind of men they want to rule over them. There is no valid excuse for bad rulers except the will of the people. Christian citizens should never fail to do their part in keping righteousness in the high places. We soon learn from the lesson that when the Lord spoke they would not listen. Evidently the people were willing to be made to sin. A willingness to sin or submit to the temptations to sin is sure to end in sin. It is hard to compell an unwilling people to be unrighteous. So we do go about blaming our rulers for the sin that openly exists among us, we don't go far enough. We can not excuse a people that allow iniquity to be forced upon them without a protest.

Manasseh and his people with him had to suffer because of their sins. Sin always ends in suffering. "The wages of sin is death," say the Scriptures on this point. His suffering was severe. It meant defeat, captivity, humiliation and pain. No sinner is strong enough to ward off defeat. Sooner or later God will assert Himself to his consternation. We can pity the victims of misfortune or weakness, but in this case we agree that all he had to endure. was a just retrobation. In being led captive we have suggested to us how by the chains of habit and the consequences of wrong-doing the devil mercilessly binds his captives to himself. The humiliation of falling from the position of a king to that of a beast led about in chains, while severe, was in the end for his own good and became the making of a man of Manasseh. Humility must be the beginning of one's turning toward God. Christ, the best of all men, humiliated Himself and commanded humiliation as a condition of discipleship. If He, the best man, saw the importance of being humble, surely the worst of men can do no less than what He commands in this respect.

In his affliction Mannasseh thought of God. Strange that so many people never do think of Him until affliction comes! Any pastor or Christian worker will testify to the great number of men and women who live selfish or wicked lives with no thought whatever of God until they are brought down by affliction. It is a cowardly and selfish thing to think only of God when terrible trouble that nothing else can relieve come upon one, but it is also a wonderful testimony for mercy and help from the very worst when they but call upon Him in faith.

The stages of his restoration are worth noticing: (1) He thought of God in affliction; (2) He called upon the God of his fathers, remembered, what He did of old; (3) He humbled himself; the humble heart is a condition of being heard; (4) he prayed; and (5) his prayer was answered.

Upon his restoration Manasseh did certain things: (1) He strengthened himself and Jerusalem. This he was now well able to do for God was with him; (2) He removed the strange God's and their altar. Sin must be put away if we would enjoy God's favor; (3) He repaired the altar. Took up neglected duties; (4) sacrificed; sacrifice is the proof of one's sincerity; (5) commanded others to do as he did. A righteous life has a powerful influence over others.

Did you know that only one church member in four in North America is in the Sunday school at all?

PROGRAM OF THE MISSIONARY SEWING SOCIETIES

To Be Held in Connection with the General Conference at Reedley, California.

1. Song by congregation.
2. Devotional by the president, Mrs. J. P. Vogt, Reedley, Cal.
3. Essay: "How Can our Societies Best Conduct Their Work to Really Further Missions?" (15 min.)—Miss Sarah C. Spranger, Berne, Ind.
4. Song by Swiss Sisters.
5. "Missions in India." (15 min.).—Mrs. P. W. Penner, Janjgir, India.
6. Declamation.—Mrs. F. J. Isaac, Woodlake, Cal.
7. Song by Kansas Sisters.
8. "The Different Branches of Deaconess Work." (15 min.)—Sister Elsie Hirschler, Beatrice, Neb.
9. Song by Upland Sisters.
10. "Home Missions.' (15 min.).—Rev. W. W. Miller, Chicago.
11. Remarks.
12. Collection and Song.
13. Prayer, Song and Benediction.

Mrs. S. S. Haury,
Mrs. P. R. Schroeder,
Hillegunda v. d. Smissen,
Program Committee.

MARRIAGE

Blades-Moll. — On July 7, 1917, in Philadelphia, Pa., by Rev. N. B. Grubb, Ezekiel P. Blades to Miss Elva M. Moll, daughter of Milton H. and Essie Moll, all of Philadelphia.

Rowland-Moore. — On July 7, 1917, in Philadelphia, Pa., by Rev. N. B. Grubb, Charles S. Rowland to Miss Elizabeth K. Moore, all of Philadelphia.

DEATHS

Barley. — Mrs. Annie B. Barley was born September 18, 1855, died July 1, 1917, aged 61 years, 9 months and 12 days. Funeral services were held at the Napier Menn. church on July 3, in charge of Rev. S. D. Yoder. Remains were shipped to the home of her daughter, Mrs. H. G. Snyder, Locust street, Roaring Spring, Pa. Further services were held July 4 at the Roaring Spring Mennonite church in charge of Rev. Jacob Snyder and Rev. S. D. Yoder. Interment in Greenlawn cemetery.

Berkheimer. — Gerald Ellsworth Berkheimer was born May 12, 1915, died April 30, 1917, aged 1 year, 11 months and 18 days. Funeral services held at the house, 308 Locust street, Roaring Spring, Pa., in charge of Rev. H. G. Snyder.

Smith. — Lydia B. Smith was born June 20, 1863, died May 24, 1917, aged 53 years, 11 months and 4 days. Funeral services at the Napier Mennonite church in charge of Rev. H. G. Snyder.

Worthington. — Suddenly on July 7, Reynold, son of the late Leslie and Anna Worthington (nee Nace); age 21 years. Funeral on July 11. Revs. N. B. and S. M. Grubb officiated.

CONTRIBUTIONS

FOR LOS ANGELES MISSION
For April, May and June.

P. A. Langenwalter, to feed the poor, $5; Leaders class, Dalton, O., $4; Mission sewing classes, 60c; mission children for children of Belgium, $2.80; offerings, $7.28.

Yours in the Master's service,
E. F. Grubb.
4900 Aldama St.

FOR CHICAGO MISSION
During June.

Mrs. Davis, Chicago, $1; Evelyn Ellis, Chicago, 25c; Joe W. Rich, Noble, Ia., $5.

1420 W. 71st St. **W. W. Miller.**

NEWS OF THE WEEK

NO DATE HAS BEEN SET FOR THE DRAWING AS YET

Washington, July 13. — Drawing of lots for the selective draft not only will determine what men are to be called to the colors in the first war army, but will show in what order the other registered will be liable for service when later armies are organized. It was revealed tonight that a plan of drawing will be followed under which a definite place in the waiting lists will be given every one of the millions who registered. Those standing at the head of the list in each county or city district will be called first before the examination boards and then the obligation will pass on down the line as long as men are needed. This does not mean that a separate name or number will be drawn for every one of the country's 9,800,000 registrants. In fact every number drawn under the theory of the plan, will represent more than four thousand men, one for each of the registration districts. Details of the system have not been made public but an outline of its principal features follows:

Every registration board has numbered the cards in its possession in red ink, beginning at number one and continuing to a number corresponding with the total in the district.

At the drawing numbers will be used ranging from number one up to a number corresponding to the total in the largest district of the country.

The first number drawn will determine what man in each district is to be taken first. If it be number ten, for example, it will mean that the man in each district holding local card number ten will be called for examination before any of the other men in that district.

"DRY" ZONE AROUND ARMY CAMPS IS LATEST ORDER

Washington, July 12. — A "dry zone" five miles wide, unless there is a city or town within that limit, is to be thrown around all camps for the mobilization or training of troops, under new regulations made public today at the war department.

This is done under authority given by the congress in the act authorizing the establishment of the camps.

If a municipality is within even one-half mile of the camp, the dry zone is to be limited to that width in that direction. But if the camp is on the edge of a town, the prohibition will extend to a width of one-half mile into the town.

Prohibition, under a penalty of a $10,000 fine, also is imposed, under the same law, against the maintenance of any immoral houses within the limit of five miles in any case, even where the camp is on the edge of a town.

GOVERNMENT IS READY TO REQUISITION ALL SHIPS

Washington, July 16. — Plans for requisitioning on Monday all steel merchant ships under construction in the country were completed Saturday by Major-Gen. George W. Goethals, manager of the shipping board's emergency fleet corporation. All American yards will be notified that the government has taken charge and that they are to follow the corporation's directions.

About fifteen yards in the country are producing major ships. A government agent will be put in charge, although the present managers probably will be designated as the government representatives.

Contracts will be let Monday for construction of the two great government-owned shipbuilding plants, in which General Goethals will have fabricated steel ships built. These two plants are expected to turn out within eighteen months or two years 400 vessels of 2,500,000 tons.

ARIZONA NO PLACE FOR THE INDUSTRIAL WORKERS

Phoenix, Ariz., July 12.—The town of Bisbee, Ariz., has suspended business and the Citizens' Protective league, numbering 1,500, fully armed, rounded up 1,000 members of the Industrial Workers of the World, searched and loaded them in freight and cattle cars. The men will be deported.

Greatly outnumbered, members of the Industrial Workers were herded in the base-ball park. There a guard was maintained, and as fast as the men were brought in they were searched for arms and red cards, showing their membership in the Industrial Workers' organization. Nearby, on a siding, were cattle and box cars, where the men were taken. There other guards saw to it that they remained. This train, it was stated, would be sent out of town later. Leaders refused to give its destination. The work was begun at night, a number of citizens from Douglas and other points coming to assist.

$640,000,000 AVIATION BILL PASSED BY HOUSE

Washington, July 16. — With less than five hours' debate the house late Saturday passed the $640,000,000 aviation bill, which provides not only for personnel and the construction of 22,000 air craft, but for engines, equipment, guns, armament, ammunition, spare parts, barracks and buildings, operation of aviation stations, experiments, creation, acquisition and development of air craft plants and factories, expense of agents for observation and investigation abroad and other necessary work.

GERMAN CRISIS VERY IMPORTANT

Paris, July 16. — The Paris press hails the retirement of Dr. von Bethmann-Hollweg from the German chancellorship with varying degrees of satisfaction. Some comment is jubilant, while other is sober. All, however, agree that it indicates a crisis in Germany of unprecedented importance.

As might be expected, the phrase "scrap of paper" frequently crops out in the comment and some of the journals trace the chancellor's downfall back to that early-in-the-war utterance of his. Nearly all the newspapers comment on the singular coincidence that von Bethmann-Hollweg's career as chancellor ended on the eve of the day it began, July 13.

Copenhagen, July 15. — Berlin correspondents report that Count Brockdorff.Rantzau, the German minister at Copenhagen, has been selected to succeed Dr. Alfred Zimmerman as imperial foreign secretary. He played an important role with respect to German-American relations during the war. Count von Bernstorff, the German ambassador at Washington, was not satisfied with the conduct of relations through the prescribed channel, owing to the vigorous attitude of James W. Gerard, the American ambassador at Berlin, and the German government endeavored to open an alternative channel of communication through Brockdorff-Rantzau, using the minister to transmit to Washington through the American minister at Copenhagen, Dr. Maurice Eagan, communications designed to take the edge from tense situations which now and then arose, and build up working agreements with the United States.

WAR'S AIM IS NOT AT ALL THAT OF CONQUEST

Copenhagen, July 15. — The reichstag's proposed peace resolution which, according to the Berlin Tageblatt, the majority Bloc of the center, radicals and socialists decided Friday evening to introduce unchanged upon the reassembling of the reichstag, reads as follows:

"As on August 4, 1914, soon the threshhold of the fourth year of the war, the German people stand upon the assurance of the speech from the throne—'we are driven by no lust of conquest'.

"Germany took up arms in defense of its liberty and independence and for the integrity of its territories. The reichstag labors for peace, and mutual understanding and lasting reconciliation among the nations. Forced acquisitions of territory and political, economic and financial violations are incompatible with such a peace.

"The reichstag rejects all plans aiming at an economic blockade and the stirring up of enmity among the peoples after the war. The freedom of the seas must be assured. Only an economic peace can prepare the ground for the friendly association of the peoples.

"The reichstag will energetically promote the creation of international judicial organization. So long, however, as the enemy governments do not accept such a peace; so long as they threaten Germany and her allies with conquest and violation, the German people will stand together as one man, hold out unshaken and fight until the rights of itself and its allies to life and development are secured. The German nation united is unconquerable.

"The reichstag knows that in this announcement it is as one with the men who are defending the fatherland; in the heroic struggles they are sure of the undying thanks of the whole people."

BETHMANN-HOLLWEG HAS RESIGNED AS CHANCELLOR

London, July 16. — The resignation of Dr. von Bethmann-Hollweg as German imperial chancellor and the appointment of Dr. Georg Michaelis, Prussian under secretary of finance and food commissioner, is believed to be only one of the several changes to result from the governmental crisis which has convulsed Germany for the last few weeks.

Reports of Von Bethmann-Hollweg's resignation have been prevalent for several days, but it was not until Saturday that the German government wireless stations sent out the statement, which was received by the British admiralty.

General Conference
Mennonite Church
Reedley, California
Aug. 31—Sept. 10

Official Route — SPECIAL TRAIN — Official Route

Lvs. Chicago	10:30 p. m.,	Aug. 26
Lvs. Kansas City	11:05 a. m.,	Aug. 27
Ars. Newton	5:30 p. m.,	Aug. 27
Lvs. Newton	6:30 p. m.,	Aug. 27
Lvs. Albuquerque	8:45 p. m.,	Aug. 28
Ars. Upland	8:00 a. m.,	Aug. 30
Lvs. Upland	10:30 a. m.,	Aug. 30
Ars. Los Angeles	12:30 p. m.,	Aug. 30
Lvs. Los Angeles	8:00 p. m.,	Aug. 30
Ars. Reedley	8:00 a. m.,	Aug. 31

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, JULY 26, 1917. No. 29.

IN MENNONITE CIRCLES

The newest Mennonite settlement is located in Tetontal, Teton Co., Mont.

The Sunday School convention of the Eastern conference will be held at Perkasie August 25.

The Kansas-Nebraska (Old Mennonite) conference meets this year September 5-9 at Protection, Kansas.

Rev. Albert Schumacher, pastor of the Grace church, Pandora, Ohio, has resigned. His resignation is to take effect August 1st.

Dr. Mosiman of Bluffton college, while on his way to Lancaster Co., Pa., in the interest of the college, stopped off to visit the brethren at Altoona, Pa. His visit was very much appreciated.

The many friends of Abram Metzler of the Orphans' Home West Liberty, Ohio, are deeply affected by the news that on July 11, while sitting in his office chair he suffered a stroke which paralyzed his right side and affected his speech.

In some of the communities in which our churches are located appeals are made by the Red Cross, through the churches, for canned or preserved fruits to be used in the work. Here is an opportunity to do a bit that will bring a ray of comfort to some poor sufferers.

Persons planning to attend the General conference should by no means delay notifying either H. J. Krehbiel or J. J. Eymann of Reedley, Cal., of their purpose This is important because the brethren must know in order to make the proper arrangements for entertainment.

The following call for recruits from the Bethel Mennonite Deaconess hospital, Newton, Kans., is an appeal to the young women of our church and should get their prayerful consideration: "The Bethel Deaconess hospital of Newton, Kansas, offers unsurpassed opportunities to Christian young women who desire to consecrate their lives to the service of the Lord in caring for His sick. The work of this institution has been growing from year to year, the number of sisters connected with it has also grown, but not in proportion to the requirements of the work. We need more help, not only in the sick-room, but also in the kitchen and laundry. Our prayer is that the Lord of the harvest will send us more laborers in this important field and our call goes out to you, dear sisters. In seeking your vocation, do not ignore the deaconess work so richly commended and blessed by God. Inquiries may be directed to Sister Frieda or Rev. H. D. Penner who are prepared to furnish all the necessary information."

The Alberta-Saskatchewan (Old Mennonite) conference is evidently not in sympathy with "votes for women", or votes for any of its males, for that matter. At a recent session it declared: "This conference disapproves of women using the franchise given by the government. It would be better that neither sisters nor brethren take any part in political elections." In the States we notice that nothing is more pleasing to the corrupt politicians, the liquor interests and the powers for unrighteousness generally, than when the peaceful, law-abiding church members quit taking an interest in elections. They consider such an attitude a sort of "Go as far as you like" license.

The M. E. church allows the delegates to its general conference the sum of two dollars for expenses. The Presbyterian General Assembly allows its members three dollars for the same purpose while the conference of the U. B. church will probably fix its allowance at two dollars. As time goes on and the burden of entertaining the General conference of our own church becomes heavier and heavier for the congregation so honored it would be wise for the churches sending delegates to it to make similar arrangements. The absurdly low prices paid for meals at the last General conference and the one before it do not help much toward keeping down the cost of entertaining the conference, but the arrangement demonstrated that among our people there is a willingness on the part of the delegates to help bear the burden.

The following interesting communication comes to us from the Upland (Cal.) congregation:

"Rev. P. A. Aeschleman of Colfax, Wash., was a welcome visitor at the Upland Mennonite church on June 10 and 11 while our pastor, Rev. A. S. Shelly, attended the Foreign Mission board at Berne, Ind. On June 17 Rev. M. Horsch was a welcome guest, having returned from a tour of the eastern states. His sermon met with great appreciation and his many friends were glad to see him again.

"At a business meeting, held on July 4, the Upland Mennonite congregation decided upon its representation at the General conference and also at the Pacific Dist. Conf., to be held at Reedley. The pastor, Rev. A. S. Shelly, together with the deacons and Bro. J. C. Mehl, were given the votes of the congregation with permission at their discretion to associate with them in the representation other members who may be in attendance at the conference. It is expected that there will be a large delegation there from here.

"At the same meeting a committee of three members was elected to work together with the Chamber of Commerce of Upland in arranging for the reception and entertainment of the conference party which the Santa Fe railroad expects to bring through here enroute to Reedley. The plan is to have the party make a two-and-a-half-hour stop-over at this place.

"The pastor at the same meeting laid before the congregation a statement calling attention to the fact that the time for which he had come here to serve the congregation as pastor will expire in May, 1918, at which time he would ask to be relieved, offering moreover to lay down the work already at the first of the year, if the congregation should consider that time more convenient for the making of a change. By vote it was decided not to accept the resignation at the earlier date but to request the pastor to continue on to the completion of his term. A committee of five was named to serve in the matter of finding a suitable successor for the important position."

NOTES AND COMMENTS

For some years the Episcopalian church has been promoting a World's Conference of Faith and Order which aims to unite the divided forces of Christendom. It has sent a request to all churches that Jan. 18 to Jan. 25 next be devoted to prayer for this end.

Dr. Caspar Rene Gregory, the celebrated professor of New Testament exegesis of the University of Leipsic, one of the few American theologians who came into prominence in European universities, is reported to have been killed in action. He was a lieutenant in the army of Germany and seventy years of age.

Not since the days of the Civil war have our school children stood in more need of Christian help than now. They need our prayers and our watchful interest. Many are in danger of losing their education owing to the pressure of work in agriculture and manufacturing. In England the age at which children may enter school has been raised from five to six and thousands of 12 and under are allowed to leave school to go to work. This must not be permitted in America.

Predatory interests demand the repeal of laws against child labor as a patriotic act. There is danger of an increase of youthful crime due to lack of parental care when fathers are at war and mothers at work. During war times the stress on the nerves of children is particularly great, especially in sections where labor conditions are acute or enemy attacks are made.

Therefore, there are more than the usual reasons why the second Sabbath in September should be observed even more widely than formerly as the day of prayer for schools. This day was suggested

by the National Reform association fifteen years ago, has been approved by many religious bodies, and is more and more widely recognized each year, because at this time the schools are opening and it is realized that the year's work cannot be better begun than by praying for the children and youth and considering their moral as well as their intellectual needs.

The call today is for a new Christian idealism that shall embody in life the higher standards which must control the new world order toward which we are moving. The kingdom of God is loving kindness, mercy, patience, justice, truth and right. If it is really to come in the large measure in which God wills it through the present outpouring of the life-blood of the nations it will be because these fruits of the Spirit come to abound as never before.

These signs of the kingdom are the outgrowth of individual character. They have no meaning apart from the individual and can not be produced by any merely group or national action. Eagerly today we hope that our country may be purged of its selfish love of ease and led out to serve the world in true sacrificial self-giving. Hopefully we pray that our part in the great world war may in the end promote peace and fellowship among the nations.

We must answer our own prayer. These things will come in the world only as they come in individual lives. The call is for each one of us to look into his own heart and purge it of all that is not worthy of the Gospel of Christ, and be filled anew with the Spirit of the living God.—Anna Rice.

The death of Henry Otis Dwight, the recording secretary of the American Bible society, last month, was a matter of deep regret to all the Christians of America. Dr. Dwight was born in Constantinople, Turkey, in 1843; prepared for college there, entered Ohio Wesleyan university, but left it in 1861 and was a soldier in the United States army during the Civil war up to 1865. Later he was ordained to the ministry of the Congregational church and returned to Constantinople as a missionary of the American board, his work being to a considerable extent editing publications of the Turkish language in that mission. In 1907 he became recording secretary of the American Bible society. His chief labor was literary work in the Turkish language. He was the author of several books.

In response to a suggestion coming from Washington that the churches emphasize the musical side of worship the editor of the Gospel Herald observes: "The United States Commissioner of Education suggests that churches be the centers of music. That is the very thing which Paul suggests when he admonishes us to speak in 'psalms and hymns and spiritual songs.' Whether Dr. Claxton had this kind of music in mind we are not told. We never hear great congregations sing these hymns with the fervor of Christian worshipers but that we are reminded of the brighter times coming when the mighty congregation in heaven will sing the anthems of glory in eternity." Christians may, and perhaps always will, differ in many things which they think are essential, but in the matter of devout worship in song the Christian world is practically united. The hymn-books of the Protestant churches have drafted into service the best products of the sweetest singers of many ages, nations and churches.

THE LOS ANGELES MISSION

168 So. Ave. 19, Los Angeles, Cal.

July 16, 1917

To the Readers of the Mennonite:

Greetings. Our meeting last Thursday night was a very blessed one. Our hearts were gladdened by the visit of Brother and Sister Isaac from Woodlake, Cal. Brother Isaac kindly gave us the message for the evening. Also our old and tried laborers, Brother and Sister Grubb, were present and helped to make the meeting a blessed success. A number of splendid testimonies were given. Those given by two old people, husband and wife, who were recently converted, were especially encouraging.

It is always an occasion of rejoicing when we may have fellowship with such who are of like faith and like hope with us. In a place like our mission chapel here one is doubly appreciative when friends who have the welfare of our mission at heart, come in and help along. Some of the services are quite well attended and, again, others are attended by only a few. It is a hard proposition to get any of those people in the district to attend regularly.

There is a crowd of boys, a regular "gang" who, when they come, do make life miserable for a while to those who lead the meeting. Though this is true, yet we long to implant some seed into their boisterous hearts that will ultimately grow and prove an eternal blessing to them. There is absolutely no home training for those poor children. If they have anything they call home, they find it for meals perhaps, and even then it seems their mothers would rather not see them. Heathen mothers? Yes, God pity them! An average Indian mother is a great deal more loving toward her child and the average Indian child is a great deal easier to handle than these here. Faithful work certainly has been done among these people here, by our former missionaries. There are not many permanent members now, but over a hundred have found and confessed Christ during Bro. Grubb's ministry.

Sister Feighner is faithfully pursuing her work and upon her visits among the families during the week largely depends the success of numbers in the Sunday school Sunday morning.

German preaching services are thus far quite satisfactorily attended. It remains to be seen whether or not there will be enough interest taken by the Mennonites here, to warrant the organization of a congregation.

Glad to report that there are two faithful stand-bys in Bro. Henry Voth and Bro. Christopher Paulus. They are present at every meeting and render valuable assistance. Bro. Voth also acts as our Sunday school superintendent and Bro. Paulus as our secretary. Others of our Mennonite people kindly assist in Sunday school and other work.

Pray for our mission fields; pray for Los Angeles.

Sincerely,

M. M. Horsch.

CEDARBROOK IN THE SIERRA MOUNTAINS

At an Altitude of 4,500 Feet, 39 Miles East of Reedley, California.

Not since 1904 have I enjoyed being among God's undisturbed creation as I am at the present time. Then I was up in Saskatchewan to visit two Mosiman brothers, members of my church in Ohio, who had settled in that frontier and were at that time living in a tent. When I reached the end of the railroad journey I found that I was still 75 miles from my destination. I made this distance on freight wagons with three young men, two of whom were Jansens, the other was an Abraham whose family name I have forgotten. In traveling these 75 miles in two long days, for it was the middle of June and it was daylight from 2:30 a. m. to 9:30 p. m., we passed only one home and that was a stable in which a Mr. Martin from Pennsylvania lived with his horses. One of the days was a Sunday. The worship of the day was opened by hearing the awful oaths of settlers from North Dakota whose wagons had stuck in the mud of the Arm river, but the evening service was one of the most delightful I ever enjoyed.

After making camp at a little lake, the boys having staked the cattle and hobbled the horses and pitched the tent and I, as cook, having prepared a palatable supper over the camp-fire, we united in washing the dishes by swishing them through the water of the lake and laying them on the grass to dry; we sat at the camp-fire under the open canopy of heaven and the limitless prairie of Canada around us and while the stars looked down we sang, "Grosser Gott, wir loben Dich," "O dass ich tausend Zungen hätte", and several other German hymns. The boys had good voices and I think the prairie wolves and other wild creatures of the Canadian frontier were charmed by the unusual sound. We passed over a glacial moraine 4 miles wide, covered with granite boulders from the size of a man's head to the size of a large room. I stood on one of the largest ones and wished he might tell me how things looked when the Almighty was shaping the North American continent and, as Dr. Frederick Wright of Oberlin tells us, these granite boulders were broken out of the mountains in the far North by glaciers 1000 ft. to a mile thick and carried southward to where the sun melted the ice and they were deposited in these moraines. But I must stop writing about that Canadian trip and tell you about the grandeur of the mountain scenery here where I am spending a short vacation. If the heavens everywhere declare the glory of God and the firmament showeth His handiwork, they do so most grandly and impressively in the mountains. Here grow the trees that are 300 to 500 years old and in Grant's park, 1000 ft. higher, are the giant sequoia which were already growing here when Abraham journied from Urr of the Chaldees to Haran. Sitting in our cabin here, whose front porch extends over a laughing, dashing, bubbling gurgling mountain brook, overshadowed by giant trees and overhung by shrubbery, how impressive was the 104th psalm, as I read it at the family devotion on Sunday morning! V. 6-12: "The waters stood above the mountains. They go up by the mountains, they go down by the valleys. He sendeth the springs into the valleys which run among the hills. They give drink to every beast of the field. By them shall the fowls of the

heavens make their habitation, which sing among the branches" How wonderful this poetic description of God's handiwork when you live right in the midst of it. I thought there were no robins in California. Here I find there are hundred, yea a thousand of them. One is hatching her young in the fork of a large tree in front of our cabin, and yesterday the children found two young robins that had left their nest before they were able to fly. Their mother who was anxiously fluttering about expressed her appreciation and gratitude when we placed her little fledglings on a limb and left them to her tender care. The other day I heard a wren twittering, the first time I heard this familiar sound since I left the home of my childhood in Summerfield, Ill. When I go out into the forest and sit down by a tree to read I frequently forget my book and observe the creeping, crawling, flying creatures that go on with their work or play unaware of my presence. The two young ladies who walked down from Grant's park today to visit us, say, they startled a deer along the trail. I enjoy to go to the falls a half mile down the creek and watch the water leaping joyfully over the precipice, or to the old sawmill and see the remnants and relics of the former industry, the dilapidated shanties where the workmen lived, the heaps of sawdust, the slabs from the logs, the log slides down the mountain side and the old rusted engine, manufactured by Carr & Scott at Richmond, Ind., and I wonderingly ask again and again, How did they bring that heavy concern up into these mountains, before the Sand Creek road was built, which we now use to reach this place?

A company of our people bought 40 acres with the brook running through diagonally. Three cottages are built, another will be built this summer and several others next year, for then a sawmill will be runing a mile from here and it will be much handier to get the lumber to this place.

On the Fourth we had company around the campfire; in the evening we counted 39 of our people and 4 of the Baptist church who had stopped in for a visit and to camp here for the night on their way to the park. Up here we hear nothing of the war. We left the turmoil and strife of the world and the daily papers telling about it down in the valley. Here everything is peace, serenity and contentment, as God intended that it should be, and the three families now comping here are willing to do anything and everything for each other and that, too, is as God intended that it should be. I must close for the auto going out this evening at 6 o'clock is to carry this message back to civilization. In conclusion, however, let me say this: When you come to the General conference at Reedley, bring an extra $5 along, for I understand that our sight-seeing committee is making arrangements to give you an auto trip to Grant's park for $3.50 or $4.00, and it will be a thrilling, never to be forgotten experience. You will pass along the configuration of a mountain side on a road blasted out of the eternal rocks and you will look down a 1000 feet into a Squaw valley into orchards and grain fields. In the park you will eat your lunch in the shade of the largest tree in America and your supper you can enjoy on the cool banks of Cedar brook and when you have seen it all you'll say as did the queen of Sheba: "Not the half has been told."

Your brother,
H. J. Krehbiel.

A NOTE FROM THE DEACONESS HOSPITAL
Beatrice, Neb.

Since we have not been heard from for some time, we will not continue to remain silent. Summertime generally brings us slacker times in the hospital and so allows more opportunity for meditation and writing. We may thankfully say that God gave us a winter and spring rich in work and plentifully blessed us with good health so that we were able to follow our calling in good spirits.

Very little private nursing has been done since the sisters were all needed in the hospital and at times had to be called in from outside to help. The dear reader may, perhaps, in this already observe a secret wish, but I shall be free to express it openly.

Yes, we pray and ask for sisters, just as in all lines of mission work, it is necessary to appeal again and again for workers. We do this cheerfully. It is the work of God in which we stand and we confidently trust that the needed workers will be found to do His work.

You, dear sisters, who have no particular family duties, consider if here there is not a work to which the Lord calls you, and then come and try it! The work is pleasant and worth the effort. Allow me to point out certain requirements which, beside good health and the heart-call to the work are needed.

The State of Nebraska, as in other states, requires that one desiring to enter the profession of trained nurse must have had at least one year of high school or academy work. That which applies to nurses is also applicable to probationers in deaconess hospitals, at least so long as nursing is a part of the deaconess work. I do not think I err in recommending this to every sister who has the following of this vocation in mind.

The studies of the sisters are by no means easy and the taking of them certainly does require preparation. Many a sister who has gone into training without all the necessary preparation has, with energy and application, succeeded in finishing, but one who has already passed the necessary requirements finds it considerably easier. We are also prepared, so far as possible, to offer assistance to sisters in securing this necessary preparation.

At present there are ten sisters of us, five of whom have received full consecration to the deaconess service and are garbed. Eight sisters have taken the course of studies and six have state registration.

The proposed sister house with which the church is planning to make us happy in order to make more room for patients, has had to wait because of the present war conditions.

We are at present undergoing extensive alterations, the operation room has been renevated, an electric calling system installed, a steam table introduced in the diet kitchen, walls painted, the floors laqueared, cement steps erected, the cellar enlarged, etc. We are grateful that the cost for these improvements could be taken out of the hospital treasury without making other appeals necessary.

For several days during June, I am glad to say, we enjoyed a delightful visit from Miss Amanda Krauter. She is a deaconess of the Methodist church and the housemother of Dorcas Institute, Cincinnati, Ohio. One of our sisters took a Bible course in this institution two winters ago. Miss Krauter is traveling in the interest of her institution and to awake special interest in deaconess matters. Her visit to us pleased and encouraged us. Since she has been in her work for many years she is in a position to give much practical advice from her large experience. How pleasing it is to hear of the healthy growth of the deaconess work in other churches from those who have been in the work so much longer than we have been. Yes, it gives us courage and power to overcome the difficulties in the firm trust in our mighty Lord in whose work we are all engaged.

A Sister.

THE MILITARY STATUS IN CANADA

The conscription bill which is pending in the Canadian parliament was referred to in the issue of June 23. A few words more will be of interest to both Canadian and American readers.

At this writing (July 3) it is impossible to determine whether the bill will pass or not, although by the time this reaches our readers the vote may have been taken and the result announced to the world. A very bitter opposition having developed against the bill among the French Canadians in the Province of Quebec, much opposition from the labor forces, and something of a general dissatisfaction with the measure, makes it look at present as though the bill will fail.

But if it should pass it is of interest to note how it would affect our people who are of nonresistant faith. Under the exemption clause there appears the following:

Exemptions.

"He that conscientiously objects to the undertaking of combatant service and is prohibited from so doing by the tenets and articles of faith, in effect at the date of the passing of this act, of any organized religious denomination existing and well recognized in Canada at such date, and to which he in good faith belongs; and if any of the grounds of such application be established, a certificate of exemption shall be granted such man."—Article 11, (f).

The manner of procedure is this: If the bill passes, proclamations will be issued calling out the classes by number. There are ten classes, classified according to age, etc. When the class is called in which a person who is a member of a church whose articles of faith is opposed to war, and whose faith is consistent with the doctrines of his church, such a person shall appear before the local tribunal which has been arranged by the government, and request exemption. In such event a copy of the discipline, showing our articles of faith and a certificate of membership, are necessary.

As no mention is made in the bill whatever of non-combatant service, it would appear as if the exemption is intended to be total exemption. Under what are called "Schedule Exceptions" are also mentioned the clergy and ministers of all denominations, who are to be exempted from military service, also "those persons exempted by Order in Council of

(Continued on page 5.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

EDITORIAL

When Martin Luther became a monk his lazy fellow monks took special delight in seeing this keen and celebrated, scholarly man put to winding clocks or begging bread for the support of the community, but long after they were forgotten the world is still blessing his memory because he was too big and too useful a man to be kept in such a menial occupation. Honest labor is never a shame, but it is a shame to put a ten-talent man on a one-talent man's job. If he is of the right kind of stuff such a man will not stay put where he is put. God gives men energies and abilities and sends them visions of where and how they may use them. If they recognize the visions and the fact that God has sent them, they will use every effort to make them come true. It is not because there are so few talented persons in the world that the world doesn't move faster, but it is because those having them never put themselves in a position for getting visions or because when they do get them, they don't respond to their call and go out and act.

During this week the draft was held. Many thousands of young men throughout the nation by it are taken out of normal vocations and soon will be sent to the training camps to be instructed in the deadly arts of war. In a little while, perhaps sooner than we realize, we will be hearing of them entering the battle field and mingling their blood with that of the millions who have already suffered and died. The destiny that the number on a slip of paper fixes for the thousands cannot now be known, except that to many it is sure to be one of agony and death.

We had hoped, but vainly, that the days of war would soon be over forever, now we despair of the thing ever ending until the whole world has worn itself out in an effort for—what? Who can tell?

The lot of our Mennonite young men in this affair is very uncertain. By law provision is made for their exemption from actual service, but by the same law provision is likewise made for their use in a way that the authorities shall define as non-resistant. Since the position of the ones exempted on religious ground is not yet defined, we are naturally anxious to know what will be demanded of them when the time comes for using them. It is not the fear of sacrifice or suffering that keeps our young men out of the trenches, but the fear of God. When there is a work of mercy, or of humanity to be done, no matter how dangerous the situation, we have confidence to believe that our youths will be ready to do their part cheerfully. It is to be hoped that we will not long remain in suspense concerning what is expected of us because we want to prove to the world that we can be as earnest in the service of our country, wherever conscience allows us to be so, as we want to be in the service of our God. In the meanwhile we must ask our people to do the unpopular thing and not hesitate to bear witness for peace, the kind of peace that Christ commands, before all the world.

Now, that we are not many weeks from the time when General conference will assemble, churches should lose no time in making the proper arrangements for representation by delegates. In a way, it is a splendid thing to have the meeting in California. Our conference reaches clear across the continent, and for those dwelling on the shores washed by the Pacific this will be an occasion of great blessing for which they are looking foreward with great anticipation, as a number of articles appearing in this and previous numbers of the Mennonite will show. The unfortunate war condition with its uncertainties was, of course a factor that could not have been foreseen at the time it was decided to hold the meeting on the coast and many individuals and churches have questioned the wisdom of holding the conference at this time at all. Fortunately we have the assurance of the officers of the conference, who have taken possibilities for difficulty into consideration, that there is nothing to be anticipated in the way of trouble both for coming from or going there. The event will offer opportunities for seeing the country and becoming acquainted with churches and brethren that may not offer themselves again for years to come and every effort should be made to make this meeting a well attended and interesting one. Questions of vital importance will be taken up by the conference, no church belonging to our group should feel itself free to omit providing for a proper representation.

In a body covering so vast a territory those who have the extreme lengths to go will find the hardships of travel and great expense rather severe, but it is to be remembered that until this year the brethren of the Pacific conference have always had this hardship to contend with and it is only fair that things should be turned about in their favor. The Pacific coast is still a growing region and the Mennonite church has possibilities as large out there as it will make for itself and develop. Conference will help us realize our chances and should stimulate new efforts to make things go there. It should be remembered, too, that the matter of our existence is at stake. If we do not interest ourselves in this for the western field there can be no hope of the church holding its own or presenting its attitude on certain principles, which we hold dear, in that country.

NONRESISTANCE

By Rev. Valentine Strubhar, Pastor of the East Washington (Ill.) Mennonite Church.

Nonresistance was taught by our Savior both by precept and example. Matt. 5:39: "But I say unto you, that ye resist not the evil." Rom. 12:17: "Recompense no man evil for evil." I Thess. 5:15: "See that none render evil for evil," etc.

These Scripture references are sufficient to show that the doctrine of nonresistance is clearly taught in the Bible, and all who desire to be true followers of our Savior, are expected to exercise and put this sacred doctrine into practice.

Furthermore, we know that Jesus and the apostles taught this doctrine more effectively by example than by any other way, for we read that when He was reviled, He reviled not again. I Pet. 2:23. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so opened He not His mouth. Isa. 53:7. He suffered the cross and despised the shame; He was counted among the transgressors and classed with the evil-doers, yet He endured it all for the joy which was set before Him.

Here is where we get the real lesson of genuine nonresistance. His interest, time and labors were expended in doing the Father's will, which was, that He should seek and save the lost.

Again we hear Him make this wonderful statement, "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence." John 18:36.

From these words of our Savior we can easily see that His great concern was with reference to His kingdom, and which also should be the great concern of everyone who claims the nonresistant faith.

If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. Col. 3:1, 2. No man that wareth entagleth himself with the affairs of this life, that he may please Him who hath chosen him to be a soldier (II Tim. 2:4) and this means a soldier which will do violence to no man. Luke 3:14.

Now, in the light of these Scriptures, is it proper for the adherers to the nonresistant faith to take any part in politics, such as voting, or holding public office, etc., and be true to the New Testament teachings? Let us draw a few illustrations from the Bible. Matthews was a publican, called of Jesus to become one of His followers (Luke 5:27) and we are told that he left all, rose up and followed Him, and we do not read anywhere in the Bible that he ever went back into politics or held a public office any more afterward. Matthew had gotten into better business, for, if you will notice what took place directly after the Master had called him, you will see at once that Matthew's interest was to honor his Savior, and do what he could to bring men to Jesus. We read in Luke 5:29: "And Levi made Him a great feast in his own house: and there was a great company of publicans and of others that sat down with them." Here we notice that he made a feast in honor of his Savior and invited many of his publican and sinner friends to the feast that they might get in touch with Jesus, and notice the result of Matthew's efforts. "They followed Him." So in this case it is very evident that the Christian's business is, not to get into a public office that he might save the government a few dollars, but rather to follow Jesus and bring men to Jesus that their souls may

be saved from death. Oh, what a fearful blunder the Christian people are making in trying to make this world a better world by getting into the public offices, and by the great reform movements instead of the Gospel of Jesus Christ, which alone is the power of God unto salvation to every individual as well as every nation that believeth. Rom. 1:16. We have other splendid illustrations of high officials who, after they had found their Savior, lost all their desire for the political arena and busied themselves with setting their house in order and engaging themselves in transforming the lives of men, making them meet for the Master's use.

We have another splendid example of a high official, besides being a wealthy man who left his office, being a chief of publicans, to follow the Master. This man was Zaccheus who was not only willing to forsake his office, but also to prove his conversion to be genuine by his act of charity in being willing to bestow half of his goods to the poor and willingly make restitution for any thing that he had wrongfully received to return it again fourfold. Luke 10:1-8. We do not read anywhere in the Scripture that Zaccheus ever returned to his former office, but his earnest desire was to now show his faith by his works and getting the crooked places straightened out which is so apt to take place among Uncle Sam's servants. Who will dare to say that Zaccheus wasn't a much happier man out of office than in it? Again, let us look at the great Apostle Paul whose political career was causing him to rise by leaps and bounds until he met with Jesus on his way to Damaskus. Right here is where Saul of Tarsus meets with the King of kings and the Lord of lords and surrounded with the light from heaven, he is no more Saul of Tarsus breathing out threatenings against the disciples of the Lord, neither is he willing any more to act as the high priests' deputy sheriff, but he flings his robe of authority to the winds and stops at once trying to force people to obey the law and counts his office and authority but dung, and instead he goes to Damascus and there he receives authority from God to go out into all the world and preach the everlasting gospel which, when believed, will not only reform men, but will transform them and make them vessels of honor, fit to become jewels to adorn and beautify the kingdom of God. Notice the great change which took place in Paul's life. His life was changed, his office was changed, his attitude towards Jesus and the church was changed, he was now crucified with Christ, the old man with his deeds, officers, desires and longings were all changed, and mortified (Col. 3:5) and he became a new creature in Christ Jesus — old things had passed away and all things became new, and I am sure that no one will question the fact that the apostle was much more happy and blessed in his new offices and work than he was in the old.

Now, as nonresistant people, can we be truly consistant to our faith and go to the polls to vote, realizing that every voter is responsible for present political conditions, who voted for the present incumbents, since they were only put into office by the voters of this republic? No voter can wash his hands clean and say that this break between the United States and Germany is no fault of his when he helped as much as any one to put the men in office who believed it to be right to declare war against Germany in order to promote democracy. To illustrate: Can any one say that voted for a sheriff that he is free from the death of that sheriff who was killed while on duty, after helping to put him into that dangerous position? I trow not. Again, it matters not what public office a man holds, it compels him, or at least endangers him of having to use force upon all those subjects under his jurisdiction who persistently refuse to obey the law. And every voter is directly responsible for the officers' position, therefore, I can not conceive of nonresistance in the true sense to mean anything short of a complete surrender of everything which has a tendency to stimulate action by force or law, and of a complete separation from all society and movements which encourage the taking of arms against our fellow man or anything which endangers or destroys human life.

The Bible says, Love your enemies; the world says, Kill them. The Bible says, Rejoice and be exceeding glad: when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. The world says, Sue them at the law and make them pay as much as possible for their wrong, etc. The Bible says, If thine enemy hunger, feed him; the world says, Starve him. The Bible enjoins the soldiers to do violence to no man; the world puts a premium on the one that destroys the most human lives.

How often during campaign seasons do the papers and the people speak of politics as "being rotten". Surely, there must be something wrong with them or they would not be spoken of as such by the press and public. If this is true then what attitude should those of the nonresistant faith take towards politics? Should we continue to help in maintaining a thing which has such an unenviable record by our votes and by holding positions within its realm, or should we heed the apostle's warning (II Cor. 6:17): "Wherefore come out from among them and be ye separate, and touch not the unclean thing, so that the Lord will receive us." We are told of a king who, before he ascended the throne, he declared to his people that he would destroy all his enemies. Afterwards the people were greatly surprised to notice the love and kindness which their king was showing towards his enemies. Asking him why it was that he is just doing the opposite from what he said he would, the king answered: "Have I not destroyed all my enemies and made them friends?" This is true nonresistance. In "Bible Doctrine" we read: "Nonresistance, applied to nations, would put an end to war, disband all armies and navies, convert ambition into a desire to promote the welfare of others. Swords would be beaten into plow-shares and spears into pruning hooks, hatred and strife would cease, and all nations would join in the beautiful refrain, 'Glory to God in the highest, and on earth peace, good will towards men.'" Let us be faithful and true to God.

THE MILITARY STATUS IN CANADA

(Continued from page 3.)

August 13, 1873, and by Order in Council of December 6, 1898." This last class is said, by Canadian prediodicals, to be Mennonites to whom exemptions were promised, but must refer to certain colonies of Mennonites who immigrated to Canada about those dates. It is under the first quoted "Exemption" that the members of the Mennonite church must claim exemption if the bill should pass.

We should all feel grateful that the Canadian government has recognized the faith of the peaceful, non-resistant citizens within the borders, and has respected them in the drafting of this bill. We should let the Canadian government know that we appreciate this recognition. It is also to be sincerely hoped that our people will avail themselves of this recognition and exemption, and not allow themselves to be drawn into this awful war, when the government has provided exemption for them as persons of non-resistant faith. If this bill passes, persons of nonresistant faith who avail themselves of this provided exemption will be looked upon by the government as being as patriotic as those who have volunteered for the army. This is true despite what the rabble element may say, or the names which they may call us. Let us keep the example of Jesus, our Savior, before us, and count any reproaches we may be called upon to suffer for His sake as joy. Let us give a war-crazed world a few samples of calm, unwavering, Christian manhood, proving to the government that we are anxious to be the most valuable asset we can possibly be to it, and at the same time be true to our God.—Gospel Banner.

THE CHRISTIAN'S DARKEST EXPERIENCE

"The valley of the shadow of death" is the darkest place any Christian will ever have to go through, and the great consolation of it is that it is only a "shadow" at that. Real death is not in the shadow. Some one asked the Rev. Joseph Smith to state what the "shadow of death" is, and here is his beautiful response:

"You ask me, 'What is the valley of the shadow of death?' I will tell you—I have been near it lately with a dear one. It is a blessed vestibule where Jesus shuts out the world from you, where he draws nigh and takes a love-walk with you at the end of the race. And He gets a little closer, and gets you a little nearer, and night comes, but you do not seem to know it, for the light of His eyes is like a sun to you. Your voice is weak, and you whisper, and he hears it. And you take a walk through this valley where the curtains are drawn and the world shut out, and by and by, as you reach the end of the valley, you reach the door-step to the palace of the King, and He says: 'Come in to where there is no night, no death, no mourning, no pain, no weakness. Come in and be with me forever.'"—Michigan Christian Advocate.

THE S. S. LESSON

Aug. 12.

Josiah's Good Reign.

II Chron. 34:1-13.

Golden Text—Eccl. 12:1.

Josiah came to great honor and responsibility while still a mere child. This did not turn his head, however. He was unlike many youths who, when they are free to do so, become not only headstrong but insist upon doing the things which are either wrong or unbecoming. His reign was a remarkably long one. Why? Because he honored his fathers by honoring the God of his fathers.

The promise 'that thy days may be long in the land that the Lord, thy God, giveth thee," was here literally fulfilled. Young people who regard the restraints of religion irksome should consider Josiah and the way he reaped the fulfillment of the promise. He did right. In these three words there is an unsurpassed biography. Much may be said about many men, when they pass out of this earth and they may leave great and lasting monuments behind them, but no grander monument may be erected and no better eulogy may be spoken over any one than is contained in the words: "He did right." Would that every life, we as teachers and Sunday school scholars come in contact with would leave such a legacy behind! The ways of David, his ancestor, were the ideals he followed. He exercised a right choice in this. We all, more or less, walk in some one's ways, but, unlike Josiah, we do not choose the right kind of persons to be our examples and influence us. A more perfect one even than David is now our example. He is perfect in all things. We are bidden to follow Him and only as we do rightly follow our Lord Jesus can we hope to attain the highest good in this life or in the next.

"When he was quite young (eight years) he began to seek after God and, like all seekers, he realized the assurance that those who seek the Lord early, shall find Him. The duty of leading the youth to the Lord as early as possible cannot be presented too impressingly to parents. They are in a large measure responsible for the attitude toward God their children assume, but even the child himself must be impressed with the value and importance of desiring God. The earnest wish for holiness, for usefulness and immortality that asserts itself in the heart of the child may be crushed if that one does not earnestly strive for its realization. There is no age of which it can be said in the life of a man or woman that he or she is too young to be concerned about the things of God any more than it can be said of that one that he or she is too old to serve the Lord.

His step, several years later (in the twelfth year) was an advance. He began to clean out Judah and Jerusalem, and he did the job thoroughly. A cleaning out is frequently necessary. Our home, our church, our country and our hearts are so often and so persistantly under the attacks of evil that we must guard them very zealously against evils, so that they do not find a lodging place there and thrive and bring forth evil fruit. Eternal vigilance is the only way to be assured that iniquity will stay down. The idols and the idol priests, temples, etc., which grew up in Jerusalem and Judea because of the evil and negligence of former kings, had brought the country to a terrible state. The idols of self, money, pleasure, vanity, etc., which pollute our hearts (the temples of God) must be entirely put out if we hope for His approbation. Josiah's reforms began at home. We cannot do good in other places until we look after our own house and heart first. So long as we have not done our own house-cleaning it is useless for us to clean up everywhere. Preaching to others and not mending our own lives is one of the things that makes our own Christianity ineffective. Insisting that others do or have done to them for the sake of righteousness that to which we ourselves do not submit is rank hypocricy which neither God blesses or the world approves.

After he had effectively made Jerusalem and Judea a fit place in which to serve God he gave his attention to the tribes of the northern kingdom. True religion concerns itself about things at home, but it does not stay at home. God asks us that when we are right with Him we go out and do our part toward making others right. Jesus calls men, but always that He may send them out on errands to declare His blessed gospel to others.

Josiah's next task was the repairing of the house of God. A true sign of true religion is to be found in the way the house of God is patronized. Today we need not only the proper care of His temple, we must attend its service. One of the crying indictments upon our generation is the neglect of the house of God. In repairing the temple he secured the necessary means. God's work requires funds. A people that gets stingy in the Lord's work soon will get out of it altogether. Another thing he did was, to find the right men for the right places. Everyone has ability. He must find the place where he may use that ability effectively. Moreover, Josiah was not the only one concerned. The workmen were faithful. This entitles them to commendation as much as the king was entitled to it. If he did right, it is refreshing to know that the workmen were faithful also.

THE C. E. TOPIC

Aug. 12.

The Sin of Gossip and Scandal.

Psa. 120:1-7; Exod. 20:16.

The gift of speech is peculiar to the human race. It is the one thing by which we know there is a common relationship among men and a sign by which man proves himself to be "a superior animal". God designed that this gift of speech should be very useful. It enables man to express what he feels within his soul to God and man. It is the power by which multitudes may be moved to action. It is the sweet accent by which the hardly conscious child knows its mother. It is the means by which our Maker enabled us to express our love, concern and sympathy to one another. Yet, what may be used to the praise of God may also, if not surrendered to Him, be of greatest usefulness to the devil. In speaking of the tongue, the apostle not only reminds us that it may be made like the fountain which gives forth both bitter and sweet water, but also suggests to us that it may become like the unruly horse, or the burning fire. The sins of the tongue consist in this that they may be hypocritical that they may get beyond our control and that they may start an injury which goes on and on, growing in the magnitude of their evil with no power to stop that evil when once so started.

Gossip is more than mere talking. A person may talk very much and there may be no gossip in his talk; another may talk little and all may be worthless gossip. Gossip is an indulgence in unnecessary, silly and purposeless talking. To be a gossiper is to take all the seriousness out of talking which is one of God's choicest gifts to the race. The gossiper not only wastes his own efforts, he wastes the time of others. It should be ever born in mind that God holds us to account for every idle word we utter. There is much that people waste of their time in idle talk. This includes subjects that have to do with absurd amusements, foolish dress, petty criticisms, etc. Do not think that gossip ends only in words. The one who is given to small talk also engages in small occupations. The talkers about styles, dress, amusements, etc., are the persons who have devoted their lives to the useless occupations of style, dress and pleasure-chasing.

Some gossip is more than idle waste of words. It is mind poison. The shady joke, the smutty story, the profane jest, the brazen mockery are like a drop of red ink in a glass of pure water which changes the color of the water. A gossip-fed mind changes its color to the blackness it has been absorbing. Parents, for prunish reasons, give too little attention to warning their children against talk of this kind and the result frequently shows itself in foul-mouthed, filthy-worded, profane and mocking men and women. No lady or gentleman who is a lady or gentleman in the true sense of the word, will ever tolerate the expression that brings a blush to the cheeck in his or her presence. The story is told that at an occasion, where General Grant was present, a speaker began by saying: "I perceive that there are no ladies present and so I"—but the general interrupted: "There are gentlemen present." Needless to say, the story on the lips of the speaker was never told.

There are some plants that only thrive in filth, their very presence anywhere is an indication of the unhealthiness of the neighborhood and a warning to those who value purity to keep away. There are some animals that live upon offall, no one admires them or cares to have them about. So, too, there are persons who prefer to grow like stink-lillies and live like hyenas, upon the nasty, festering things of life. Vultures gather together where there are dead bodies. The human vulture delights in the decaying and repulsive things of the world. They are his food and drink. Would any one with the Christ spirit of love and helpfulness care to enter into the occupation so depravedly beastly? We hope not, and yet we cannot get away from the knowledge that there are such. When they find something particularly nasty and repulsive they don't allow it to remain hidden. They pass it along. When the scandal monger cannot find something nasty that is true of another he seldom remains idle. His general method is to invent scandal when there is none. Such a being is a menace to the entire community and capable of doing wrong that cannot be estimated. It is of first importance that the Christian in his life avoids giving occasion for scandal, then he should discourage the scandal monger and in his life and conversation do all in his power to keep silent the tongue of scandal. Whenever we have anything to say of another, let us tell of the good and avoid the bad. The world hears enough of the bad and too little of the good, anyway.

CONTRIBUTIONS

For Los Angeles Mission for April, May and June.

P. A. Langenwalter, to feed the poor, $5; Leaders class, Dalton, O., $4; Mission sewing classes, 60c; Mission children for children of Belgium. $2.80; offerings, $7.28.

Yours in the Master's service,
490 Aldama St. E. F. Grubb.

NEWS OF THE WEEK

PRESIDENT TO GET THE FOOD BILL QUITE SOON

Washington, July 23. — This week may see the long-contested food control bill finally perfected in congress and sent to President Wilson for his signature.

Senate and house conferees on the measure which passed the senate Saturday after five weeks' consideration, expect to go to work Tuesday. Their principal difficulties will be over the prohibition question and the senate amendment for a board of food administration of three members instead of an individual administrator. Leaders last night predicted prompt action, however, which probably will be followed by a report on the first food bill also, in conference several weeks, awaiting disposal of the control measure.

The $640,000,000 aviation bill, passed by the senate, Saturday, has been signed by the president and is now law.

TRAINING CAMPS ARE TO BE CHANGED AROUND SOME

Washington, July 23. — A complete revision in the plans for locations of the second officers' training camps to open August 27 has been decided on by the War department as a result of a reinspection of the sites previously chosen. The Fort Benjamin Harrison, Indiana, designation is unchanged, as also the Fort Meyer, Va.; Fort Oglethorpe, Ga.; Presidio, San Francisco, and Leon Springs, Texas, designations, but a re-assignment of state personnel among the various camps has been ordered.

Under the new arrangements there will be nine camps instead of eight. Fort McPherson, Ga.; Fort Logan, Ark., and Fort Riley, Kans., being dropped from the list and Plattsburg barracks, N. Y., Fort Niagara, N. Y., Fort Snelling, Minn., and Fort Sheridan, Ill., added.

TWO MILLION ARE CALLED AS GERMAN DRAFT REPLY

When dawn was heralded Saturday, America's gigantic military lottery — the greatest judgment with human destiny the world has ever known — had been accomplished.

At that hour fate, blind to favor, had decreed the order of the ability for military service for the 10,000,000 young men.

Scarcely had the newspapers of the country conveyed the details of the new national army draft to waiting millions than the cables from Europe ticked off Germany's response to this climax in America's first experiment with selective conscription.

Germany's counter move against the draft, it is declared, is a call of 2,000,000 of her youngest men to the colors. The information in confidential advices reached war department officials Saturday.

SENATE VOTES AGAINST SINGLE FOOD DIRECTOR

Washington, July 20. — A compromise food control bill drafted in bipartisan conferences of leaders, was adopted by the senate yesterday by a vote of 60 to 16 as a substitute for administration measures. It provides that only feeds, foods and fuels, including kerosene and gasoline, shall be placed under government control and administered hy a board of food administration of three salaried members instead of a single individual.

Washington, July 20. — An amendment to the food control bill proposed by Senator Shafroth, authorizing a single food administrator instead of a commission was rejected in the senate yesterday afternoon by a vote of 63 to 10.

An amendment offered by Senator Reed, aimed to eliminate Herbert Hoover, was defeated previously.

An amendment by Senator Newlands to add iron, steel, aluminum and copper to the amendment by Senator Chamberlain was rejected, 27 to 50.

An amendment by Senator Husting, proposing to authorize the president, by proclamation, to place under government control any product or articles he might deem necessary, was rejected, 58 to 15.

UNITED STATES INVITED TO THE PARIS MEETING

Washington, July 20. — The United States has been invited officially by the allied governments to take part in the interallied conference to be held in Paris sometime this month, but has decided that, for the present, it will not be necessary to take part in such meetings not directly affecting this country's part in the war.

It was officially explained at the State department that while this course was followed at present, it was not to be taken as an indication of a permanent policy.

The Paris conference was stated in the invitation to be largely military and on the Balkan situation. The United States at present has no direct interest in that question as affecting its own war plans, it was stated, except as it reacts on the whole war situation.

Nevertheless it is realized that as a final settlement of the world war is reached the voice of the United States will have to become increasingly important in its attempt to obtain a just peace which shall free the world from causes of future wars.

THE PRESIDENT PARDONS SIXTEEN SUFFRAGISTS

Washington, July 19. — President Wilson today issued pardons for the sixteen suffragists who were serving a sixty-day sentence in the workhouse at Occoquan, Va., for picketing in front of the white house.

Secretary Tumulty said the pardon must speak for itself and that the white house would have no statement to make of the president's reason for his action.

Woman's party leaders at their headquarters expressed surprise at the president's action and declared emphatically that "picketing" of the white house would not stop as a result of it.

"Those women in the workhouse have no interest in a pardon," Miss Mabel Vernon said. "They submitted themselves to arrest in the interest of national woman suffrage and not in the interest of a pardon for their alleged offense."

SIAM ALSO DECLARES WAR ON THE CENTRAL POWERS

London, July 21. — The object of Siam's declaration is to "uphold the sanctity of international rights against nations showing contempt for the principles of humanity and respect for small states."

All Germans and Austrians, the dispatch adds, have been placed under arrest and their businesses closed.

Siam, the "land of the free", a kingdom of southeastern Asia, has a population variously estimated at between 5,000,000 and 10,000,000; it is probably something more than 8,000,000. Universal liability to military service on the European model is now in force in all the provinces of Siam, including Bangkok. The peace strength of the army is about 12,00 men, while the navy consists nominally of twenty-one vessels, all of small size. In peace there are 5,000 men available for service afloat, besides a reserve of 20,000.

In the nineteenth century regular diplomatic relations were established with the United States and the European nations.

KERENSKY IS PREMIER AND MILITARY DICTATOR

London, July 21. — Minister of War and Marine Kerensky has temporarily been named premier of Russia, succeeding Prince Lvoff, resigned, according to announcement in the Bourse Gazette at Petrograd today. Kerensky, it was stated in Petrograd advices, is to retain his place as military and naval chief. Tseretelli, formerly minister of the interior, in addition to his previous cabinet post. Minister of Railways Nekrasoff is temporarily filling the post of justice.

The new government in Petrograd is arresting on the charge of treason all of the organizations which partook in the armed rebellion and all instigators of the revolters.

Petrograd, July 20 (delayed), via London, July 21. — One hundred killed, 700 wounded of civilian and soldier and sailor rioters and six cossacks killed, 70 wounded, is the causualty list of Russia's second revolution, apparently ended today after five days of rioting, with the government in control.

DISCUSS MOVING RUSSIAN GOV'T CAPITAL TO MOSCOW

Petrograd, July 19. — An extraordinary cabinet council is discussing the proposal to transfer the seat of the provisional government to Moscow.

M. Tseretelli, minister of posts and telegraphs and member of the council of workmen's and soldiers' delegates, said yesterday the general assembly of workmen and soldiers and peasants would be held at Moscow, in order to prevent the interference from an irresponsible part of the Petrograd garrison.

Owing to reports of an intended attack on the Tauride palace for the purpose of arresting M. Skobeleff, minister of labor; M. Tseretelli and M. Tchernoff, minister of agriculture, the military authorities sent two light guns there, which met en route a machine gun regiment. Shots were exchanged and some horses were killed. A body of infantry stationed at the Champ de Mars, scene of the military reviews, fired on the Cossacks from Pavlovsk.

LONDON AGAIN RAIDED BY THE GERMAN AIRPLANES

London, July 23. — Another daylight raid, carried out over the east coast of England yesterday morning, resulted in the repulse of about twenty German airplanes after they had dropped a number of bombs over Felixstowe and Harwich, killing eight persons and injuring twenty-five. Alarm was sounded in London, but before the Germans could reach any point near the city they were attacked heavily by defending squadrons of air craft which speedily caused them to retreat. So far as has been reported none of the Germans were brought down.

The total casualties in the air raid according to an official statement issued last evening number eleven killed and twenty-six injured. The damage to property is insignificant.

SPEED OF THE RUSSIAN DRIVE BEING LESSONED

The military forces of the belligerents for the moment are engaged in infantry operations of major importance only along the front in eastern Galicia.

Reports from this scene of intense activity have indicated a lessening in the speed of the Russian drive. There has even been a recession at one point where Austrian and German reserves have been thrown into the fray in an effort to stop the Russian onrush, which was threatening to roll up the entire Austro-German line from Galicia down through the Roumanian mountains and plains.

Indications of an awakening of the opposing armies in Volhynia just north of the Galician border, are afforded by the German official statement. Extensive raiding operations are reported to have occurred northwest of Lutsk in this region. The Germans announce the taking of numerous Russian prisoners. There also has been an increase in the artillery fire in Volhynia, while the pronounced revivity of the big guns along the northern part of the front, from Riga to Smorgon, is continuing.

In France, in the region between Soissons and Rheims, the French have again given an exhibition of their tenacious ability at defense like that which held the Germans back from Stordon. In the east the Russian line in Galicia apparently is crumbling by reason of the disaffection of some of the troops and the vicious assaults the Germans and Austro-Hungarians, especially the Germans, are throwing against it.

Notwithstanding the heavy losses the Germans had thus far sustained in their attacks along the Chemindes-Dames in France, they again, on Sunday, made fruitless efforts to defeat General Petain's forces, delivering at various points attacks with large effectives among which were fresh reinforcements. From Epine de Chevregny to the south of Corbeny, approximately twelve miles, the artillery of the crown prince, pounded the French positions mercilessly in the early morning, after which the leash was slipped from the infantry which attacked on several sectors, only to meet with a galling fire from the French rifles and machine guns

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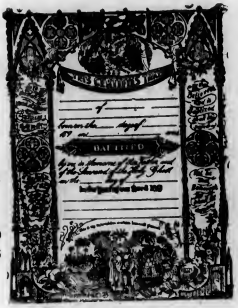

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, AUGUST 2, 1917. No. 30.

NOTICE

To All Those in California and Outside Who Intend to Visit the General Conference at Reedley, Cal.

Reedley, Cal., July 23, 1917.

Some time ago I published a request in the Mennonite that all those who intend to visit the Gen conference should send in their names and official position either to me or J. J. Eymann in order that we might provide for their entertainment. In consequence of that notice between twenty and thirty have sent in their names; but I suppose that between 200 and 300 will attend the conference. Now if we should provide lodgings and meals for the few who have announced themselves it might easily happen that some of the many who have not announced themselves would be compelled to seek lodging and meals in the hotels and restaurants. You should not like this and we should regret it very much. But if we are to provide entertainment for the guests among the families of our congregation and their friends then **we ought to know now** how many guests we are to provide for. I therefore earnestly request each one who intends to attend the General conference at Reedley to report immediately either to J. J. Eymann or to me if he has not already done so.

Sincerely your brother,

30, 31 H. J. Krehbiel.

IN MENNONITE CIRCLES

The Young People's union of the Eastern conference has appointed Rev. Reed Landis junior secretary.

Menno Lehman, a student of Bluffton seminary, recently occupied the pulpit of the Salem church, Dalton, O.

The Sichar church, Cordell, Okla., rejoices in being able to report the addition of fourteen new members during the last year.

Bethany Sunday school, Quakertown, Pa., was presented with a print of Menno Simon by Miss Anna Stauffer. The picture will occupy a conspicuous place in the Sunday school room.

MENNONITE SUNDAY SCHOOL, CHICAGO MISSION

Dr. N. C. Hirschy, formerly of Bluffton college, is traveling in the interest of a publication "Old Wars for New", a work devoted to the matter of non-resistance.

Sister Hillegonda of the Bethel Deaconness hospital of Newton, Kans., is at present in California; her niece, Miss Frieda van der Smissen, is at present substituting in her place in the hospital. This fall Miss van der Smissen will become the instructor in Domestic Science in Bethel college.

Bro. L. A. Beer, the colporteur of the Mennonite Book Concern has recently been in the neighborhood of the Salems-Zion church, Marion, S. D. Our people can do nothing better for their church than support its institutions among which the publication interests are of first importance. It should also be born in mind that the publishing house takes orders for literature of all kinds and is prepared to offer reasonable prices and prompt delivery for the same.

The Program committee of the General conference requests that visitors bring with them the church hymnal, "Gesangbuch mit Noten", also that visitors in notifying the brethren Krehbiel and Eymann of the local committee of their purpose to attend the conference, also state whether they are delegates.

Rev. Andrew Mack and Rev. Chr. Allebach, two prominent Old Mennonite minister in eastern Pennsylvania, who have served their church and the communities in which they live, long, faithfully and in the broad spirit of brotherhood are at this writing critically ill. We join with their very many friends in praying for their recovery.

Various formal expressions of the Mennonite people in regard to their attitude toward war and participation in war have appeared in the Mennonite from time to time. We believe that our people generally should be informed not only on what our position may be, but also how Mennonite people everywhere are meeting the situation. The following is the resolution passed by the Indiana-Michigan (Old) Mennonite conference at Goshen, Ind., June 5-8:

"We believe that civil governments are ordained of God (Rom. 13) and that in the exercise of their proper functions they should receive the support of all Christian people. We believe that as Christians we should be loyal to the constitution of our land which is based on the principle of civil and religious liberty. We believe that we should have due regard for our national emblem in accordance with our faith and practice. We believe that we should render unto Caesar the things that belong to Caesar, and that we should be subject to the higher powers, obey magistrates and uncomplainingly submit ourselves to every good work, to gladly serve our fellow men, relieve the suffering and cheerfully sacrifice the comforts and conveniences of life in order to do service of mercy so long as this is not a violation of the fundamental teaching of Christ on the question of non-resistance. We believe and accept literally the teachings of Christ and the apostles on such statements as, 'Love your enemies,' 'Do good to them that hate you,' 'Avange not yourselves,' 'The weapons of our warfare are not carnal,' etc.

"In asmuch as we hold sacred and of vital importance the above teachings which are also principles set forth in our Confession of Faith, adopted at Dortrecht, Holland, in the year 1632 and later ratified in France; inasmuch as our forefathers in Europe suffered because of this principle and were invited to this country on the promise of liberty of conscience and religious freedom; and inasmuch as the Mennonite church today holds sacred and obligatory the same principles of non-resistance and conscientiously believes that we should continue to maintain said principles, whether in time of peace or war, therefore be it

"Resolved, that we, the Indiana-Michigan Mennonite Conference, assembled this 7th day of June, 1917, reaffirm our position on the question of war and militarism, and that we humbly petition the proper authorities to duly recognize our religious convictions and

that we be permitted to serve God and humanity in such capacity only as will not violate our conscientious obedience to the law of God as interpreted by Christ and exemplified in His life. To this end we plead exemption from all military service. We further plead that our college at Goshen Ind., an institution under the control and ownership of the Mennonit Board of Education be exempt from introduction of military training. We further plead that our young men be exempt from military training who are in attendance in public schools or other state institutions.

"Our oppositions to war and militarism is not founded upon cowardice or disloyalty to our government, but upon the conviction that the Gospel of Christ is a gospel of peace. We appreciate the kind consideration which we as a church have already received from those in authority and we shall ever pray for our rulers, that peace may soon be restored and become the joy of our country and the happy lot of nations and that we may continue to lead a quiet and peaceable life in all godliness and honesty. I Tim. 2:1, 2."

NOTES AND COMMENTS

Porto Rico at its recent election joined those in the dry ranks, having polled a large majority in favor of prohibition.

A timely contribution to the literature of the church is "A History of the Reformation" by Rev. E. B. Sanford, D.D. The essay represents a careful study of the Reformation and the character of the men who became conspicuous as leaders in it, and has special reference to the development of Protestantism in America. Just now, when we are approaching the celebration of the 400th anniversary of Luther's nailing his Theses Against Indulgences to the door of the Wittenberg church, pastors who plan to participate in the celebration, will find the work an excellent source of information. To the general readers the work offers a concise survey of this most complicated period in the history of the Christian church.

The chaplain of the New York State prison at Auburn makes the following statement, which may not be universally true, but which is certainly significant: "I have now been chaplain of the State prison at Auburn for six years. We have eighteen hundred men in that prison. They are as fine and athletic a group as you can find. They are a bright bunch; it would be difficult to find eighteen hundred men who would come up to their standard in brain power. They are young men; the largest number of any age is at the age of twenty-two. They are graduates of grammar schools, of high schools, of great universities and professional schools. There are a good many college men among them. I have made a diligent search in the records of those men, and during these six years there has not been among the prisoners a single graduate of any church college."—The Lutheran.

The gifted, and therefore all the more dangerous, Jewish anarchist, Emma Goldman, has been sent to jail again, this time for a considerable period. The assassination of Pres. McKinley has been traced to the inspiration of her fiery speeches. She has gone to and fro through the land making trouble for our police in every large city. Her doctrine is all the more dangerous because she arrays herself against moral as well as civil law. Preachers and teachers of violence may succeed in inflaming the thoughtless and criminal, but finally they are sure to find themselves in the strong hands of the laws they defy.

A few years ago a ship was wrecked near the Pacific coast. Among the passengers was a miner returning from the mines with his whole fortune buckled about him in his belt. Just before the vessel sank, freeing himself from his outer clothes, he sprang into the sea to swim to the shore. Scarcely had he reached the water when he heard the cry of a child above him saying, "Please take me, too." There was but a moment to choose. It must be the gold or the child. In an instant the man within him arose above the gold about him; he flung his belt to the deep, and with outstretched arms gathered the child to his embrace, and, stout swimmer that he was, buffeting the waves, he soon crept up the strand — a pauper — but with a living child in his arms. And was he not much better off? Is not a child worth far more than gold?—Ex.

For more than twenty years the American Y. W. C. A. has been carrying its message of Abundant Life by sending trained secretaries and helping to build buildings in the great cities of India. The influence of the ten thousand members of the association is out of all proportion to their numbers. Indian women need leaders, and it is no small compliment to America that they should desire American women to guide them.

The Y. W. C. A. in Calcutta has made a social survey of that city which compares favorably with the social survey made by the average American city. Commercial education is provided for a large group of girls who are of mixed European and Indian parentage. They are to be found in all the offices of the government, and the government itself in several provinces is providing funds through the association for their better training. Lectures and special classes for teachers and school girls are largely attended. There is no distinction of creed, Protestant, Roman Catholic. Parsee and Hindu teachers mingle in social hours.

Purdah parties are held. Women who live "behind the curtain", and there are forty millions of them, enjoy coming to the Y. W. C. A. where they are safe from the dreaded gaze of men, and where they may hear of the great outer world about which they wish to learn.

Camps and conferences are held in various sections of the country. Girls, who go up to those camps Hindus, return as Christians, to face heroically the persecutions and disgrace put upon them by their family.

War has brought a great change to the Indian women. The Indian man who fights "somewhere in France" is just as dear to the Indian woman as are men from other lands dear to their women folk. It is an irony that the stimulus to western progress must come to India's women from men whose only view of the West has been its cruel battle grounds.

The Y. W. C. A. is one of the Christian forces whose influences in the life of the Indian woman is deepening and broadening. The number of American secretaries needed this year is seven. The Foreign department of the National board is seeking women who will take the support of these secretaries—who will send their own representative to help win India to Christ.

THE CHICAGO MISSION

The cut of our Sunday school which appears in this issue of the paper does not contain all of the Sunday school attendants by about forty, but from this picture you can form a somewhat correct idea of the number and class of children that we are privileged to work with here. I desire at this time to make mention of a few things notable in the history of our mission.

In May occurred the funeral of the mother of the head of one of the families that live in the immediate vicinity, who, while they are not attendants at our mission, desired a Christian service to be held by us. We deemed it a great privilege to carry the resurrection gospel into homes that are made sorrowful through death, and that this is the Christian's only and true hope that the dead in Christ shall live. On the 1st of June took place in our mission hall the funeral service of one of our bright and constantly cheerful little Sunday school girls, a member of the Beginners' class, conducted by Miss Niswander. She, together with her sister, would often stop in on Sunday afternoon on their way to Sunday school. Her little life, though so brief, was not in vain. Whenever the class of which she was so recently a member, is asked by the teacher, Where is little Eleanor Wilt now? invariably they answer: In heaven, and this in the face of the fact that they know where the little mound is that marks the place where rests the body of little Eleanor. They have already learned that, concerning the life, "The grave is not its goal." So that just what her little life and her death has brought out in the lives of those with whom she mingled for so short a time, God only knows and then in the home where the mother and the father to be sure, would plead, "Spare me mine," for they loved her as parents only can, this sudden departure came as a great disappointment and sorrow to them, because for the time being it seemed that their child was lost to them, but not so, for the real things are the things which are invisible and so in this instance, the home is reminded that their child, after all, is not taken from their love and from their memory, but that through faith they may ever dwell with it more intimately than when she was with them on earth. Let us hope that the expression, "A little child shall lead them," may be literally carried out in this instance and that there may not be a sunrise or sunset when they will not in their faith go through the gates of heaven after it until at last in that summerland of the soul they shall meet to part no more. Both of these funerals were conducted while the writer was out of the city. The one in May was held by Rev. Benson, a student volunteer in the Moody institute, and regular teacher in our Sunday school. The latter was conducted by Rev. Sommers, now, together with his wife and others are well on their way to the African mission field.

On the evening of the 17th of June in the mission hall was carried out one of the most success-

ful and impressive Children's day programs we have had since we are here. The hall was packed to the limit and some were standing on the outside. The children did their part well, reflecting much credit upon the ones having immediate charge of the training.

On the 12th of July, after gathering at the mission in the morning for a photo of the school, we proceeded by street car to Jackson park where a rousing picnic was held. At noon, after an appropriate prayer, all sat down to a carefully prepared meal, arranged by all the various families represented. At 3 p. m. ice cream was served to over one hundred. In the meantime the children were being entertained in various ways by C. A. Lehmann who proved that he could not only lead in an efficient and uplifting way in the regular gospel services but that he was also master of the situation on a picnic ground as well. All went home that evening feeling that the day was well spent in the interest of those little ones for whom Christ died. Does it pay to live for others?

Yours for more mission fervor,
W. W. Miller.

1420 W. 71st St.

A NEW WAR PROBLEM

A camp of soldiers watching bridges and tunnels along a transcontinental line or a vital industry that is menaced—soldiers who are young, fine looking, virile boys, no better, no worse, than the average brave, happy-go-lucky, thoughtless American lad, educated in the nonessentials, ignorant as a baby in essentials—all in natty uniforms that follow every-curve of the superb forms; a nearby town with numbers of adolescent girls, winsome and attractive, no better, no worse than the average American girl, educated as girls of her age are in nonessentials, ignorant and irresponsible as a butterfly in essentials—mothers but a trifle more intelligent in the matter of the most vital problems their sons and daughters must face—the whole village alive with that emotional enthusiasm which constitutes the first stirrings of what will be real patriotic zeal later when it will look out through tear-filled eyes from gaunt, hungry, suffering faces and cling with long-drawn, almost impossible sacrifice to a nation's honor. In ten thousand American localities these are the familiar elements of the most perplexing problem of the world's sad war today.

Add to this the ever present sex problem of which we know next to nothing save a few seemingly unrelated and unexplainable facts, F-A-C-T-S, and we have a home war problem fraught with a danger grim and gaunt that almost makes our hearts stand still.

What student of psychology will tell us what is the charm in the uniform which makes the girl who is all dignity in her relations with the civilian ready to make street acquaintance with the same man when he shall have donned the uniform.

As in the material world chemical elements in themselves seemingly innocent when united, make a poisonous compound, so in the human. A passing smile between these two—our soldier boy and our high school girl—a morning greeting—a moment's conversation—a stroll together down a town block—a lingering chat in the town park as the shadows fall—a more than ordinary long handclasp—a frolic at the camp with others—a lone walk in a woody lane—a secret tryst, another and still another—then the company moves on and a sad young girl broods in silence till the passing days force upon her the certainty of the fatal truth and soon another unmarried mother of a "war baby" added to the pitiful group left in the locality of every military camp; while a young soldier "somewhere in France" now and then regrets—but not too sadly; for, to the average man, the girl who is easy to make acquaintance is worthy to bear the results.

Here is our home problem. It is inevitable. It is already with us and the results will continue to follow as surely as the night follows the day until parents, teachers, and public-spirited people everywhere waken from their culpable apathy and unite in an aggressive effort for the enlightenment and protection of both boys and girls.—Mrs. Ada Wallace Unruh, in Evangelical Messenger.

EMERGENCY CHILD LABOR DURING THE WAR

In spite of the warning from England against the reckless use of children in time of war, the movement to suspend protective legislation has already made itself felt in this country. Before the war was five weeks old, four states, Connecticut, Minnesota, New Hampshire and Vermont had given some official or commission power to suspend the labor laws during the war. A few weeks later Massachusetts passed a similar law, although more carefully safe-guarded, and only the governor's veto saved the labor laws of New York state. A law was passed in New York, however, exempting from school attendance April 1 to November 1 children who engage in agricultural work, and California gave the State Board of Education power to shorten the school term "when necessary for agricultural or horticultural purposes." In other states children have been excused from school to engage in farm work without the formality of legislation.

The federal law fixes the age limit of children at fourteen and this is the limit in practically all the states for all occupations Some states permit a twelve-year limit in case of poverty and for certain occupations. Wisconsin has a twelve-year limit in vacation for stores, and California for all occupations.

In the hasty enactment of this legislation little or no consideration was given to the fact that laws for the protection of children have not been adopted arbitrarily but are based on physiological laws which no state of war renders less true and therefore less necessary. No child under 14 is old enough or developed enough to leave school for employment in a factory, cannery or store, and there are many children of 14 who are not strong enough to work at all or can work only in light occupations. There are many hazardous occupations in which no young people under 16 or 18 should be engaged, and night work or working day in excess of 8 hours are both harmful in their effect on children under 16.

These are some of the reasons back of our child labor laws. England thought herself forced to ignore them under the necessity of increasing her output, only to find that she was using up her labor force more rapidly than she was increasing her munitions, and that the laws, safe-guarding labor, were based, not on sentiment, but on sound common sense. She also found that other child protective measures hastily set aside would have to be restored. Thousands of children were excused from chool to work on the farms as well as in the factories; children under 6 were turned out of the schools for economy's sake; recretation centers were closed, settlement classes were discontinued, special classes in the schools were abolished, and child protective societies discontinued. The country then woke up to the fact that many children were being needlessly sacrificed because the supply of female labor was not exhausted, and that the complete breakdown of the schools and child welfare organizations had resulted in a striking increase in juvenile delinquency. She is now working strenuously to reestablish her educational system.

The same conditions will develop here unless we insist that child welfare laws be maintained. The makers of munitions, clothing, leather goods and all other war supplies will urge the necessity of working children longer hours and at night if they are to fill their contracts. These demands should be refused and the child labor law enforced to the letter. The canners will ask exemptions from the law on the ground that there will be a shortage in the food supply if they cannot employ children more than 8 hours a day as the federal child labor law specifies. The farmers will argue that they can not produce the food the country demands unless they can keep their children out of school to help them. The rural child receives 65 days of schooling per year for every 100 days received by the city child in times of peace. After three years of war England is recommending, not further exemptions from her compulsory education laws, but a more stringent law than she had before the war. "We are learning many things in this great and terrible day of judgment through which our nation is passing," said the head of one of England's large high schools. "Not the least among these truths which the stern logic of common events is cutting into the common mind of us all is the paramount value of the children of the nation. Thus we realize that as the children are the nation's future, we must see to it that they are fit to inherit so great responsibility."

Ministers and church people are requested to watch the welfare of children in their communities during the war. There are likely to be efforts to evade the laws in canneries, mills and truck gardens. The churches will work most effectually if known instances of evasion of child labor laws and of lengthened hours for the young people are reported directly to the National Child Labor Committee, 105 East 22nd Str., New York City. The Federal Council of Churches of Christ in America, through its Commission on the Church and Social Service, is co-operating with the National Child Labor committee in its effort to maintain child labor standards which have been secured after many years of effort. The committee has a large force of investigators, and the names of those giving information will be kept confidential if desired. It is important that reports should be based on accurate information and not on hearsay evidence.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent in the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

EDITORIAL

The position of the editor on many subjects is sometimes one which some of our readers cannot approve. While we always hope to present a point of view with which our readers can agree we think better of our readers than to presume that they are ready to accept all they read. It is better to read and then think for one's self than to read and not think at all. Let our readers always feel that an expression of theirs is welcome even though we are not ready to look at things as they do. Our opinions are expressed, not always with the purpose of settling things for all time, but with the idea of stimulating thought. While we try to say exactly what we mean and believe, we hope that those who read our articles will feel that they have the same right to their thoughts. We are not always in a position to give publicity to everything with which we do not agree, indeed, if we were to do that the position of an editor would hardly be worth while, but we are nevertheless glad to hear such expressions and will always try to be considerate in our treatment of them. Recently we were very much encouraged by the appreciation of our position on certain matters under discussion coming from various sources Some of these expressions were especially welcome because we know they came from persons who at other times have disapproved of what we have had to say. The truth needs to be studied from all sides; to some the side of the shield they see is gold and to others it is the silver side. When both get together and calmly allow that the thing can be observed from two points of view, they may readily discover that both are right and one side is gold and the other silver. Discussion, prompted by sincerity and free from personalities that only embitter is always healthy and should be encouraged rather than discouraged.

With the meeting of the coming General conference there will again, no doubt, be a meeting of the Mennonite Historical society. The gatherings of this association at our several last conference meetings were participated in by quite a number of those who are interested in the wonderful history of our church. We cannot ignore the importance of history and we should not belittle the worth of making use of every appropriate occasion to stirr up and keep alive our historical interest. Every member of conference should become a member of this society and feel himself commissioned to act as agent to bring others into it. Were it not for the fact that we can appeal to our history in testimony to our position toward many modern situations our church would have little respect from the outside and would be without a remarkable source of strength and influence from the inside. We might also insert here the suggestion that those who are in a position to do so, should, as a matter of loyalty, put into the hands of the society anything they possess which might be of historical worth. The organization is prepared to care for such material safely and so locate it that the whole church, and particularly its students, will be in a position to benefit by what is given.

We publish this week, for the second time, the program for our coming General conference. This is done because the matter is important and matters of vital interest to our church and every member of it will be under discussion for action. The matter on the program is not merely so much space filled with print It is the result of three years of hard work on the part of the Program comittee which committee has been in touch with the needs and activities of the whole church. Many of our readers will not be in a position to enjoy the sessions of conference, which is a thing very much to be regretted, but every one of them should know what is proposed to be done. Those who come as delegates should not only study the program for their own satisfaction, but should also get in touch with the brethren of the home church and get their point of view. We cannot over-emphasize the fact that conference business is business done by representatives and these representatives should go to conference prepared to represent the attitude of their churches on the questions involved rather than to express their own individual feelings.

A private communication from one of the members of the Program committee includes the following request to which we ask our readers to give particular attention:

"Please call attention to all this on the editorial page, that the program and all be carefully read and studied. Whoever comes well prepared, will naturally be heard most, for his arguments will carry better than if he speaks just at the spur of the moment. There is a great deal to be discussed and gone over. We will have to be working hard and fast to get through in about a week. It can be done only when we **work**, and not when we beat the air or begin there to realize that there is really something in the subjects to be discussed. If then only we wake up, we shall be losing much time in 'catching on' to things."

It is surprising how much we have from God that we continue asking Him for. Payer is a great privilege, much is promised through it and much comes in answer to it, but does it occur to us that when we ask God for certain extra privileges we are not using those He has already opened to us? It is right to pray for light and pray for more light. God is the source and giver of light. Those who walk in the light that God gives have nothing to fear. This brings another suggestive question: When we pray for light do we walk in the light we already have? We have light on life, death, the soul, salvation, forgiveness and eternal life. Any one who earnestly seeks it can find it in His Word. In the face of these great opportunities to light it sometimes seems absurd to us that mere man should ask for more light on the mysteries of science or the peculiarities we find in the distribution of good and evil, unequal though they sometimes appear to us to be. Our feeling in the matter is that when we make the most of the light that God has placed at our disposal we will find light and more light continually bestowed upon us.

THE C. E. TOPIC

Aug. 19.

A Definite Purpose and the Success It Wins.

I Kings 9:1-9.

Solomon gets his reputation for wisdom through the request that he made of the Lord for it. God took him at his word and in the lesson assigned for our text we learn that to Solomon was promised great blessings if he would be true to his purpose. With the keeping of this determination Israel and the generations following were to share in the promises God made. Every youth in his or her life makes certain plans or purposes for the future. These may be good or bad according to the goodness or badness of their hearts. If they are good plans, there is One to look to whose assistance will be theirs and who will do great things by them in order to enable them to bring their plans to successful consummation. Should the plans be evil, they come from an evil source, and if they succeed they will bring nothing but evil. In the first place, then, be sure your purpose is of the right kind and has God's approval.

Daniel purposed in his heart he would not defile himself. He was true to this purpose, but it cost him much. He had to risk much and he had to keep "everlastingly at it". Many of our purposes are determinations not to do certain things. The things to purpose not to do are those that bring defilement with them. There are kinds of dye which, when once in the cloth, cannot altogether be gotten rid of. Efforts to get them out only make the cloth look worse. There are stains upon character like that. The trace of them remains and although cleansed they are nevertheless characters that bear the marks of once having been cleansed. Some of the things not to do: Taste strong drink, lie, steal, cheat or anything else in which a violation of the moral law is involved; say unkind things; associate with godless persons; indulge in questionable amusements; entertain thoughts that foster doubt and infidelity; use profanity or scoff at sacred things; indulge in the shady joke or story, etc. All of these things and many like them defile.

To make a purpose end in success one must be persistent in one's determination. The story is told of the little boy who undertook to clear the deep snow from a long sidewalk, equipped only with a small fire-shovel. "How do you ever expect to get it all off with that little shovel?" asked the good-natured passer-by. "By keeping at it," was the prompt but effective reply. There is always a need of keeping-at-itiveness in all of our determinations if we hope for the least measure of success. In the Christian walk it is expected that when once we have put our hands to the plow we keep them there until the task is completed. There are always more beginners than finishers in the undertakings of life. The successful ones are those who stick to the bitter end and the failures are those who

give up in the face of difficulties or troubles.

A purpose which every Christian should make the minute he gives himself to Christ is, that he will do all in his power to advance the spread of the gospel Paul felt such a purpose moving him when he exclaimed: "Woe is me if I preach not the gospel!" Or, when he wrote: "I am determined to know nothing among you but Christ." We do not only preach Christ from the pulpit—He must be lived and that is the glorious privilege of all those who confess Him. There is reason for special determination to spread the gospel. The world in wrath is just now showing how unchristly it is and besides this the heathen world is going on in its ignorance of the salvation there is in Jesus Christ.

In the Christian work there are many noble purposes that might be suggested, all of which are noble and Christ-like and are worth our whole energy and effort. We should purpose to love, love all men, for God so loved the world that He gave us His only Son. We should love Him because He first loved us. We should love one another, because He commanded it and will hold us responsible if we do not do so. We should purpose to sacrifice. By sacrifice we do that which God approves, prove our sincerity and inspire others to the same thing. We should purpose to retain clean tongues and pure motives, they go with the Christian character.

In our relation to the church and its work we should make it the unalterable purpose always to help rather than hinder, to give of our means to support the cause and to be regularly and faithfully in our places in divine service.

THE S. S. LESSON

Aug. 19.

Finding the Book of the Law.

II Chron. 34:14-19, 29-33.

Golden Text—Psa. 119:16.

The finding of the Book of the Law was the sensation of the reign of King Josiah. We get an idea of the low spiritual condition of Israel at this time in the fact that the law could have been lost, and for so long a time. Providence has now so ordered affairs that God's Word cannot again be lost because: (1) It is the most printed and circulated book in the world; (2) it is the one work that fixes the stability of whatever language into which it is printed; (3) It permiates all literature, men think, speak and write in its terms and expressions; (4) its characters, its history, its parables, its poetry, its proverbs, its biographies, etc., are the most familiar; (5) it has become the base of civilized law; (6) it fixes customs; (7) it regulates morality; (8) It brings hope and comfort when all other things fail; (9) it is the source of faith; (10) it reveals the only good and true character men may know, namely Jesus Christ.

The Bible was lost in Josiah's time because: (1) The nation had gone off into sin; (2) had neglected its religious duties: (3) permitted the establishment of false religions; (4) the leaders of the people, the kings and priests were wicked men, and (5) the house of God and its services were altogether neglected and despised. The responsibility for this state of affairs rested upon everybody. Had the priests done their duty things would have been different; had the kings feared God, the people would have followed them; had the people been God-fearing, they would certainly not have tolerated a wicked king or a corrupt priesthood. Had they all been true, the false gods of their neighbors would surely not have found an opportunity for establishing themselves in Judea.

Hilkiah made a discovey. It was only an old book, but what a destiny hung on the finding of the only existing Bible in the world! Who can estimate what would have been the doom of the world had that book remained undiscovered or thrown out as rubbish? Many years ago a European traveler, while stopping in an obscure monostery near the place where God gave the law to Moses, noticed an old manuscript in a pile of rubbish, ready to be burned. Upon investigation he found that it was the oldest copy of the Bible in existence, dating back to the second or third century. Scholars regarded it as one of the greatest finds in the history of Christianity. Its value consisted in the proof that it would give that the modern Bibles had not been corrupted and a diligent comparison with that ancient Greek version fully demonstrates that we have the Bible substantially as the apostles wrote it. If that find was so important, how much more important must have been the recovery of the only Book of the Law men had access to.

God always has providentially preserved His Word. Persecutions tried to utterly destroy it and always failed. In the middle ages priests attempted to conceal it from the people but the Waldensians of the fastness of the Alps brought it to them in their own language and finally Luther in Germany and Wycliff and Tyndale in England made it possible by their translation of it into the tongue of the common people, for all who would to read it and profit by its teaching. In the beginning of last century a gang of murderous sailors took refuge upon Petcairn island, one of the most inaccessable spots in the southern Pacific ocean, and there, for a period engaged in the worst form of brutality and lust until one of the company found a Bible among some forgotten loot. In a little while a miracle was wrought and the community experienced a regeneration. Twenty years later, when a ship touched the spot, the sailors were amazed to find the community one of the most Christian in the world. The finding of the Word always works miracles. Several decades ago Mr. and Mrs. Cushing of the Baptist mission, while waiting to repair their wagon in a community that never had seen a white person, saw to it that a Bible was placed in the hands of one of the by-standers. Then they moved on never to revisit the place. Ten years later word reached them that through the study of that Bible a community of Christians grew up without any help from the outside at all. When persecutions became severe this little company packed up its belongings and moved out into the distant jungle, there to establish themselves as a Christian community.

As of old, so today, there is danger of the Bible being lost if there are no jealous efforts made for its preservation. We loose the Bible (1) by being careless and thoughtless concerning it; (2) by not accepting it as the Word of God; (3) by not obeying its precepts; (4) by not rightly interpreting it; (5) by allowing the higher critic to have his way with it. The Bible is to be found when one devotes himself to (1) prayer; (2) serving God; (3) study; (4) fellowship with the people of God; (5) earnest search; (6) attendance upon the means of grace and public worship.

PROGRAM OF THE MISSIONARY SEWING SOCIETIES

To Be Held in Connection with the General Conference at Reedley, California.

1. Song by congregation.
2. Devotional by the president, Mrs. J. P. Vogt, Reedley, Cal.
3. Essay: "How Can our Societies Best Conduct Their Work to Really Further Missions?" (15 min.)—Miss Sarah C. Sprunger, Berne, Ind.
4. Song by Swiss Sisters.
5. "Missions in India." (15 min.).—Mrs. P. W. Penner, Janjgir, India.
6. Declamation.—Mrs. F. J. Isaac, Woodlake, Cal.
7. Song by Kansas Sisters.
8. "The Different Branches of Deaconess Work." (15 min.)—Sister Elsie Hirschler, Beatrice, Neb.
9. Song by Upland Sisters.
10. "Home Missions.' (15 min.).—Rev. W. W. Miller, Chicago.
11. Remarks.
12. Collection and Song.
13. Prayer, Song and Benediction.

Mrs. S. S. Haury,
Mrs. P. R. Schroeder,
Hillegunda v. d. Smissen,
Program Committee.

PROGRAM FOR THE MIDDLE DISTRICT CONFERENCE

The Middle District conference convenes, D. V., in the Eicher church at Noble, Iowa, August 19-21, 1917.

In connection with the regular routine of business the following subjects are to be discussed:

"The True Purpose of the Church."

"In How Far Have We as a Nonresistant People Failed to Present Our Principles to the World?"

"The Scriptural Teachings of the Christian Relation to the State."

"What Provision Should the Church Make for the Religious Education of Her Children?"

"The Lord's Return—Its Significance to the Church."

Dean J. H. Langenwalter of the Mennonite Seminary of Bluffton, O., will give a series of four Bible studies during the conference.

W. H. Grubb,
E. J. Hirschler,
M. A. Niswander,
Committee.

PROGRAM FOR THE 21st MENNONITE GENERAL CONFERENCE

To Be Held at Reedley, California, Convening Aug. 31, 1917, at 9:30 A. M.

(Third and Last Publication.)

I. Opening Devotional Services.

Led by the president and secretary of conference.

Greeting—H. J. Krehbiel, pastor of the local church.

Response—Christian Hege, vice-president of conference.

II. Introductory Business.

1. Appointing of clerks (English and German).
2. Division of time.
3. Presentation of delegate credentials.
4. Naming of special committees:
   a) On voting privileges.
   b) On admission of new congregations.
   c) On communications.
   d) Resolution committee.
   e) Memorial committee.
   f) Tellers.
   g) Nominating committee.—H. G. Allebach, J. F. Lehmann, J. M. Suderman, Henry Riesen, A. S. Shelly, S. P. Prieheim, Benjamin Ewert.
5. Reports of officers (Election).
6. Minutes of 1914 conference.
7. Other necessary business.
8. In memory of our departed brethren.

III. Regular Conference Work.

1. Foreign Mission.
2. Home Mission.
   Evangelism, City Mission, etc.
3. Publication.
4. Education (including discussion of Sunday School and Young People's Work).
5. Charity:
   a) Emergency Relief.
   b) The Sanitarium.

The routine to be followed in the consideration of the above subjects:

1. Brief Scriptural meditation (ten minutes) introducing each subject by chairman of representative committees.
2. Report of work during conference interim.
3. Financial report.
4. Reading of papers on the subject.
5. Discussion and resolutions.
6. Election.
7. Closing prayer.

Papers on the foregoing subjects:

1. Foreign Missions:
Would it be advisable to introduce into our congregations the so-called "Every-Member Canvass"?
a) (German)—S. M. Musselman.
b) (English)—P. H. Unruh.

2. Home Missions:
Needs along the line of Social Service.
a) The Church and Social Service—What position do we take?—By J. C. Mehl (English).
b) How can we Keep our Young People on the Farm?—By S. S. Baumgartner (German).

3. Education:
The Education of a Congregation —By H. H. Ewert (German).
The instruction of the Bible in our own schools should be still more practical—By P. H. Richert (German).

4. Publication:
Would definite Instructions and Limitations of Authority for our Editors help to improve our Periodicals?—By S M. Grubb (Engl.)
Could or should our Conference publish a Theological Magazine, prepared by our Ministers, Professors and Sunday School Workers, etc., or Should our Periodicals, already existing, have a Special Theological Department?—By C. H. v. d. Smissen (German).

5. Doctrine and Discipline:
The Bible and the New Theology. By Otto Lichti (German).
A Uniform "Confession of Faith" for All Our Churches. — By Abr. Ratzlaff (German).
The Doctrine of Non-Resistance, How can we maintain it for our church in America?
a) In the Church Itself.—By David Toevs (German).
b) Politically — By Peter Jansen (English).
c) Brief Reports from the District Conferences as to Their Standing in the Matter of Nonresistance.
Prohibition.—By John H. von Steen (German).

6. Church Extension:
Why our Church is not Larger than it is. Is it a Lack of Possibilities?—By H. G. Allebach (English).
Our Responsibilities towards our Unchurched Neighborhoods, both English and German. — By M. M. Horsch (German).

7. Deaconness Work:
What Departments of Service in the Church should we consider in the further Development of the Deaconness Work among us?—By J. E. Entz (German).

IV. Further Standing Subjects.

1. Report of trustees. (Election).
2. Report of statistician.—H. J. Fast. (Election).
3. Report of auditing committee (Election).
4. Report of executive and program committee. (Election of two members).
5. Report of the Historical association.
6. Business on the table (from last conference: No. 15, 33-35, 43).
7. Questions presented through the program committee.
8. Consideration of timely questions not on program.
N. B.—These must, however, be previously referred to the program committee.

Evening Sessions:
German and English in two churches.
1. Sermons.
2. Treatment of Scriptural Themes.
3. Mission Sewing Circles — (one evening).
4. Song—(one evening).
5. Addresses by our missionaries.

Themes for Scriptural Meditation:

1. The Relation Between the Second Coming of Christ; the "Rapture" of the Saints; the Various Judgments; the Millennium.—By A. S. Shelly (German).
2. What do we understand by "Being Saved", according to Scripture and Experience?—By P. R. Aeschliman (German).
3. Does the Bible demand a More Stringent Discipline than we practice regarding Worldliness?—By S. K. Mosiman (German).
4. Christ, Our All-sufficient Redeemer. By J. K. Penner (German).
5. Christ in His Full Humanity.—By H. Riesen (German).
6. Scriptural Mode and Significance of Water Baptism as practiced by the Mennonite Church.—By D. D. King (English).
7. Is the modern "Speaking With Tongues" Movement and other so-called "Holiness" Movements an Evidence of Holy Spirit Baptism?—By J. E. Amstutz (English).
8. Scriptural Giving—What do both the Old and the New Testament teach concerning it?—By S. S. Haury (German).
9. The Inspiration of the Bible.—By A. M. Fretz (English).
10. Warnings to Ministers, from Hez. 33:8, 9; 1 Cor. 9:27; Jas. 3:1, etc. By J. M. Regier (German).

V. Special Work.

Reports or Papers and Discussions; possibly also Resolutions.

1. Denominational Unity—All-Mennonite Conference.—P. R. Schroeder.
2. Federal Council—Reports of Delegates.
3. Mennonite Colonization. — By David Goerz, J. J. Balzer, Peter Goerz and others.
4. Secret Societies—Committee; Report and Recommendations.
5. The Mennonite Lexicon. — H. P. Krehbiel.
6. Brief Reports of Hospitals and Deaconness Work.

VI. Closing Business.

1. Reports of special committees.
2. Any unfinished business.
3. Selection of place for conference of 1920.
4. Report of Resolution committee.
5. Farewell words and adjournment.

Respectfully submitted,
J. J. Balzer, Chairman,
J. B. Epp, Sec'y, Meno, Okla.,
A. M. Fretz, Member,
Committee.

(Supplement)

Questions Submitted So Far.

1. Should we not in connection with our General Conference sessions hold a General Sunday School and Young People's convention? (German)—Introduced by F. F. Janzen.

2. What shall we say when it is being reported that Mennonites engage in the manufacture of war munitions in the Bethlehem (Pa.) Ironworks? (German)—Intr. by N. B. Grubb.

3. What is the relation of a minister to his former field of labor? (German)—Intr. by H. A. Bachmann.

4. When only should the regular pastor give his pulpit to another preacher? (German)—Intr. by H. J. Krehbiel.

5. Would it be possible to formulate and execute a plan by which the congregations will in a more proportionate way participate in the support of our conference work, such as missions, schools, hospitals, charity, publications, etc. (German) — Intr. by Chris. Krehbiel.

6. Would an annual mission pamphlet containing reports, etc., from our mission fields be appreciated, or should we rather devote an issue of each of our church papers to that purpose? (German) — Intr. by H. P. Goerz.

7. To what extent is it advisable for Mennonite pastors and churches to unite in local ministerial meetings or unions, in union meetings and in union revival meetings with other churches, both German or English? (English)—Intr. by P. P. Hilty.

8. Do we know of schools and publications, made use of by our young people which savor of higher criticism? (German)—Intr. by G. A. Haury.

9. Discussion: How lasting have been the results of revival meetings in your church? (German)

10. Which are the most proper peace exertions in which a Christian (a Mennonite) should participate? (German)—Intr. by P. J. Friesen.

11. Is the "Confession of Faith" as contained in our Conference constitution and records comprehensive and intelligible enough? (German)—Intr. by W. S. Gottshall.

12. Should our Conference not open a Mission to the Jews? Or should we rather unite with some work for the Jews already in existence?—By Dr. John Thierstein.

13. Do we not need a Standing Committee on Nonresistance, which represents the Conference? And this committee should be especially instructed to make known our doctrines wherever necessary.—By Rev. Wm. Ewert.

Remarks.

1. Where there are two papers on one subject (a) and (b), care should be taken not to make them too lengthy.

2. Come to the conference well prepared—**everyone**—so we may be able to do a great deal of work in one week.

The Committee.

A PROPOSED AMENDMENT TO THE CONSTITUTION OF THE GENERAL CONFERENCE OF THE MENNONITES OF NORTH AMERICA

If a church can no longer give its assent to one of or several of the cardinal points of faith as mentioned in Paragraph 1, 2, 3 and 4 of this constitution, or if it finds itself unable to secure compliance with the same on the part of its members, then such church is requested to state such facts honestly and candidly to the conference and apply for dismissal from the same, in order that the conference might be spared the trouble of unpleasant investigations and the pain of exercising discipline.

Should a church have lapsed in some one of the essentials, neglect or refuse to withdraw voluntarily, or should a church come under a strong suspicion of having become unsound in the essentials referred to above, then it shall be the duty of the conference to investigate and ascertain the facts and if the church is found to have become disloyal to these principles of faith, then it shall be dismissed from the conference. The following shall be the procedure in such investigation and eventual dismissal:

No accusation against a church shall be received by the conference for investigation unless it is made in writing and signed by at least three persons, who must be members of a church belonging to the General conference, and handed to the officers of the conference, — or unless it is brought before the conference by a committee to whom the duty of watching over the faith and spiritual life of the conference might have been assigned.

The officers of the General conference must inform such church at least three months before any meeting of the General conference that charges have been preferred against it.

If complaint has been made against a church by private members the investigation of the charges, in order to save time, shall be made by a committee, elected for that purpose, and this committee shall report to the conference the result of its investigation.

The decision as to whether a church forfeited its right to remain a member of the conference rests entirely with the conference, and no dismissal shall take place unless at least two-thirds of all the votes represented at the conference are cast and at least two-thirds of these are for dismissal.

H. H. Ewert, Chairman,
H. R. Voth, Secretary
Of the Conf. Committee on the Lodge Matter.

MARRIED

Prasch-Rehmer. — At the home of the bride's parents, on July 28, 1917, by Rev. N. B. Grubb, Frank R. Prasch to Miss Elizabeth Rehmer, daughter of John and Annie Rehmer, all of Philadelphia.

CONTRIBUTIONS

RECEIPTS
For General Conference Treasury. Since January 1, 1917.

From John J. Boese, Vona, Colo., New Friedensberger cong., $1.05; J. B. Baer, Summerfield, Ill., cong., $6.50; Doell, per J. G. Regier, Menn. cong., Herbert, Sask., $5.00; Musselman, Wayland, Ia., cong., $14; Musselman, Emmanuel cong., Noble, Ia., $15; B. B. Becker, Meno, Okla., New Hopedale cong., $39; Gerh. Voth, per J. G. Regier, Eden cong., Inola, Okla. 10c; C. J. Voran, Bethanien cong., Kingman, Kans., $6.75; I. J. Wenger, First Menn. cong., Aberdeen, Idaho, $28.09; J. J. Epp, Reporter cong., Rosthern, Sask., $30.

Thankfully acknowledged,
C. F. Claassen, Treas.

This is the true liberty of Christ: When a free man binds himself in love to duty; not in shrinking from our distasteful occupations, but in fulfilling them do we realize our high origin.

NEWS OF THE WEEK

AMERICAN GENERAL WAS AT THE FRENCH FRONT

American Training Camp in France, July 29. — An American general returned to camp today from a brief but interesting visit to the French front. He plans to go again soon and with him will probably go many other officers.

Wearing a French shrapnel helmet and with a gas-mask slung about his neck, he entered the trenches and inspected them for some distance, even including bits of the front line. As very little can be seen of the fighting from the trenches, however, the general later climbed into an observation post, high in a stalwart old tree where he spent an hour or so with the shells swishing around him in all directions. One shell broke within two hundred feet of where the party was located, but it caused no undue commotion.

The general was much impressed with all he saw, and especially the details of the organization behind the lines—features to which the Americans will have to devote an immense amount of attention.

Three German airplanes attempted to cross the French lines during the general's visit yesterday but all were turned back by French aircraft and artillery. One of the members of the general's staff, a former aviator, was taken up in a French plane for a brief trip over the German lines.

YOUNG AMERICA IS OFF PHYSICALLY, SAY CRITICS

Washington, July 26. — Reports of the first selection boards to fill their quotas for the selective draft army are eagerly awaited by Washington officials because they will give the first definite information as to the probable percentage of rejections to be expected among the ten million registrants for physical reasons or for dependents.

All available statistics indicate a probable rejection of one in every four for physical disability. In particular localities this will vary greatly, but the average for the whole country is expected to be between 25 and 30 per cent. There is no available data as to dependents, however, or as to how many must be excused under industrial exemptions.

GOETHALS MIGHT HEAD ENGINEERS IN FRANCE

Washington, July 27. — The probability that Major-General Goethals may go to France to head the American army engineers is foremost among the developments which have followed President Wilson's reorganization of the shipping board.

There is nothing new in the general's wish to take up active service at the front; it was foremost in his mind when the president called him back from the retired list of the army to take up the ship-building program. The general frequently has expressed his wish to close friends and even to officials of the War department.

FOREST FIRES FATAL

Nelson, B. C., July 29. — Fifty men are reported to have been trapped in a disastrous forest fire which swept over the Elk Lumber company's plant at Spruce Creek, twelve miles east of here, yesterday. Last reports reaching here said that four bodies had been recovered and that the fire was still burning fiercely last night. Damage to the lumber plant was placed at nearly $75,000, but no estimate could be made to the timber loss.

Fernie, B. C., July 29. — Eight men are known to have perished and a number are missing in a fire that swept the Spruce river valley, fifteen miles northeast of here, yesterday afternoon.

BIG GUNS JAR FLANDERS AS HEAVY FIRING IS ON

Troops of the German crown prince at dawn Saturday made a violent attack on the French position near Hurtebise farm on the Aisne front. French official statement, issued Sunday afternoon, says the German attack was repulsed and the French, in retaliation, later began an offensive between Hurtebise farm and La Bovelle, gaining ground at all points on this sector and particularly in the region of the monument.

British troops Saturday night made a number of successful raids on the German trenches at various points of the battle front in northern France, according to the official statement issued today by the British war office. Many casualties were inflicted on the enemy and a number of prisoners and machine guns were taken.

The artillery duel in Flanders continued all day Saturday and far into the night. It is described by the German general staff as representing in intensity the "highest degree of massed affect" since the war began. British attacks east of Monehy and northwest of St. Quentin broke down under heavy losses, says the Berlin statement. Southeast of Ailles, in the Aisne region, four strong French attacks were repulsed after hand-to-hand fighting. The official German report says the Germans Saturday shot down thirty-five entente airplanes.

The British front in Flanders is again trembling with the shock of a great artillery battle. Drumfire of the most intense character was opened Saturday morning, Berlin reports. Several times of late there have been indications that an attack was about to be opened apparently on the part of the British, but none of moment has yet developed. Recently the reports have indicated the German artillery also very active on this front, possibly in an attempt to check by counter fire any movement the British might be attempting.

After an interval of more than a year and a half the Germans have made an air raid on Paris. Accounts from the French capital do not indicate that the raid, which was carried out on Friday night, was one in force or that it had serious results. The Berlin announcement says that bombs were dropped on railway stations and military establishments.

AUSTRIA READY TO TALK PEACE

Vienna, via Copenhagen, July 30.— Reiterating that Austria-Hungary was ready to accept an honorable peace, but that the dual monarchy, in conjunction with its allies, would fight to the last extremity, if the entente powers declined to enter negotiations on the basis of a peace by understanding, as recently outlined by the German imperial chancellor and the reichstag, Count Ottokar Czernin von Chudenitz, the Austro-Hungarian foreign minister, in an interview yesterday discussed at length peace possibilities.

The Austrian statesman took occasion to reply to the speech made by David Lloyd George in London July 21, when the British premier characterized the address delivered in the reichstag by Dr. Michaelis, the German chancellor, as a sham. The count said Mr. Lloyd George was mistaken when he represented the reichstag peace resolution to be "a piece of bluff."

FAKE PASSPORTS USED BY GERMAN AGENTS

Copenhagen, July 27. — Information obtained here shows that more effective measures than are now in force for supervision of Scandinavian liners plying to the United States must be put into effect if the passage of numbers of German agents and couriers and the transmission of intelligence by German spies in America are to be checked. It is said authoritatively that German pass-forging bureaus are equipping German agents in Scandinavia with fraudulent Scandinavian passports. These are copied from genuine originals in the same fashion as American passports have been counterfeited photographically by the notorious pass bureau of the admiralty.

New names and descriptions are substituted occasionally, but sometimes the only change is to attach a new photograph of the ostensible holder. Every liner now sailing to the United States carries 200 or 300 passengers.

General Conference
Mennonite Church
Reedley, California
Aug. 31—Sept. 10

Official Route — SPECIAL TRAIN — Official Route

Lvs. Chicago	10:30 p. m.,	Aug. 26
Lvs. Kansas City	11:05 a. m.,	Aug. 27
Ars. Newton	5:30 p. m.,	Aug. 27
Lvs. Newton	6:30 p. m.,	Aug. 27
Lvs. Albuquerque	8:45 p. m.,	Aug. 28
Ars. Upland	8:00 a. m.,	Aug. 30
Lvs. Upland	10:30 a. m.,	Aug. 30
Ars. Los Angeles	12:30 p. m.,	Aug. 30
Lvs. Los Angeles	8:00 p. m.,	Aug. 30
Ars. Reedley	8:00 a. m.,	Aug. 31

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HOUSE OF COMMONS WAS DIVIDED IN PEACE VIEWS

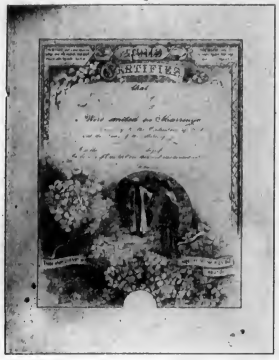
London, July 26. — A little group of pacifists instituted a peace debate in the house of commons this afternoon by introducing a resolution declaring that the German reichstag resolution favoring peace by an understanding expressed the principles for which Great Britain stood throughout and calling on the government in conjunction with the entente allies, to restate their peace terms accordingly. Further, the resolution declares that the allies should accept the Russian proposal that the forthcoming allied conference on the war aims should comprise representatives of the people and not solely spokesmen of the government.

The resolution was moved by Jas. Ramsay MacDonald, socialist and labor member for Leicester, and was supported by Charles P. Trevelyan, liberal; Hastings B. Lees-Smith, liberal; Philip Snowden, socialist, and Arthur A. Ponsonby, liberal.

SAYS THEY WANT PEACE

London, July 29. — According to a Reuter dispatch from Zurich, Mathias Erzberger, one of the leaders of the clerical center in the German reichstag who has just arrived there, declared to the Zuricher Nachrichten: "If I could talk with Lloyd George (the British prime minister) or Mr. Balfour (British foreign secretary) we could in a few hours reach an understanding which would enable official peace negotiations to commence."

Herr Erzberger, who has taken a prominent part with respect to peace during the last months, asserts that Dr. Michaelis, the imperial German chancellor, is a peace chancellor.



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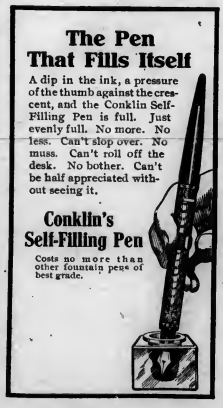

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, AUGUST 9, 1917. No. 31.

NOTICE

The Middle District conference will hold its annual session in the Emmanuels church at Noble, Ia., August 19-22, and hereby invite all who can arrange to do so to attend this session. Delegates and visitors will reach this place by making connections over the Burlington Route at Burlington Iowa, with the Burlington and Oskaloosa train, leaving at 7:25 a. m. for Noble. The place can also be reached by making connections at the same place with the Burlington and Washington train leaving Burlington at 4 p.m. to Crawfordsville where the guests will be met and conveyed to the place of meeting. It should be noted that the afternoon train does not run on Sunday.

The Entertainment Committee.

NOTICE

To All Those in California and Outside Who Intend to Visit the General Conference at Reedley, Cal.

Reedley, Cal., July 23, 1917

Some time ago I published a request in the Mennonite that all those who intend to visit the Gen. conference should send in their names and official position either to me or J. J. Eymann in order that we might provide for their entertainment. In consequence of that notice between twenty and thirty have sent in their names; but I suppose that between 200 and 300 will attend the conference. Now if we should provide lodgings and meals for the few who have announced themselves it might easily happen that some of the many who have not announced themselves would be compelled to seek lodging and meals in the hotels and restaurants. You should not like this and we should regret it very much. But if we are to provide entertainment for the guests among the families of our congregation and their friends then **we ought to know now** how many guests we are to provide for. I therefore earnestly request each one who intends to attend the General conference at Reedley to report immediately either to J. J. Eymann or to me if he has not already done so.

Sincerely your brother,

30, 31 **H. J. Krehbiel.**

IN MENNONITE CIRCLES

The catalog of the Eastern Mennonite (Old) school at Harrisonburg, Va., is in circulation This is the latest Mennonite venture in the field of education.

The (Old) Mennonites are about to engage in missionary work in South America. The first missionary to go out under the board will be T. K. Hershey who will sail in about ten days.

Members of our churches and Sunday schools in the Eastern conference are urged not to forget the Sunday School convention, to be held in Perkasie, Pa., Aug. 25. A splendid program has been arranged which will be published next week Watch for the program and keep the date open.

Bro. I. A. Sommer, the former editor of the Mennonite, writing from Berne, Ind., gives our readers a sketch of the activities in the church at that place.

"July 27. The secretary of our Sunday school reported on July 15 that the attendance during the second quarter (April, May and June) was better than usual, 87% of the total enrolment of the Sunday school pupils, teachers and officers. The weekly average attendance was 980. The collections for this quarter amounted to $190.

"We had the privilege of having with us several of our ministers and workers from other congregations. On June 14 the Board of Foreign Missions convened in Berne and on Sunday morning, June 17, Rev. J. W. Kliewer, president of the board, preached the gospel in the German language, and Rev. P. H. Richert, secretary of the board, in English in the evening.

"The two prospective missionaries, Sister Martha Burkhalter of Berne, Ind., and Sister Elizabeth Foth of Goteho, Okla., who attended the Moody Bible institute at Chicago, recently came to Berne. Sister Foth gave an interesting and encouraging talk at the C. E. meeting on Sunday evening, July 15. From here she left again for Goteho. She and Sister Burkhalter are making ready to accompany next fall the Missionaries P. W. Penner and wife who, if possible, will then return to India again.

"Rev. N. B. Grubb of Philadelphia, president of the Publication board, on his vacation trip to Trenton, Ohio, made a side-trip to Berne. On Sunday evening, July 22, he occupied the pulpit to expound the Scriptures in a way that all could profit by it. On Monday he and his niece, who accompanied him, left for Bluffton, Ohio.— At the services in the morning there were several visitors from Huntington, Ind., and Bluffton college, Bluffton, Ohio. Prof. G. A. Lehmann sang by request the beautiful song, "The Cross Is Not Greater than His Grace," which was at this time very appropriate, touching and comforting for the young men of our congregation, who are also in the army draft.

"A special business meeting for the purpose of electing delegates for the Middle District conference and other business will be held on Monday, July 30."

Sister Anna Stauffer, for several years field secretary of the Eastern Mennonite S. S. convention, is about to relinquish her work and move to Los Angeles, Cal., where she plans to further prepare herself for either home or foreign work in our church.

The pastor of the Souderton (Pa.) church collected and arranged extracts from papers prepared by the Juniors of his church in their meetings for publication in the monthly circular of the church. They are worth repeating:

"God's Goodness.— God is good in many ways. He shows His goodness by the way He cares for us. He gave us our parents, to care for us and to instruct us in the way we should go He is like our parents because of the way He gives things. God gave us our Savior without our asking All we have to do to have Him is to welcome Him into our life. He gives us our daily blessings because we ask (often His gracious goodness is seen in that He gives us these blessings in spite of our negligence in asking as we should). Sometimes He does not give what we ask for. Suppose we were to receive everything for which we asked, would it be good for us? He gives the things which are best.

"God's Love God's love is over us day and night, goes with us wherever we go. Sometimes we neglect this love by going to places of folly and shame. (His love is even there in that He would constrain us into the good and right way, by reminding us of His great sacrifice of love.) The Lord tries to keep us away from wrong but we do not obey Him. Love is a word of only four letters but with a lot of meaning. It is the meaning of that word which prompts our parents to clothe, protect and to feed us. God's love keeps us safe from all harm, and we should love Him in return. How can we show that we appreciate God's love? Firstly by doing His will. He gave His Son to die that we might know Him and His will. Secondly, by attending church and Sunday school. Thirdly, by attending Junior C. E. and keeping the pledge

"God's Faithfulness — God's faithfulnes stowards us never wavers. If we will repent He will forgive us our sins and cleanse us from all unrighteousness. Because He is faithful He will not forsake us. The mercy of the Lord is in heaven and His faithfulness does not end until it has reached the clouds. Sometimes in our dreams we think we are in a different land from what we are; that the sun rises in the West and sometimes it does not rise at all, or we find fire destroying our home. But God has made everything trustworthy. The sun rises in the East, and our house is not destroyed but stands as it always stood. God's promises are sure. We can trust Him like the water we drink and the air that we breathe."

I am glad to think I am not bound to make the world go right, but only to discover and to do with cheerful heart the work that God appoints. — Jean Ingelow.

STATE AND CHURCH

What is the Christian's duty toward the government? How far shall he obey it? What shall he give it, and what shall he do for it?

These questions are answered in the following Scriptures: Rom. 13:1-7; 1 Peter 2:13-17; 1 Tim. 2:1-4 and Luke 20:25. These Scriptures tell us, in short, that the Christian is to be subject to the government, which is ordained of God. (Yet, this subjection has a limit in God's Word.) The Christian is to give the government tribute (tax) and custom. He is to fear it and honor it. He is to make supplication, prayer, intercession and to give thanks to God for kings and all that are in authority. The Christian is to give to Caesar (the government) the things that are his and to God the things that are God's.

But if we, as the church of Christ, who are to be subject to Christ in all things, do not take heed to the word of prophecy concerning dispensational times and things, then we are in great danger to err and to be led into captivity with that one single passage in Romans 13: "Let every soul be subject unto the higher powers, for there is no power but of God." For the word of prophecy reveals to us that the governments of this world shall fall into the will and power of Satan and be no more God's servant to avenge the wrong, as stated in Rom. 13:4; but instead they will be Satan's servants to destroy the church. The unfailing word of prophecy tells us this in II Thess. 2:1-8 and Rev. 13:1-15. Let us not be deceived and think that these two passages do not refer to the world government. This will come to pass, although we are not yet living in this full development of governmental wickedness. God only knows how soon these prophecies will be fulfilled before our eyes.

We are not living in the apostles' time, but nineteen hundred years later. Neither are we living in the world kingdom of the two iron legs in which the apostles lived; but we are living in a kingdom which is a mixture of clay and iron, according to Daniel 2:31-45. The luke-warm church has joined or mixed herself with the government (with the iron). For she goes hand-in-hand with the government into war to kill her neighbor with the sword. She has fallen from the commandments of Christ which teach non-resistance to the believer, and has become united with the state to enforce its laws by the sword,—this weapon Christ forbade His church to use.

Since we are living in a kingdom where the Harlot of Babylon reigns over the kings of the earth and is making laws with them in direct opposition to those of Christ, therefore the Holy Spirit shows us not only this Scripture in Romans 13, "Let every soul be subject unto the higher powers," but He shows us the other Scripture in Rev. 18:4, applicable to our age: "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues, for her sins have reached unto heaven, and God has remembered her iniquities." (Pull not with her under the same yoke in her war plans, neither be a co-worker with her in the legislation of state or nation, nor in the political campaigns of the same; for you may defile yourself and become partakers of her sins and receive of her plagues.) Can the Christian that helped to elect president and congress who have now declared the war, say, "I am clear of the blood of the sons of America that may be killed in this war, for I have not taken any part nor defiled myself at all in the whole affair?" Since the war is now declared, you ought to obey the government that you elected and carry the sword. Well, can't I be saved and go to heaven even if I obey the government and carry the sword, while my heart is not for war at all and I hold fast to the blood of my Redeemer? That depends upon the grace of God to forgive you for trespassing the commandments of Christ who said, "For all they that take the sword must perish with the sword." "If any man have ear, let him hear. He that leadeth into captivity (one that shall lead others under the authority of the coming anti-christ's kingdom to obey such laws that sever them from the commandments of Christ) shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints." Matt. 26:52; Rev. 13:9, 10. These passages do not prevent you as a believer from being saved, though you have taken the sword; but the words of judgment are upon you nevertheless. Your body shall be killed. The Christian, in this condition, has failed to honor Christ as the perfect lawgiver and as the one who is the authority over all powers on earth. He has obeyed men rather than God. He has lost his right to the crown. "Hold fast that which thou hast (What? The commandments and faith of Christ) that no man take thy crown." Rev. 3:11.

There must be quite a difference between merely being saved and being crowned and rewarded for our loyalty to Christ's doctrine and for our faithful service rendered to Him, by God's grace in our lives here upon earth. But how is it if I enlist in the medical or ambulance service, or in some other line of war service where I need not use the sword to kill? Will I lose reward by Christ? You will have to look to the government for reward—to the one you serve. How could you help but lose reward by Christ since you are not in the service He has called you to be? The Christian's calling is in the holy war. He is to put on the spiritual armor. His place is in the mission field either at home or in the foreign lands. That is a one-sided, non-resistant, defenseless Christianity that draws itself back from taking up arms in any worldly war, but still withholds from Christ sons and daughters and fails to make a complete surrender to Jesus Christ with life and property as He may need them in His warfare to bring the world the gospel. Such people are neither world soldiers nor Christ's soldiers. Will they be rewarded and crowned? If we anti-war people hold back our sons and daughters from Christ and do not give Him of our temporal means—at least that part which belongs to Him—then, as war troubles grow worse on earth, the time will likely come when the government will take what we have.

We are chosen of God and made worthy in Christ to be ambassadors for Him to the nations in the world. God has promised us—"I will pour out of my Spirit upon all flesh and your sons and your daughters shall prophesy." Acts 2:17. We are called and gifted of God to take part in the holy warfare with the spiritual weapons, to fight for the kingdom of peace that it may come. "Thy kingdom come." See how Christ will make an end of militarism in Isaiah 2:4. Oh, glory to God, this prophecy must also become true when Christ shall reign on earth over the nations.

We render the earthly kingdom under which we are now living its due honor, but we are not called to fight with the carnal weapons to keep it in ruling power. For no kingdom on the whole earth has any promise of God that it shall be kept in power. They must all fall, because all kingdoms of the world with all power under the whole heaven are willed to Christ and His saints in the will and testament of our Father in heaven. See Daniel 7:13, 14, 27; Rev. 11:15; 5:9, 10; Ezek. 21:26, 27. The word of prophecy is a light shining in a dark place and the Apostle Peter adds that ye do well to take heed unto it. For in it we can discern in what age and world kingdom we are now living. May God give us light for our own salvation and for His glorification.

Let us study the image that God showed to King Nebuchadnezzar in a dream and revealed to Daniel to interpret it to the king. Yet, not for the king alone, but for us, because in that image in Daniel 2 God has revealed to us all the world kingdoms that were yet to come until the coming of Christ in His kingdom of peace. Read Daniel 2:31-45. The golden head was KingNebuchadnezzar in his kingdom of Babylon. The silver breast and arms stood for the Medo-Persian kingdom. The belly and thighs of brass represented the Macedonian kingdom, beginning with Alexander the Great. The two iron legs was the Roman kingdom. The feet and toes, part of iron and part of clay, is the kingdom in which we are now living. This kingdom of iron and clay is the last one that shall exist or reign before the judgment at the coming of Christ, to whom the stone in Daniel 2:34-45 refers. There is no question but that we are living now in the last kingdom of mixed iron and clay. It cannot be otherwise according to this unerring prophecy of God. Only, we are not yet living in its full development. We know that the kingdoms of Babylon, Medo-Persia, Macedonia and Rome have long since ceased to reign. Therefore we are now in the feet of this image. We are not in the legs, thighs, breast or head, but we are in the feet which will be struck by the stone and will be destroyed by it. For the stone is to strike the image at the feet which are mixed with iron and clay. Compare Daniel 2:34-45 with Rev. 19:11-20:6. The last passage is the fulfilment of the former. The Book of Revelation completes prophecies. In Daniel 2 we do not see the full development of this mixed kingdom, but Revelation reveals fully that the ten toes mixed with iron and clay will be ten kings. Rev. 17:1, 2, 13. Even the present war must help the world powers to be divided among ten rulers who shall have one mind and they shall give their power to one head man, called the beast in Rev. 13:1-8. All prophecies will come to pass; none will fail fulfillment. Since we see in Rev. 17:12-14 that these ten last rulers will give their power and strength to the beast (Anti-Christ who receives his power from the devil, Rev. 13:2), and these all together will be the enemies of

Christ, therefore are all government powers on earth fallen into the will and power of Satan. But let us go back again to Daniel 2 and see what comes next. The stone, cut loose without hands, comes and strikes this world kingdom at the feet and breaks in pieces the clay, the iron, the brass, the silver and gold; and this stone becomes a great mountain (kingdom) and fills the whole earth. Now, we all know that this stone refers to Christ in His coming to execute the judgment upon this godless kingdom (Jude 14, 15), and then to raise up the fallen kingdom of David, so clearly prophesied in Isaiah 9:6, 7; Amos 9:11; Acts 15:13-18. Since we are surely living in the last world kingdom mixed with iron and clay (the lukewarm church and the government mixed together), and God only knows how soon things will so develop that Christ can come to strike this kingdom to its eternal destruction — can there be any question, dear brother, in regard to your complete separation from that kingdom as much as it is possible for you in your present circumstances? Will we as the church of Christ go under arms to keep a kingdom in power that is doomed to destruction by God? Israel tried the same thing—"We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country." Jer. 51:8, 9. God remembers her sins and will soon come in due time with the judgment. Therefore we should heed the command: "Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues." Rev. 18:4. To heal the nation is not for us to do. That work belongs to Christ and is set for a later time. He will cleanse the world from all the tares in it. "Then shall the righteous shine forth as the sun in the kingdom of their father. He that hath ears let him hear." Matt. 13:41-43. To cleanse the nations from the evil, is not the mission of the church, but her mission is to make herself ready for Christ's coming by sanctifying herself and bringing the heathen world the gospel so that Christ gets His numbers out of all nations, and kindreds, and people and tongues, according to Rev. 7:9.

The Apostle John says, "The whole world lieth in wickedness." I Jno. 5:19. She is going downward and will get ripe for the judgment. According to God's revelation in the image of Daniel 2, the kingdoms of the world go downward in the value of God's eye—from gold to silver, from silver to brass, from brass to iron, from iron to clay and iron. When sincere, honest men say today, "The world is getting better," it is because they look at the world's great and valuable inventions, the useful improvements in factories, railroads and steamship lines, the many institutions of learning, institutions for the insane, hospitals, etc. But God does not look at the nations from that view point. He looks at those nations who even bear the name Christian from the viewpoint of their obedience to the commandments of His Son. "This is My beloved Son in whom I am well pleased: Hear ye Him." Matt. 17:5. "He that has My commandments and keepeth them, he it is that loveth Me and He shall be loved of My Father." Jno. 14:21. Does our government honor Christ by observing His commandments? (They know them.) Or has it passed laws which separate the people in the land from the commandments of Christ? Let us see. Christ forbade His believers to use the sword. The government passes laws, almost forcing the believer to take the sword. Does that law not separate you from Christ's command? This is fornication. Because Christ is the Bridegroom of the church and she is joined to Him by accepting all His commandments, hence a separation from any one of these commandments is a separation from Him and therefore fornication. Christ has forbidden the use of the oath. Our government has made the oath lawful, hence all those who take the oath break the commandment of Christ and thus fall under judgment. James 5:12. Is this not separation from Christ's commandments? Christ's doctrine forbids divorce, with a single exception. Our government has made the way for divorce so much easier by the changing of Christ's law, so that because of this change, the number of divorce cases in our land yearly is astonishingly large.

The following is taken from the last twenty-year report of the census office of the United States, direct from Washington, D. C., in "Marriage and Divorce, Part I": "The rate of increase in divorce is far greater than the rate of increase in population. Between 1870 and 1880 the rate of increase for population was 30.1%, and for divorce, 79.4%. In the succeeding decades, 1880 to 1890 and 1890 to 1900, the rate of increase for divorce and the rate for population both declined somewhat, yet the rate for divorce remained markedly higher than the rate for population." We find, too, that from 1887 to 1906 the population of the U. S. increased 40%, while the number of divorces during the same period increased 160%. In 1887 the number of divorces in the United States were 27,919 and in 1906, 72,062.

Foreign records show that a large increase in divorce is also to be found in the other nations of the world. The Harlot of Babylon, together with the kings on earth, are making laws that sever the believer from Christ. Through her works of fornication are all nations deceived. See Rev. 17:1, 2, 15; Rev. 18:23, 24.

Satan's deceitfulness with Eve was probably not greater than human authorities of today who deceive the believer and make him trespass the commandments of Christ. We need to take the same stand that the apostles took before human authorities: "We must obey God rather than man." We can never become sanctified vessels and instruments for our Master's use unless we separate ourselves from the vessels (persons) of dishonor. See II Tim. 2. 19-21. God has yet a special mission for a people who will separate themselves unto Him. He has kept the Mennonites and other non-resistant believers for centuries from being mixed with government affairs. Why? To use them for a special mission and to complete the work in the mission field, where many have labored so faithfully before us. The church has yet a work to do that has not yet been done by the apostles, church fathers or reformers, but which must be done before Christ comes. The deceitful enemy is busy at work to lead the believers astray and spoil them for the Lord by sifting them like wheat. He shows them what a healing influence they can work out in the nation by taking part in politics, and by filling government offices in state or nation The enemy is after us to join us to the affairs of the nation in many ways. Yes, he has already succeeded in joining many to secret orders and many more to such yokes of unbelievers that are not secret, for the sake of earthly gain. Oh, the awful idolatry existing even in the church. Church men join an organization from which they expect help in the time of need and give money and time to it instead of honoring God's church into which they should pay all their offering. This is what Israel did. They offered incense under green trees and on mountains. So do many lodges and other organizations today appear as green trees and great mountains. They beg the believers, saying: "Come and take refuge under our branches; come on the mountain of worldly honor." This is the devilish doctrine of Baalam and Jezebel's fornication which the Holy Spirit does not allow at all in the church, but punishes with severe plagues and death. Rev. 2:12-13. God separates the church from the state and from the yoke of all unbelievers, so that she can fulfill her mission and come under God's protection. In the type of the Old Testament God led His people under the government of Egypt through Joseph. Pharaoh did Israel good. Joseph was made a great blessing to Egypt.

Perhaps one would say today, "Church and state belong together, for God has made them a blessing to each other. They shall go hand-in-hand." But notice how God severed His people from this Egyptian connection and bondage. In course of time Pharaoh became an enemy to God's people and suppressed them. God, through Moses, severed His people from the Egyptian government and used Moses to bring God's judgment upon it, for Pharaoh had fallen into the power and will of Satan and had become his servant. We see the same things later on in the captivity of Babylon when God put His people under the world government of Nebuchadnezzar because of their disobedience to the law of Moses. Jeremiah told the people to obey the king of Babylon and to pray for the cities to which they came as captives. Daniel and his three friends got into high offices in that kingdom. So one could say again: "Church and state belong together, for God has given the church to the state to serve it in its government offices." But we know how God severed this union when that kingdom sank and became ripe for the judgment. Then God gave a different command to his people by the same prophet. Jer. 51:6: "Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity."

John F. Hager.

Pandora, Ohio.

The China Inland mission work has not been seriously affected by the recent revolts, in fact, in some centers increased opportunity has been given for preaching the gospel. One sad result of the unsettled condition of the country, however, is that in several districts which were considered free from opium the poppy is again being planted and its cultivation encouraged by the officials.—C. W. M.

Not how much of my money will I give to God, but how much of God's money will I keep for myself?

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2056 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

EDITORIAL

But a few weeks remain until the meeting of our General conference. Many of us are looking foreward to it in anticipation of the blessings it will have to offer and the bearing its deliberations will have upon the cause of the kingdom of God. It behooves everyone, delegate as well as those who remain at home, to pray for God's guidance and blessing upon the actions and activities of conference. As a body we have been growing larger from time to time. Our work has increased our responsibilities. The need for more men and more means is becoming more and more impressive. The practical problems to be solved are becoming more complex. Older men are passing to their reward and new ones appear to take their places. The war presents a situation such as the Mennonites of America never before had occasion to face. All of these things, as conference will impress them upon us, will need prayerful and careful consideration. A mistake or an action, prompted by anything but a desire to do the will of God, may marr the usefulness of the whole conference. It will be a gathering of the brethren who love God and the brotherhood, let them place themselves entirely under the leading of God's Spirit.

Did you ever think what your church-going preaches to the community. Recently we had a talk with a German who said he was glad to know that there were Mennonites in America, in the old country, he said, he only knew one Mennonite and him only by sight. "What could that man do to make you think so well of us?" we asked. His reply was, "Ours was a Catholic community without a single Protestant in the village, but from the time of my earliest recollection until long after I reached manhood we learned to look for "the Mennonite" who lived some miles beyond, pass through our village on his way to service with his people as many miles in the other direction. He never missed a Sabbath and every man, woman and child in the village just couldn't help loving him because of his kindly smile and friendly greeting. We thought all Mennonites were like him and therefore came to feel that the Mennonites were likeable people."

Sometimes we in our time and place give no thought to the worth of our appearing in the eyes of the world as persons faithful to the service of their church, but it would not be out of place to say here that by our loyalty and regularity we are in the position of being able to preach sermons as long as is the distance from our homes to our meeting houses. The Christian, they say, is the only Bible the world reads. It is important therefore that we place ourselves in positions where the world will know that we are Christians and that we are loyal to our professions.

The clear-weather Christian is one of a numerous class. He is in the house of God if his lively brain cannot muster up a passing excuse for staying away, and when all excuses fail, he always feels at liberty to blame the weather for keeping him away fom church. Who is fooled by such an attitude? God? The community? Himself? or, maybe the preacher? We venture that none of them are deceived. "Be not deceived, God is not mocked." He who "knoweth the heart and readeth the thoughts of the mind" certainly will not bless this kind of a slacker. The community knows men generally better than they know themselves. There is no place for successful hypocricy among those with whom we spend every day of our lives. No man deceives himself when it comes to deciding whether he ought not be true to the call of duty. And the preacher, poor fellow, how often does the threadbare excuse of bad weather vex his righteous soul? If the psalmist wrote, "I said in my haste, all men are liars," the preacher at his leisure may meditate on applying the same thing to those who were not in church because it looked like rain last Sunday and it did rain Sunday before last.

No business man will tolerate an employee who would try and take refuge from work behind a rainy day any more than he would think of neglecting his business for the same reason. It is the church member's business to be in church even on the rainy or hot days. He will certainly miss something by being away. His presence is needed as an encouragement to the pastor and the faithful few and his example of faithfulness to the critical and observing world is especially needed.

Many a general has found the time of storm a favorable occasion for winning a glorious victory. How many victories over the devil may be won at such times depends upon the consistency of the faithful ones.

THE WOMAN'S ARMY

Within the next few weeks and months many women are going to work who have never worked before, says the Y. W. C. A. Bulletin. Already there is a shortage of labor because of our industrial prosperity of the last few years and because there has been almost no immigration. When we add to this the number of places that will be left vacant if the government raises an army of a million men, we see that the gaps cannot be filled by the very few working women who are now out of work or by the girls and boys who will be leaving school this year. We have a big labor reserve in the women of this country. Unlike England, we have no men of leisure, but we have women of leisure and they must be called on at this time for we have nowhere else to turn.

At all times women are ready to sacrifice themselves and now more than ever, at this time of the nation's crisis. At first thought it is going to seem to many of these women who are working for the first time and also to the rest who are already workers, that it is patriotic and praiseworthy to work over-time to the limit of endurance and beyond; to give no thought to hours, or conditions, or wages. It will not be easy to keep women from breaking down in health and thus perhaps becoming useless at the very time when their work is most needed. Already there is pressure from many sides to let down the standards that we have raised with the painful effort of many years. We must use our influence to see that this does not happen. All the arguments for short hours and good conditions hold true more than ever at this time when many women will be bearing in addition to their daily work, heavy burdens of care and responsibility.

It is not sufficient to have good laws, we must see that the law is backed by public opinion. Upon the women who are working in our factories depend to a great extent the health and energy of our future generations. It is not patriotic to allow them to break down irretrievably in health and nervous energy. We must think long thoughts these days for the future of America.

WORLD-WIDE SUNDAY SCHOOL NEWS

Sunday School Activity Keeps Mr. Wanamaker Young.

When Mr. John Wanamaker, vice-president of the World's Sunday School association, was greeted with a letter from the office of the World's Sunday School association upon the occasion of his 79th birthday, the following was a part of the reply: "I think the work of the Sunday schools in this and the countries of the world has helped to make my life happier and to keep me younger."

A Sunday School Secretary in Charge of a Ship.

It is known that the U. S. S. Caesar was sent with a Christmas cargo for the starving in Syria. The ship had an eventful voyage, beginning with a collision in New York harbor and then a severe hurricane in the Atlantic. At the Azores the cargo had to be restowed. The vessel arrived at Alexandria on January 19. On account of the German submarine menace it was impossible to proceed to Beirut that the cargo might be discharged. Meanwhile, the value has increased greatly.

Word has recently been received from Rev. Stephen V. Trowbridge, secretary for Egypt of the World's Sunday School association, that he has been asked by our secretary of state, if the cargo is sold, to take charge of the disposal of these goods, which are valued at over $300,000. If this work is undertaken, Mr. Heymen, treasurer of the American mission in Cairo and also treasurer of the Red Cross committee will give valuable assistance. But think of a Sunday school secretary being placed in charge of the entire cargo of such a ship Sunday school men are proved to be efficient. And Mr. Trowbridge's efficiency was proved by his previous work in caring for the thousands of Armenian refugees at Port Said, Egypt.

Samuel D. Price an Assistant to Frank L. Brown.

At the October meeting of the Executive Committee of the World's Sunday School association, the following resolution was adopted: "That the Administration committee arrange as soon as practicable for an assistant to the secretary who shall have the essential, financial and educational qualifications together with the needed experience in the Sunday school and the organized Sunday school work, plus a

missionary vision; and that the matter be referred to the Business committee with power."

Following this action it was the united judgment of the Business committee that Rev. Samuel D. Price, D.D., who for years has been developing the Surplus Material department to high efficiency as a side issue to his pastoral work, should be invited to give his entire time to the service of the World's association at its headquarters. Dating from July 1 Dr. Price has given full time service to the work. He has had his training in the New York university and Princeton Theological seminary, being recently granted a D.D. from the New York university in recognition of his Sunday school service. As an assistant to Dr. George W. Bailey for two years before the Washington convention, and through his activity in the work of the New Jersey Sunday School association, he is bringing to the service of the World's committee a large experience and distinct executive capacity. He is well known through his lectures upon some of the departments of the World's work. His appointment has met with congratulations from many sources. He will still give special attention to the Surplus Material work as one of the departments of his new interest.

Sunday School World Advance.

The annual report of the World's Sunday School association has just been printed. It is a pamphlet of 64 pages. The illustration is a splendid picture of the late Dr. George W. Bailey, who died recently and who was for many years the executive leader of the World's work. Dr. Bailey chose his own epitaph, which is, "He Loved Little Children", and the photograph is one of the doctor and his three beloved grandchildren who are just in front of him. A fitting memorial is found in this report.

Many items are printed which indicate some of the work of the past year, as conducted from the headquarters, 216 Metropolitan Tower, New York, and also as carried forward by the various secretaries in the foreign countries. The sub-committee on Lessons and Training Courses of the Committee on Education brought together a surprising amount of information concerning the work of this nature which is being conducted on many of the mission fields. Graded lessons are being ably prepared in Japan and they are of a very high type educationally. At least eleven years are being provided for, which is a decided contrast to the work even attempted in many of our American Sunday schools. There are carefully prepared teacher training courses, and a training school in Tokyo is organized on a truly educational standard. It is on a two-year basis and has one session per week for thirty weeks in the year, with three lecture periods each session. Some 218 students have already enrolled. When the World's Sunday school convention is held in Japan about a year after the close of the war there will surely be a local audience that is in the fullest sympathy with modern Sunday school activities. The outline of the course in religious education for use in the theological schools in Japan is way in advance of anything found in the prospectus of many similar schools in America. What is true of Japan applies in part to other countries. Our best teacher training courses have been translated into the language of numerous countries, and over there the students are not afraid to take the examinations, as is the case too often right here in the home land. The report indicates that trained secretaries are now employed in Korea, Japan, China, Philippines, India, Egypt and South America, and that despite the war great progress is being made in Sunday school extension.

If God sends thee a cross, take it up willingly and follow Him. Use it wisely, lest it be unprofitable. Bear it patiently, lest it be intolerable. If it be light, slight it not. If it be heavy, murmur not. After the cross is the crown.

THE S. S. LESSON

Aug. 26.

The Captivity of Judah.

II Kings 25:1-12.

Golden Text—Ezek. 33:11.

This is the last chapter of a nation's history. It was one that enjoyed God's promises and protection to a remarkable degree. The opportunities to greatness and perpetuity were opened to them by God and He patiently urged them to pass through the doors he opened for them. They closed these doors against themselves forever. Why? Because they turned their backs on God, disobeyed Him, dishonored Him and undertook to fix their own destiny without His help. They did fix their own destiny for good and the lesson tells what the destiny was. Defeat, death, humiliation, captivity and imprisonment with the loss of their land and all their possessions were the lot of but a handful of the multitude that hailed Judah as their beloved land and "Zion, the joy of the whole earth".

The way of Judah has been the way of many other nations. Call up in their order all the great empires of the past, with all their glory. What has become of them? Only a few survive and who can tell how these will come out of this present struggle that is destroying not one, but multitudes of sanctuaries and cities. It is for those of us who love our land to do all in our power to avoid falling into the destruction that was the lot of Judah and to learn the lessons of Judah's fall. For one, the ruin of Judah was her godless kings. When the leaders of the people are unrighteous there is grave danger that the others will, too, be led into unrighteousness. Then, the priests were either unfaithful, corrupt or non-aggressive. The result had to be that religion would decline and fall into neglect altogether. The priests of any people are under the serious responsibility of keeping the altar fires of faith burning. But, after all has been said of the sins of the kings and the shortcomings of the priests, the great share of the blame remains upon the shoulders of the people. No king would dare to set up a false religion if his people were faithful and sincere in the acceptance of the true faith; no priests could long hurt the cause of God if the people were determined upon being faithful to God.

We, as a people, are not without our national sins which, if not corrected, will undermine and destroy the nation. Intemperance still remains the open sore of our nation. So long as we legalize the sale of strong drink that long are we making unsecure our future. Our materialism is our curse. It makes very little difference whether Judah worshipped Baal as God or whether we put our trust in the dollar as almighty, the effect is the same. It is idol worship and a forsaking of God. They who forsake Him will, when the day of trouble comes upon them, find that they are forsaken of Him.

The siege, the months of famine, the desperate attempt to escape and its disastrous result are a melancholy comment upon a people who had something better and mightier than all the earth in their God, but chose to go the way the world went rather than the way God would guide them. They transgressed and now they found out that "the way of the transgressor is hard". Nothing is more certain than that punishment follows sin, yet God in His mercy had time and again pled with them to return and be forgiven. The call for mercy, when it comes from the sinner in all sincerity, will not fall upon the deaf ear of God. What might have been the story of the world's history had Judah or Israel or both listened to the prophets?

As individuals we all are the kings of a soul-kingdom. We are to rule it wisely for God and when we do, eternal good is sure to follow. But sin is the deadly enemy of our souls. To allow it a place or to serve it means the sure and miserable end of our souls.

Let it be impressed upon us that Judah did not go to its doom unwarned. Though God will not look with the least degree of favor upon sin, He gives fair warning. Judah had not one but many warnings and yet rushed to its doom with eyes open and perished. God warns us more than He did His people of old. The very story of their fall is our warning. We have His book, we have His servants proclaiming His truth and we have the voice of conscience ever speaking. If we perish as a nation or as individuals, it will be with our eyes open that we rush into our doom.

Punishment is often a long while coming. This shows how patient God is with us, but when the time does come, punishment comes with suddenness and in terrible manifestation.

King Zedekiah, the chief offender, became the terrible sufferer. The last sight he beheld before deprived of his sight was the murder of his sons. They had to suffer for his sins. It was the iniquity of the parents upon the children over again in awful realization.

THE C. E. TOPIC

August 26.

Thou Shalt Love Thy Neighbor as Thyself.

Gal. 5:13-26.

Christianity, being the only true faith, must be accepted and practiced as God reveals it. Love is the keynote of religion, summed up in three sentences: "God is love," "God so loved the world," and "Love thy neighbor as thyself." Without love it is impossible to please God. There are types of emotions covered by the word "love", some of them are mere natural instincts; others are a better kind of social consciousness. We have, for example, the parent love, the love of friend for friend, the intimate holy relation of the marriage state, and the love for fatherland. These, while virtues which, when practiced, will make the world a better and a safer place in which to live, are by no means all that is needed for our salvation.

1. Love is a duty. (a) It is commanded. It is a condition of

salvation, because, without love for the brethren we are not in the number of those whom God would own as His own. He who obeys all the other commands of God and then reserves a place for hatred in the smallest corner of his heart is unfit for the kingdom of God. The laws of God's kingdom are stated by Christ in His Sermon on the Mount. It is impossible to read the Sermon on the Mount and leave love out of it, and it is just as impossible to live the precepts of that kingdom without love. (h) Love is presented to us as a duty by illustration. Note the character of David and Jonathan, a friendship that stood in the way of personal advantages; or the character of the Good Samaritan, a helpfulness to one who could not hope for help if the standards of the world were followed. (c) Above all, note the prayer of Christ for forgiveness for His murderers, a love that extended to those who did Him the worst harm they could possibly do. (d) Love is a duty because of the reward that comes from exercising it. The reward is the joy of seeing souls won to Jesus Christ. "They that turn many to righteousness shall shine as the stars for ever and ever. (e) Love is a duty because of the penalties one gets for not loving. The door of heaven is closed to the soul that will not love. Prayer cannot be effective until we forgive those who tresspass against us as we expect those against whom we have tresspassed to forgive us. If we cannot put up with the little shortcomings of one another, how can we expect God to forgive us of our great shortcomings?

2. Who is my neighbor? This was a question Jesus saw fit to fully answer, whether the request came from one who was sincere about knowing or not. Naturally we think of the ones who live close to us as our neighbors. Differences in condition in life, in wealth or in physical well-being do not make persons any the less neighbors with neighborly duties to one another. The owner of the little lamb and the rich man in the parable Nathan spoke to rebuke David were neighbors and a natural sense of justice leads us to feel that the poor man had a just claim against his rich neighbor. How about those in our time who profit at the expense of their less fortunate or less influential neighbors? The question immediately opens to our minds a great array of indignities imposed upon those who can't help themselves by their powerful neighbor. The Jewish conception of a neighbor was one of his own faith and nation. It was so narrow as to include only those of the blood of Abraham. Unfortunately this conception did not remain with the Jew. It is the nationalism expressed in its most greedy form that today is keeping the world in the bloodiest battle for supremacy it ever has known. Christian faith, on the other hand, makes all those who believe of the family of Abraham and therefore neighbors to one another having in their special care God's little ones, the poor, the distressed, the afflicted, the unfortunate and the miserable.

The gospel conveys to us the neighborly idea in a unique sense, namely those who are not our friends and may possibly be numbered with our enemies as the parable of the Good Samaritan shows.

3. What claim has my neighbor upon me? The Jew was commanded to allow the poor to glean in his field and was forbidden to reap his harvest too closely so that there would be something for the gleaner and his needs would be supplied. The work of the gleaner was as hard as that of the harvester, but he thus found himself in a position to share in a measure some of the things his rich neighbor owned. We should be ready to make it possible for the unfortunate neighbor to do something for himself when he is able. Being neighborly does not always impose the necessity of giving charity, but it always does impose the duty of helping the neighbor who helps himself.

As neighbors we must see possibilities for good in our neighbors. Never give any up as hopeless. Paul, Augustine, Menno and a host of others were brands snatched from the fire.

An enemy, one of an unfriendly race, one who hates you, may often do the unneighborly thing by you, but that does not make him any the less of a man. It should open up to you the door of opportunity to do good by Him. If our Savior could pray for His murderers we can do no less than imitate Him in our attitute toward our neighbors.

MARRIAGES

Lehman-Maurer. — On August 5, Berne, Ind., by Rev. P. R. Schroeder, Christian Lehman and Frieda Maurer.

Nussbaum-Habegger. — On Aug. 5, by Rev. P. R. Schroeder, Harvey Nussbaum und Emma Habegger, all of Berne, Ind.

DEATHS

Fretz. — Near Bedminsterville, Pa., on July 5, 1917, Henry Erwin Fretz, aged 70 years, 2 months and 29 days. Interment on the 9th at Deep Run. Pastor A. M. Fretz conducted the services. Bro. Fretz was, and most of the family are, faithful members of the Deep Run church. The deceased was for several years a great sufferer from nervousness. A widow and ten children out of a family of thirteen and thirteen grandchildren remain to morn their loss.

Strunk. — In Quakertown, Pa., on July 25, 1917, Elizabeth, nee Roth, widow of Samuel S. Strunk, aged 79 years, 9 months and 9 days. Interment on the 30th at East Swamp where the deceased was a faithful member. Services were conducted by A. M. Fretz in the absence of the pastor.

Lichty. — David Lichty was born October 9, 1862, in Adams Co., Ind., and passed away early Monday morning, June 18, 1917, at the age of 54 years, 3 months and 9 days. When he was 18 years of age his parents removed to Allen Co., O., where the family lived on a farm, located a few miles from Pandora. In 1887 he married Miss Leah Geiger, to which union three children were born. He was a member of the Grace church and as such gave his hearty support in more than one way. He always gave freely for benevolences and other good works. If I should go over the list of names of the persons who have given most willingly and liberally for good causes, he would stand among the best. For 16 years he was in the general merchandise business here in town. Six years ago he sold out and went into the produce business in which he was very successful. At the time of his demise he was a member of the village council. He leaves to mourn their loss a widow, a daughter and son, one granddaughter, an aged invalid father, two sisters, four step-sisters, one brother and a host of relatives and friends. Funeral services were held at the Grace Mennonite church, his pastor, assisted by Rev. Kuhnle, officiating.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS
For July

Girls' Mission society, Chicago, Ill., Mrs. Lehman, $5; mission friends, Galva, Kans., $100; family of E. F. Grubb, Los Angeles, Cal., $15; Menn. church, Paso Robles, Cal., Henry Heer, $22.50; Bethany church, Kingman, Kans., C. I. Voran, $10; mission friends, El Reno, Okla., $25; S. S., Zion church, Moundridge, Kans., O. B. Galle, $40; Bethany church, Henderson, Neb., D. A. Jansen, $183.87; Berne, Indiana, $11.05; Elmer Lehman, $7.50; mission friend, S. F. Sprunger, $5.00; S. S., Hoffnungsfeld-Eden church, Moundridge, Kans., D. J. Zerger, $100; Sproule Distr., Watson, Sask., P. W. Penner, $18.95; Prairie Rose Distr., Janzen, Sask., P. W. Penner, $19.90; Chortitz church, Chortitz, Man., P. W. Penner, $45.25; Steinbach church, Steinbach, Manitoba, P. W. Penner, $75.06; Bruedergemeinde, Winnipeg, Manitoba, P. W. Penner, $11; Menn. church, Aberdeen, Sask., H. Schroeder, $54.10; Bethel college church, Newton, Kans. P. J. Wedel, $32.05; Infant class, Bethel church, Newton, Kans., P. J. Wedel, $10.97; S. S., Bergtal church, Korn, Okla., P. J. Heidebrecht, $6.50; S. S., Hoffnungsfeld church, Moundridge, Kans., R. T. Stuckey, $26.55; Sister Elfrieda, Newton, Kans., $7; West Zion church, Moundridge, Kansas, P. C. Schowalter, $80; First church, Reedley, Cal., H. J. Krehbiel $29.25; Salem church, Freeman, S. D., C. B. Lehman, $100; Mrs. John Buller and children, Marion, S. D., Derk P. Thieszen, $20; children's celebration, Bethesda church, ditto, $46; Y. P. society, Fortuna, Mo., D. N. Garber, $88.15; Christian church, Moundridge, Kans., A. H. Kaufman, $14.60; Alexanderwohl church, Goessel, Kansas, B. H. Friesen, $49.46; family of C. E. Krehbiel, Newton, Kans., $25; Menn. church, Hydro, Mont., H. W. Fransen, $20; mission friend, Newton, Kans., $5; Menn. church, Hillsboro, Kans., A. J. Kohfeld, $33.07; Friendsberg church, Avon, S. D., David A. Schultz, $54.55; Menn. church, Deep Ground, Laird, Sask., P. Regier, $70; Tabor church, Goessel, Kans., J. S. Schmidt, $19.47; conference collection, Langham, Sask., A. J. Mierau, $561.46; S. S., Tabor church, Goessel, Kans., J. J. Schmidt, $25.01; Salem church, Dalton, O., D. S. Schneck, $34.78; Hoffnungsau church, Buhler, Kans., J. C. Dyck, $31.52; North Star church, Drake, Sask., Jacob Quiring, $150; Salem church, Munich, N. D., A. P. Eitzen, $27.13; S. S., ditto, $24.20; Mission society, Salem church, Munich, N. D., A. P. Eitzen, $31.80; Emmanuel church, Aberdeen, Idaho, S. Hunsinger, $109.20; Menn. church, Minidoka, Idaho, P. Gossen, $7.22; Barbara Schmidt, Newton, Kansas, $25; Bethel church, Mt. Lake, Minn., A. Penner, $175; Bethel church, Fortuna, Mo., D. A. Garber, $23.43; S. S., Tabor church, Goessel, Kans., J. J. Schmidt, $25; Ebenezer church, Mt. View, Okla., D. A. Goertz, $10.25; Elizabeth Weber, Alta. Loma, Calif., A. S. Shelly, $40; Menn. church, Upland, Cal., ditto, $65; Berne, Ind., birthday offering, 98c; church, $30.85; I. A. Sommer, $10; A. F. Zuercher, by S. F. Sprunger, $6; Bergtal church, Pawnee Rock, Kans., Jacob Ruediger, $23.07; Herold church, Bessie, Okla., P. A. Quiring, $30.86; Friedenstal church, Tampa, Kans., A. S. Ewert, $45.42; Menn. church, Winkler, Man., Jacob Hoeppner, $62.

Special Gifts.

Mission friend, Meno,, Okla., J. B. Epp, for native mission station, $100; Clara Geiger, Bluffton, O., W. S. Gottshall, for worker in India, $25; Sewing society, Meno, Okla., Mrs. D. B. Unruh, for Bible woman in India. $30; C. Ewert, Avon, S. D., for China, $25; Circle girls, Upland, Cal., G. V. Eyman, for Lin, China, $25; Y. P. society, Noble, Iowa, S. M. Musselman, worker in China, $40; Bethel church, Mt. Lake, Minn., A. Penner, for floor in Penner's house, $25; Barbara and Mary Steiner, Pandora, O., for Paul, Janjgir, India, $30; Y. P. society, Souderton, Pa., H. M. Bergstresser, for Nicol, India, $12; Y. P. society, Hillsboro, Kans., J. S. Friesen, Bible woman Janjgir, India, $20.

Fund for Lepers.

Mission Friend, Berne, Ind., S. F. Sprunger, $5.

For the Boys' Orphanage.

Strassburg Distr., Man., P. W. Penner, $9.20; Y. P., Chortitz, Man., ditto, $8; Schanzenberg Distr., ditto, $9.45; Rhinle Land Distr., ditto, $15.25; Menn. church, Warman, Sask., Jacob Kliewer, $28.70; Mrs. P. Friesen, Aberdeen, Sask., P. W. Penner, $5; Abr. Friesen, ditto, $5; conference at Langham, Sask., ditto, $328.95.

Sincere thanks.

Gustav Harder, Treasurer,
Whitewater, Kans.

J. G. Regier, Asst. Treas.,
Newton, Kans.

NEWS OF THE WEEK

STATES GIVEN SIX YEARS TO TURN DOWN LIQUOR

A resolution for submission to the states of a prohibition amendment to the federal constitution was adopted late Wednesday by the senate. The vote was sixty-five to twenty, eight more than the necessary two-thirds.

As adopted the resolution contains a provision that the states must be asked to ratify the amendment within six years. The house still must act on the resolution.

Closing hours of the debate were featured by dramatic efforts of the "wets" to prevent passage of the resolution. Attacks were made on the constitutionality of the time limit section of the resolution. The cry of states rights was heard in volume.

Senator Phelan, with an eye to the California wine industry, proposed that each state have the right to say whether all malt, vinuous and distilled liquors should go or whether it should be whiskey alone.

Senator Lafollette said he opposed prohibition, but voted for the bill because it would put it up to the people. Sooner or later, he predicted, the congress must give the people the right of initiative and referendum on constitutional amendments and on all legislation.

The first call of the roll on the amendment showed exactly sixty-four votes favoring the measure, with eighteen against. This was all that was necessary to adopt the amendment. A call of absentees netted one more for and two against.

Senator Stone's amendment providing for compensation by the government for damages to property growing out of the enforcement of the prohibition amendment was rejected, fifty to thirty-one.

The bill must be passed by the house during the life of this congress if it is to go to the state legislatures for ratification by three-fourths of them.

ROOT SAYS RUSSIA ISN'T MUCH WORSE THAN THE U. S.

Chicago, August 7. — Elihu Root, who, with other members of the American mission to Russia, which has completed its work, was in Chicago today, said that as a matter of fact there is scarcely more disorder in Russia than there is in the United States. "Certain disturbances are inevitable in a change of government so radical as that of Russia," said Mr. Root, "and cable dispatches deal largely with these disturbances. Hence the public has gained an impression that there is little going on in Russia except demonstrations

"As a matter of fact if reports on American affairs disseminated in Russia concentrated on our own little disturbances—race riots, the Industrial Workers of the World and the like—Russians would have about the same picture of us that we now have of them. I have faith in the new Russian ministry and in the Russian future as an important element in the aims of the allies. Russian women are doing a wonderful work in shaming the men into fighting, and where necessary I hope American women will follow their example."

ONE OBJECTOR IS DEAD; OTHERS ARE PRISONERS

Oklahoma City, Aug. 5. — Wallace Cargill, said to be the leader of the band of objectors to the draft, while hiding in the brush near Rock Springs crossing, was shot and killed by possemen Saturday night, and three other members of the band were captured. The band numbered about twenty and was attacked by six possemen, Cargill was an elderly man.

In the Lone Dove neighborhood a poss caught four objectors, two McNeely boys, John Gray, an old man, and Doc White, a negro. In their efforts to get information regarding the movements fo the recalcitrants, the possemen strung up one of the McNeelys with a rope around his neck, but he refused to talk and the possemen cut him down and, with the other prisoners, took him to Sasakwa.

Between Konawa and Sasakwa three other prisoners were made. They were taken to Konawa.

Members of the so-called "working class union" were said to be holding as prisoner in a schoolhouse, six and one-half miles northwest of Sasakwa, Edward Gaines, a prominent farmer. It is supposed that Gaines was seeking safety in the town when overcome by the objectors. Officers have been dispatched to his rescue.

From prisoners the name of virtually every leader has been ascertained.

It was believed that the activities of the objectors in this state, most of whom are said to belong to the "working class union," some being enrolled in the "Jones family," a band with a similar purpose, and the I. W. W., were only a part of a nationally spread propaganda to resist service in the army.

Federal authorities here declare the movement has been wide-spread but has been so loosely organized that quick failure was bound to be the inevitable outcome.

HUNDREDS OF SLACKERS GAVE FALSE ADDRESSES

Washington, August 3.—Hundreds of men in the chief cities of the country, reports to the Department of Justice show, gave fictitious addresses for draft registration, and are now being sought by government agents. Bridges, vacant lots, streets that do not exist and in some cases factory sites were given as addresses by registrants who since have disappeared. In a large number of cases prospects are not thought hright for finding the slackers.

The practice appears to have been more prevalent in the larger cities. Few cases of the sort are reported from communities having less than 100,000 population. Slackers who, after having registered, fail to report for physical examination, will be ordered into the military service of the United States without further preliminaries, losing claims of exemptions and other considerations.

GOVERNMENT MAY PRESS ALL CRAFT INTO TRADE

Washington, Aug. 2. — The imperative need of ships in the trans-Atlantic service was disclosed today in indications that the shipping board is preparing to commandeer all American tonnage, in an order issued by President Wilson, which has the effect of cutting off steel exports to Japan, unless Japanese vessels are diverted to war uses.

The shipping board probably will announce a commandeering program within a few days. It will call for the requisitioning of ships under authority recently given to the president by congress and probably will include arrangements for turning the vessels back to their owners for actual operation. The government, it is said, has no desire to operate the vessels itself, but through control of charters can direct trade routes and at the same time can lower ocean freight rates.

THIRTY-ONE KNOWN TO BE DEAD IN MINE HORROR

Clay, Ky., Aug. 5. — The death list from the explosion here yesterday in the south entry of No. 7 mine of the West Kentucky Coal company had tonight mounted to thirty-one, according to information supplied by Charles S. Richardson, vice-president and general manager.

Twenty-four bodies were removed from the mine yesterday, Mr. Richardson said and in addition one other body was removed today. Six of the twenty-five injured men recovered yesterday, had died, he said, bringing the death list to its present total. A majority of those killed were negroes.

Damage done to the fan house yesterday by fire which followed the explosion forced the shutting down of the ventilating machinery today for repairs, and halted the work of clearing the mine. The repairs were completed early tonight and the search of the workings resumed.

Fifteen to twenty men are still in the workings, Mr. Richardson said tonight. Little hope is entertained that any of them will be found alive. He does not believe it will be possible to get to them before tomorrow.

FAMOUS SURGEON DEAD

New York, Aug. 6. — News of the death at his home in Bern, Switzerland of Dr. Theodor Kocher, who received the Nobel prize for surgery in 1909, was received in this city. Dr. Kocher was said to have been the first surgeon to operate successfully for goitre. He had hundreds of patients in this country and many among American tourists who visited Berne before the war.

Dr. Kocher, at the outset of the European war, presented the various armies with a preparation which he called "coagulum" for use in stopping quickly the flow of blood. He was an expert in plastic surgery and did much in the building of new noses and other features.

FIGHTING HELD UP BY WEATHER

Aside from the Russian theatre the hostilities on all the fronts are virtually at a standstill. Bombardments, at some points attaining fairly violent proportions and at various places small infantry maneuvers have occurred in the front in Flanders but as yet the operations have not taken on the aspect of a contemplated resumption of the big allied drive that the bad weather of last week brought to an ahrupt end.

The Canadians operating against Lens have again made thrusts of a successful nature into the environs of the already encompassed coal center which apparently cannot long withstand capitulation. By the use of curtain fires the Germans are endeavoring to keep back further encroachments into their terrain here, but even with this fire against them the intrepid Canadians continue almost daily to extend their saps and now are firmly ensconsed on the south and west outskirts of the town.

The aspirations of the German crown prince to win territory against General Petain's forces on the southern front in France have not as yet been achieved. In the Champagne region the French have penetrated German lines at three places and on the famous Avocourt wood hill, 804, sector of the Verdun front have put down with loss a German attempt at an attack.

Having been enabled, mainly through the disaffection in the Russian army, to drive the Russians out of the greater part of Galicia and Bukowina the Austro-Germans now have begun in southern Moldavia a maneuver, the success of which would be of vast import against the Russo-Rumanian line, barring the way to Besarabia. At Fokshani the enemy has struck a swift blow at the defenders of the line and forced them across the river Tyrladesus thereby threatening the crossing of the lower Sereth and the road to Galatz, one of the chief Rumanian towns on the Danube still remaining in Roumanian hands. A number of guns of various calibres and 1,300 prisoners were taken by the invaders.

To the north along the Bystritza river in Rumania, two Russian regiments turned traitor and fled compelling the main force of the Russians here to retire again several miles. Near Kimpolung, in southern Bokowina the Russians gave battle on the heights of Molit, but were defeated and forced to cede territory. At several points further north the Russians are at grips with the enemy and apparently are more than holding their own, on several sectors having driven back the Teutonic advanced posts.

Taking advantage of the retreat of the Russians west of the Sebrocz river where the disaffection in General Brusiloff's army made it virtually a rout, the Austrians and Germans are harvesting hastily the crops left behind.

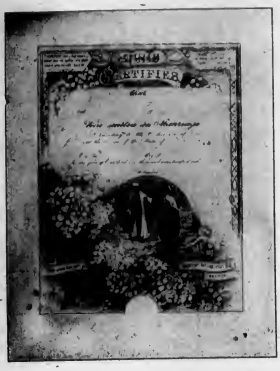
Artillery duels continue to be the chief factors of warfare in both the Austro-Italian and Macedonian theatres. Severe fighting is taking place in southeastern German East Africa. As yet it has reached no definite result although the British have gained some ground

KAISER CALLS COUNCIL OF WAR AT BRUSSELS

Amsterdam, Aug. 3. — Emperor William called a war council of the high military and naval leaders in Germany to meet at Brussels, Belgium, yesterday. Field Marshal von Hindenburg, chief of the imperial German staff; Gen. von Ludendorff, quartermaster-general; the German crown prince, commander of the German forces in the Champagne; Crown Prince Rupprecht of Bavaria, in command of the Belgian front; Grand Duke Albrecht of Wurttemberg, and Vice-Admiral Eduard von Capelle, minister of the imperial navy, and others were present.

The kaiser has just returned from the Galician front, where he witnessed the advance of the Teutonic armies.

German dispatches recently have hinted at considerable dissatisfaction with lack of progress in the crown prince's drive against the French along the Chemin des Dames.



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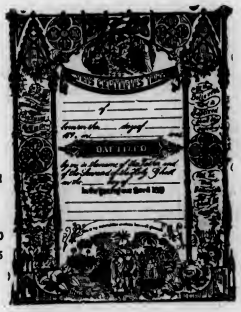

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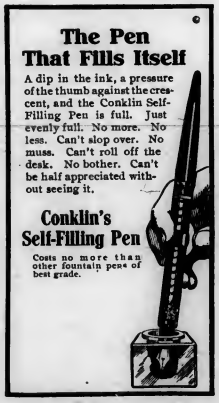

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VOL. XXXII. BERNE, INDIANA, AUGUST 16, 1917. No. 32.

NOTICE AND INVITATION

The Lord opening the way, five new mission workers will be sent out this fall, three to China and two to India.

Bro. Edward G. Kaufman from Moundridge, Kans., and his wife, Hazel (Dester) Kaufman, from Deer Creek, Okla., will be ordained for service in China on August 26 in his home church, Hoffnungsfeld-Eden.

Sister Agnes Fast of Mt. Lake, Minn., who is to go with them to China, will be ordained on Aug. 19 in her home church, Bethel, Mt. Lake, Minn.

The other two sisters, Martha Burkhalter, Berne, Ind., and Elizabeth Foth, Gotebo, Okla., will probably be ordained on the same day, Aug. 19, the former in Berne, Ind., and the latter in Gotebo, Okla.

For all these workers and these services we ask intercession by our churches. May the Lord lead them safely to their field of work. We are sorry to announce that Bro. P. W. Penner and wife are not permitted to return to India now.

P. H. Richert, Secr.

IN MENNONITE CIRCLES

Rev. H. G. Allebach of Quakertown, Pa., has again resumed the work of his charge after having undergone treatment in a Philadelphia hospital.

Rev. H. H. Regier of Mt. Lake, Minn., recently returned from a trip to Bloomfield, Mont., where he ordained Rev. John M. Franz to the eldership of the local congregation.

The officers of the Sunday School convention of the Eastern District conference announce that the convention organization has entered upon the most useful period of its career. The most important work before it at present is that of topical lessons. The convention officers are making an appeal for greater financial backing.

Many of the members of the Allentown church have learned to know and love young men in the great hospital training camp, located at that place. A number of relatives and friends in various parts of the country have urged their boys in training there to look up the Allentown Mennonite church and whenever they did so, a hearty welcome was accorded.

Miss Anna Stauffer of Allentown Pa., has relinquished her position as field secretary of the Eastern District Sunday School convention and left for Los Angeles where she expects to prepare for missionary work.

The (Old) Mennonite General conference meets August 29 as the guest of the Weaver congregation, near Harrisburg, Va. A special tabernacle will be erected for the accommodation of the conference.

NOTES AND COMMENTS

The Hebrew-Christian Publication society has undertaken the work of publishing tracts which the more than three million Jews in this country can read.

Washington officials estimate that the first year of the war will cost the United States at least $17,000,000,000. Few of us are in a position to understand the meaning of a million of anything. What must be the magnitude of things that mount up into the billions? If the war could only be estimated by the number of dollars it cost things would be bad enough, but the loss in life cannot be estimated in money.

Talk about waste! Two hundred million bushels of grain which might have been consumed as food have been used yearly in the manufacture of beer and whiskey. The difference has been between eating or drinking that much food stuff, only those who eat it become strong and healthy and do their share of the world's work. Those who drink it invite ruin to their bodies, minds and souls and destroy their efficiency.

Andrew Murray said: "Humility is perfect quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and be at peace as in a deep sea of calmness, when all around and above is trouble."

An India proverb says: "He who pursues two hares will catch neither." Another one goes: "No man will build himself a hut until he has gotten wet, no man will stoop until he has bumped his head."

The serious shortage of unskilled labor throughout the country has resulted in bringing thousands of Mexicans across the border and negroes from the South. In several places the presence of the latter has resulted in serious disorder. The latest scheme is to import 50,000 Porto Ricans to work on railroads, etc. Here is an opportunity to show these latest additions to America's subjects what the spirit of the American people toward other races may become. It is to be hoped that when these people return to their island home it will be to carry back with them the best things we have rather than the worst.

The following temperance proverbs recently appeared in a little magazine issued monthly by a large industrial establishment. They have their application wherever drink offers its temptation.

Far better to rise with the lark than go out on one.

The symbol of hospitality is not the cork-screw.

The best place for whiskey is in the bottle.

Reckless living soon makes wrecked lives.

When you turn night into day you can't keep it dark.

The man who is full to the brim generally talks through his hat.

Real ginger never comes from gin.

It used to be love, but now it's the cocktail that "makes the world go round."

The "good fellow" generally gets a "head".

The wages of gin is breath.

There's a deal of difference between "hitting the pace" and "hitting the mark".

Booze will bloat anything but a pay envelope.

Intemperance laughs at locksmiths and puts two keyholes in your front door.

CORRESPONDENCE

Wadsworth, Ohio, August 7, 1917. Readers of the Mennonite: The work of the church at this place is still going forward; although you might think differently as you have not heard anything from us for some time; but there has been so much to think about and that needed attention the last few months that it was hard to see the way clear to get anything more in, but will now try to give you what news there is.

On the Fourth of July we held our annual Sunday school picnic at the home of Noah Sprunger, north of town; about 150 sat down to partake of the dinner which was spread on the long tables under the shade of the apple trees. "Praise God from Whom All Blessings Flow" was sung as we were seated around the table. There were ball games and other amusements for the older people and for the litle folks, bird, flower and sense games. After dinner Boyd Smucker and Grover Soldner, representatives from Bluffton college who were also in our midst the previous Sunday, gave us some interesting readings; members of the Sterling church and school and also from Dalton came in autos to spend the day with us. Ice cream was served to all. When gathering together with friends for social and religious purposes mean so much on this earth, what must it mean when we all meet in the home above where there will be no more parting or sorrow, with all the wickedness going on in the world today forever done away with and where all will be peace and happiness and our greatest pleasure will be to sing praises to

the Lord who did so much for us and whom we will then see face to face! That it may not be long, is my prayer.

Mrs. Sophia Gunsaulis, daughter of Rev. Ephraim Hunberger and wife, passed away at her home Saturday, July 21, at one o'clock in the morning. She was born in Pennsylvania on the first day of June, 1841. She was one of thirteen children and grew up to young womanhood under her parental roof. It was about this time that she was united in marriage to Jacob Gunsaulis on the 14th day of July, 1861. This union was an unusually long and happy one and was blessed with nine children: 8 sons and 1 daughter, six of whom remain to mourn the loss of one of the best mothers that sons ever had. For seven years they lived on her father's farm after which they bought the place and remained there for 32 years. It was during this time that her mother died, leaving ten motherless children. Mrs. Gunsaulis with that remarkably sweet and dauntless character, fearlessly stepped into her mother's place and in spite of her own brood of little ones and the added fact that she was a cripple, proved herself a wonderful mother to all. When 17 years old she was baptized and received into the fellowship of the Mennonite church, then located on the Diagonal road. From that time to this, 59 years, she was actively and wholeheartedly identified with all of its activities. There was an unwritten law with her to set aside two days every week for her Lord and Master; the one, Sabbath, found her always in her place in Bible school and church until just one week prior to her death; the other, Thursday, she spent regularly in the missionary and sewing activities of the Ladies' Aid society. Her one wish during the past winter, when health began to fail her, was that she might not be compelled to remain deprived long of chance to worship before being called home As if in answer to her prayer, she was compelled to miss only one Sunday before falling asleep in Jesus. Hers was an exceptionally fine Christian character and life. Sunshine, calm serenity, patience and unending gratitude, all of these and many other virtues combined in her to spell out her life's story in just this one word—Peace. She will be sadly missed by the church and Sunday school which she so much loved. But we rejoice that she was ours and that the influence of her sacred memory will continue to be to all of us, young and old, an unending benediction. But sorely as we feel her loss, this will be as nothing compared to the aged husband upon whose strong arm she had leaned all these years and to whom he was attached by more than ordinary strong bands of love and affection that were forged in a long happy blessed life of companionship stretching out over a course of over 56 years. Nor should it be compared to that sorrow felt by the surviving daughter and sons who are bowed down heavily as those who mourn for their mother. They are: Clara Gunsaulis, Erwin, William and David of Wadsworth, and Oliver and Milton of Akron, B. Perry, Franklin and Ross preceded their mother to the grave. Besides these the following brothers and sisters also survive: John of Kansas, Abe of Sterling, Ill; William and Frank of town, Augusta Hirschy of Elton, Louisiana, Katherine Thomas of Pique, Ohio, and Mrs. S. R. Krupp and Mrs Mahlon Shelly of Wadsworth. Also the following grandchildren: Sophia and Stanley Beery, Joyce, Loyd, Margaret, Katherine and Doris Gunsaulis; as well as two great-grandchildren: Lois Beery of Wadsworth and Vivian Lever of Akron, O. The funeral services in charge of her pastor, assisted by C. B. Etter and B. L. Westenbarger, were conducted from the home and the Mennonite church on July 24.

Pearl Overholt.

Roaring Spring, Pa., August 7, 1917. Following is the report of the seventh annual Mennonite Sunday School conference, held in the Roaring Spring church on August 4 and 5, 1917.

Devotional exercises on Saturday evening were conducted by Bro. L. A. Walters of Brooks Mills, after which Bro. S. D. Yoder delivered a discourse from the subject, "Finding the Hidden Talents and Using Them." The convention continued throughout Sunday morning, afternoon and evening with good attendance and interest.

Among those who were present from a distance were the brethren Frank King of Salemville, Pa., Robert Martin of Duncansville and S. P. Limbert of Altoona, G. D. Hall of Newry and D. S. Black, the district superintendent of the Fifth District Sunday School association.

At the close of the evening session on Sunday a letter was read from Bro. P. A. Penner of Champa, India, giving a report of the work of the Bible women, supported by the Roaring Spring and Richfield congregations.

The following resolutions were unanimously passed:

Resolved, that we shall thank the almighty God for the blessings received in this convention and that we reconsecrate our lives to His service.

Resolved, that we elect two delegates to attend the annual Sunday School convention of the Eastern District conference which is to be held at Perkasie, Pa., August 24, 1917.

Resolved, that the Sunday schools of the Eastern District conference in the western part of the state elect a Sunday school field secretary whose duty it shall be to encourage the organization of Sunday schools in needed places and to give assistance where needed and to gather the statistics having same forwarded to the various church officers.

Resolved, that the delegates from the western part of the state bring to the attention of the convention at Perkasie on August 24 the matter of a central Sunday School convention of the State of Pennsylvania in the fall of 1917, said convention to be held at such time and place as it will be possible to have present all of the workers throughout the state.

Resolved, that the expenses of said delegates to said convention be born by the different Sunday schools represented by them.

Rev. H. G. Snyder and W. O. Kephart were elected as delegates to attend the Annual convention at Perkasie, Pa.

Samuel P. Snyder was elected Sunday school field worker.

Thus ended a conference long to be remembered, owing to the interest manifested as well as the presence of the Holy Spirit.

Yours, **Corr.**

Freeman, S. D. — Bro. J. M. Regier of Freeman, S. D., encloses the following clipping from the Sioux City Journal which he believes would be of interest to the readers of the Mennonite because it presents the attitude of an out-and-out opponent to war from the point of view of a Christian:

What Shall I Do?

(Rev. John Haynes Holmes)

How shall I, a pacifist, serve my country in time of war?

When hostilities begin, it is universally assumed that there is but a single service which a loyal citizen can render to the state—that of bearing arms and killing the enemy. Will you understand me if I say, humbly and regretfully, that this I cannot, and will not, do. If any man or boy in this church answers the call to arms, I shall bless him as he marches to the front. When he lies in the trenches, or watches on the lonely sentinel post, or fights in the charge, I shall follow him with my prayers. If he is brought back dead from hospital or battle field, I shall bury him with all the honors not of war but of religion. He will have obeyed his conscience and thus performed his whole duty as a man. But I also have a conscience, and that conscience I also must obey. When, therefore, there comes a call for volunteers, I shall have to refuse to heed. When there is an enrolment of citizens for military purposes, I shall have to refuse to register. When, or if, the system of conscription is adopted, I shall have to decline to serve. If this means a fine, I will pay my fine. If this means imprisonment, I will serve my term. If this means persecution, I will carry my cross. No order of president or governor, no law of nation or state, no loss of reputation, freedom or life, will persuade me or force me to this business of killing. On this issue, for me at least, there is "no compromise". Mistaken, foolish, fanatical, I may be; I will not deny the charge. But false to my own soul I will not be. Therefore here I stand, God helping me, I cannot do other.

And this resolution applies, let me now be careful to state, quite as much to my professional as to my personal life. Once war is here, the churches will be called upon to enlist, as will every other social institution. Therefore would I make it plain that, so long as I am your minister, the church of the Messiah will answer no military summons. Other pulpits may preach recruiting sermons; mine will not. Other parish houses may be turned into drill halls and rifle ranges; ours will not. Other clergymen may pray to God for victory for our arms; I will not. In this church, if nowhere else in all America, the Germans will still be included in the family of God's children. No word of hatred shall be spoken against them—no evil fate shall be desired upon them. War may beat upon our portals, like storm waves on the granite crags; rumors of war may thrill the atmosphere of this sanctuary as lightning the still air of a summer night. But so long as I am priest, this altar shall be consecrated to human brotherhood, and before it shall be offered worship only to that one God and Father of us all, "who hath made of one blood all nations of men for to dwell together on the face of the earth."—From "A Statement to My People on the Eve of War."

We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

THE HUTTERITE BRETHREN STATE THEIR POSITION

The Hutterite Brethren, a body of sincere Christians with a wonderful history, closely related to the Mennonites, located in South Dakota, near Freeman, like other Mennonites are a non-resistant people and the statement of their position recently filed with President Wilson deserves the notice of those who believe as we do, that war is wrong. The Hutterite brethren differ from us principally in that they believe in a community of goods.—Ed.

To the Hon. Woodrow Wilson,
President of the United States,
Washington, D. C.

Our Dear President:

We, the Hutterian Brethren Church, also known as Bruderhof or Communistic Mennonites, comprising about 2,000 souls, who are living in eighteen communities in South Dakota and Montana (organized as a church since 1533), kindly appeal to you, Mr. President and your assistants, briefly wishing to inform you of our principles and convictions regarding military service. Being men of lowly station and unversed in the ways of the world, we would ask your indulgence if in this letter we should miss the approved form.

The fundamental principles of our faith, as concerns practical life, are community of goods and non-resistance. Our community life is founded on the principle, "What is mine is thine," or, in other words, on brotherly love and humble Christian service, according to Acts 2:44, 45: "And all that believed were together, and had all things common and sold their possessions and goods and parted them to all men, as every man had need." Hence we differ fundamentally from non-Christian communistic systems, with their principle, "What is thine is mine." We believe the community life, if not based on Christian love, will always fail. Our endeavors are of a religious nature throughout, and we know that very few people are willing to accept our faith, denying themselves and serving God by serving each other in community life, as we do.

We are free from political ambitions and recognize civil governments as ordained of God. We honor our civil authorities and in our daily evening prayer meetings, which are regularly attended by all our members, as well as in our Sunday services, we pray for our government. We have always willingly paid taxes on our real estate and personal property, although we were told that our property, being held by a religious corporation, is not taxable according to the law. It need not be said that we do not permit our widows and orphans, invalids and feeble-minded to become a burden to the county or state.

Our community life is based on God's Word, and we could not serve God according to the dictates of our conscience if we were not permitted to live together in our communities. Our members would, by the help of God, suffer what He may permit, rather than consent to leave the community life.

On the principle of non-resistance our position is strictly in accord with the New Testament teaching. Our Confession of Faith shows that we hold the government to be ordained of God for the reason that not all men are followers of the meek and lowly Savior, and that we further believe, the government should protect those who do good and punish the evil-doers according to Rom. 13:1-7. The church, however, must conform to the express teachings and example of the Master. She is in the world, but not of the world. We have never taken any part in the election of civil officers. Without boasting we can say that our life has been consistent with this principle. To go to law is contrary to our convictions and is not permitted among us. Our young men could not become a part of the army or military organization, even for non-combatant service, without violating our principles.

Our comprehensive Confession of Faith was written in 1540 and printed for the first time in 1565. The voluminous Chronicle of our church which gives our history since the year 1530, is mentioned in the article, "Mennonites" in the International Encyclopedia. The principal contents of our Church Chronicle were published by Dr. Joseph Beck, in 1883, under the title, "Geschichtsbuecher der Wiedertaeufer". Our history is written with blood and tears; it is largely a story of persecution and suffering. We have record of over two thousand persons of our faith who suffered martyrdom by fire, water and the sword. Our church has been driven from country to country, and rather than to compromise their principles, have fled to various countries until at last they emigrated from Russia to this country, in 1874.

We would further say that we love our country and are profoundly thankful to God and to our authorities for the liberty of conscience which we have hitherto enjoyed. We are loyal to our God-ordained government and desire to serve our country in ways and duties which do not interfere with our religious convictions. We humbly ask you, Mr. President, not to lay upon us any duties which would violate our Christian convictions, and we hope, you believe with us, that we ought to be faithful to the teaching of God's Word and the dictates of our conscience, and should suffer what He may permit, rather than to do that which we clearly recognize to be contrary to His Word.

Dear Mr. President, we humbly ask that we may be permitted the liberty to live according to the dictates of our conscience as heretofore. With the vow of baptism we have promised God and the church on bended knees to consecrate, give and devote ourselves, soul and body and all, to the Lord in heaven, to serve Him in the way which, according to His Word we conceive to be acceptable to Him. We humbly petition our honored chief executive that we may not be asked to become disobedient to Christ and His church, being fully resolved through the help and grace of God, to suffer affliction, or exile, as did our ancestors in the times of religious intolerance, rather than violate our conscience or convictions and be found guilty before our God.

For proof that our attitude on the points in question is one of conviction and not of arbitrariness, we would respectfully refer you to our Confession mentioned above, as well as to our life and history. We desire to serve our country and be respectful and submissive in every way not interfering with serving our God consistently. We are sincerely thankful for having been granted shelter and protection by our government and for having enjoyed full religious freedom up to the present time, and we are quite willing to do something for the good of our country, provided that it is not against our conscientious convictions.

Very respectfully yours,
Hutterian Brethren Church,
David Hofer.
Elias Walter.
Joseph Kleinsasser.

GET A VISION

Have you a mental picture of yourself achieving things in the months and years to come? If not, then the things that make life a joy and work an elixir have flown from you. The dull drab of such an existence is pitiful. Strengthen your backbone with hope. Invigorate your existence with zeal. Don't sink into the slough of desuetude. Pull yourself back into place. Get a vision and reach decision. Look up and out and forward. Preen yourself with desire. Let the light of wisdom and duty flood your being. An ambitious thought, a new idea, a good resolution will refresh, perhaps change your whole existence. The time is always ripe. The moments, the hours, the days await your awakening. Submerge yourself in their activities now. Garner energy and generate enthusiasm.

Study the lives of great men and women. Their accomplishments will give you inspiration. The men who made history, and those who are doing things in business now, arose because they began first by properly solving the every-day problems. They learned how to weather vicissitudes and surmount difficulties; how to assail opposition and confront tribulation. Their path of roses had many thorns. It is nature's way to prod and prick, to harass humankind in the process of evolution.

Sharpen your mind by the best brains of the celebrities. Fix your purpose. Map your plans. Get a vision. Let will power be the spike that holds your resolution fast to every post along life's road. Sculptors have made statutes from boulders which some men deemed an encumbrance. Visualize advancement, and success. Then strive with mind and body to effect the realization.—Sel.

OUR FATHER

The confident faith of childhood is transformed in the Christian life to the joyful trust of old age. Dr. Henry Clay Trumbull once spoke beautifully of his own experience, when as a little boy on a trundle bed after he had retired for the night, he would turn in the direction of the larger bed in which his father lay and say, "Father, are you there?" When the answer came back, "Yes, my son," he went to sleep without a thought of harm. When that little boy became an old man of seventy, each night before going to sleep he looked up into the face of his heavenly Father and said, "Father, are you there?" And the answer came back, "Yes, My son"; and then, as he did in his childish faith, he fell asleep knowing that his Father would take care of him through that night. "If God be for us, who can be against us?" — Sel.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2056 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

EDITORIAL

Since the war began the phrase 'Do your bit" has become common. The inference being that there is a small part which every one should do and though that bit be small, it is nevertheless important. The nation, by common consent, agrees that it is a part of every man's duty to do something that will help. We are not going to argue the importance or necessity of every one doing his or her part in this world crisis just now. but we wish to emphasize that God always expects every one to do the part which He has set before every man or woman. With so many in the world who are without Christ, there is a "bit" for every one to do toward establishing God's kingdom. In the practical working out of the plans of the kingdom in the home, the school, the Sabbath school and the church a place is open for all those who have the slightest talent and the meanest ability. Slackers are very much despised just now in the world, but the slacker in the great kingdom of God is infinitely more contemptible than one in worldly things. Let none of us be slackers there.

In the Province of Ontario there was a town of thrifty people, very much like the people of other communities who go about their business and live decent and orderly lives. The town had the name of Berlin. When the war with Germany started three years ago the good citizens of Berlin thought it very unpatriotic to have a town bearing the same name as the capital of the enemy's county, so they changed the name to Kitchener. One wonders what the old Bard of Som who asked, "What's in a name? a rose by any other name would smell as sweet," would say to all this. But then, the ways of the modern patriot are past finding out. Considerably more than two hundred years ago our Mennonite ancestors came to America and settled in what is now a suburb of Philadelphia and the little burg received the name of Germantown. A few thoughtless patriots are now suggesting that the name of that historic old location be changed to something more American. We hope, for the sake of history no one will pay the slightest attention to them. Changing the name of a place he never saw and never hopes to see certainly won't cause the kaiser to lose sleep. It may, however, be confusing to our descendants who may long have forgotten the bitterness of the war. When patriotism goes to such extremes, where will it end? Our mother used to make "German fried potatoes" for our breakfast and we enjoyed them immensely. Must we quit eating them in this style or give them another name in order to be really patriotic?

Following is a list of sermon themes as advertized in the secular press of Boston and New York and collected and printed in a recent number of the Religious Telescope:

"Are We a Nation of Doughfaces?" "Is the Pope the Antichrist, or Is He a Coming Kaiser?" "Is Neutrality a Farce?" "At the Sign of Old Glory", "The Feminist Movement", "Ruskin's 'Unto This Last'", "The Message of Shakespeare", "Labor and Capital", "The Fools in the Bible and the Fools in Greater Boston", "Plays that Preach: 'The Eternal Magdalena'", "National Preparedness", "Dr. Jekyll and Mr. Hyde", "The League to Enforce Peace", "Preparedness, the Crisis of Our Day", "Getting Home from Third", "Charlie Chaplain's Half-Million'", "The Restriction of Immigration", "When Mr. Sunday Comes to Boston", "How to End Race Prejudice", "The Path to Prosperity", "Hyphens and Adjectives".

Were the matter not so serious, we would recommend the list for publication in some "Funny Paper", but when men in the pulpit are so barren of messages from God that they must resort to slang like "Doughface", or turn to clowns like "Charlie Chaplain" for their inspiration we tremble. Here is a nation of one hundred million, half of whom never made a profession of Christianity, needing to be wakened out of their sins in this the most serious hour of the world's history and those who should shepherd them and turn their thoughts to God and the seriousness of the occasion resorting to such clownish methods for the little absurd publicity they can get. Is it any wonder that the average man of the world refuses to take the church seriously? The influence of the church is made or unmade by the men who occupy its pulpits. One wonders how long the church will stand for such as these who seem to be doing their very best to make it rediculous.

A CALL TO PRAYER

Let there be prayer offered for our rulers both in the United States and Canada. This is not only a critical time in relation to the governments, but also in relation to the church as well. It is thoroughly Scriptural to pray for our rulers.

"But," says some one, "what prayer shall we offer for rulers, since war is in progress and a conscription law has been passed in the United States and one is pending in Canada?" Here is the prayer which we trust all our readers will "agree" upon: First, that God will put it upon the heart of the President of the United States not to prescribe for persons of non-resistant faith, who are drafted, some service that they cannot render because of their loyalty to Jesus who is the King of their lives. Also, that God would grant that the Canadian conscription law, if one is passed, be so framed that persons of non-resistant faith may not only have partial exemption, but total exemption from the military machine, as the present status of the bill seems to indicate.

Now, God hears prayer and takes a delight in the united prayers of His people. It is impossible to get the ear of the President of the United States, but God's true worshipers are not denied the ear of God. God can speak to President Wilson even if we cannot.

If, however, God in His wisdom, sees that trial, persecution and hardships are best for His people at this time, should He see that a more distinct line of separation is to be drawn between His children and the world, and permits this to come to pass to bring it about, may we all bow our heads and learn God's lesson. In such an event another prayer should be "agreed" upon by the church, and it should be that God would give our young men who are drafted grace to suffer anything — privation, imprisonment and even death — rather than to disobey the teachings of their Master, Jesus Christ. If the president is just in prescribing service for persons of non-resistant faith he will, according to the law, prescribe "non-combatant" service. By no proper definition of the term "non-combatant" could it be made to mean anything destructive. It might include agriculture or any employment which engage men in times of peace, but hardly such occupations which are created only as the result of war. Since healing wounds and relieving the suffering is humanitarian, and since we are not responsible for the making of these wounds, such employment as hospital work might be conscientiously engaged in, if done in the spirit of the Master. Possibly few would object to the president's prescription if this should be included in the service prescribed for non-resistants. But how our people could make or handle ammunition, prepare meals, or engage in other parts of army service which would be a "participation in war in any form" is impossible to see. This is the writer's final conclusion and sincerest conviction on the subject and should he have written anything which has left any other impression upon any reader, he here and now desires to recall it and to be understood fully upon the subject.

Further, for the president to prescribe any service for non-combatants which is really a "participation in war in any form", is contrary to the spirit of the law; for in order to secure exemption from combatant service, the individual must present an affidavit, signed by his pastor that he is a member in good faith and good standing of a church "whose creed or principles forbid its members to participate in war in any form." Now, to prescribe any service for a man who is entitled to exemption from combatant service, according to this law, which would compel him to participate in "war in any form", is an evident violation of the very law according to which he secures his exemption, as well as an evident violation of his faith To subscribe to any service which could be interpreted as "participation in war in any form" would be equivalent to a denial of the affidavit by which the exemption from combatant service had been secured, which, on the very face of the affair, would render our plea for exemption on the ground of religious faith a farce and almost indict us as slackers. We believe the law to be just, as it relates to persons of non-resistant faith; and, once again, may we ask that all our readers join in petitioning God that it be carried out both according to the letter and the spirit. If so, our people, we hope and believe, will render such service cheerfully. If, however, a false interpretation of this law should be attempted, prescribing "participation in war in any form", may we unitedly pray that God will give our young

men grace to obey Him regardless of the cost.

Mennonites have always been an industrious, peace-loving, tax-paying, law-abiding people, a constructive force to the nation, and we want to keep our record in that respect. We have a record of almost four hundred years of non-resistant history which has cost our forefathers great privation, to the sacrifice of property and home, and even life. We ought not to cling to this principle merely because our fathers did, but if it is right we cannot afford to sacrifice it at any price. Notice has been served upon the President of the United States before the declaration of war that Mennonites could not be counted upon to make good soldiers, and that they will best serve their country and support its flag by being permitted to pursue the peaceful occupations of life. Again, may we ask that God will help our president to handle the situation as it relates to persons of non-resistant faith in the way which will be for our highest good and God's greatest glory?—J. A. Huffman, in Gospel Banner.

WORLD-WIDE SUNDAY SCHOOL NEWS

Get Ready for the Missionaries' Christmas Now.

Though there is a most urgent and persistent call in these days by the Red Cross the needs on the foreign mission fields must not be forgotten. Christmas brings a special call and the response has been generous. The missionaries lay away many things which come during the year and bring them out for distribution at the Christmas season. They are always asking for simply dressed dolls. These should be of the go-to-sleep variety and about 12 inches in size. Dolls can be sent to many countries by parcel post, and that rate is twelve cents per pound. Then, pictures by the thousand are needed at every foreign mission station. A missionary in China just wrote, "Yesterday thirty-five boys, more than usual, came to the Sunday school and registered their names. They had heard about the pictures and calendars. I am sure that most of them, if not all, came only because of the pictures. But they came and heard about Jesus, and I will try to make them come again. These pictures are a real help to us." Picture time abroad is any time during the year. Gifts for use at the Christmas season should be forwarded by October 15, and can be prepared during this delightful season of the year. The Surplus Material Dept. of the World's Sunday School Association, 216 Metropolitan Tower, New York City, has an interesting leaflet about this special work. Mention your denomination when you write for the information.

THE C. E. TOPIC

Sept. 2.

My Favorite Hymn.

Psa. 33:1-22.

Hymns have always had an important place in the spiritual development of God's people. Religious emotions find music an acceptable means fo expression and that music which has a place in the faith and worship of the masses lives on to bless and inspire.

When we read the Bible we should not forget that a large portion of it is given to hymns. The Book of Psalms is simply the hymnal of the ancient people of God preserved for our edification, instruction and inspiration. The fact that the inspiration of God is the reason for the existence of the Book of Psalms and its part in our spiritual life should make us feel that there the choicest expressions of devout song are to be found. Some denominations regard the psalms the only music that properly may have a place in public worship. We do not go that far. We recognize that the Spirit of God has blessed other compositions and that they have brought great spiritual benefits to the world that could not have been brought in any other way. Yet, it seems to us, we should always guard the psalms as the hymns worthy of the first place in our esteem. They are the sweet words given to the ages by holy men inspired of God.

Singing very early became a habit with the Christians. Paul exhorts his disciples to find edification in their public meetings in psalms and spiritual songs. When persecution became severe and thousands of faithful ones went to their death for Christ's sake it was with a song of praise on their lips. During the Reformation period, when the Pope sent a representative into Germany to stay its progress, he wrote back that the people were singing themselves into the Reformation. Such songs as Luther's "A Mighty Fortress Is Our God" took hold of the popular mind and stirred up enthusiasm to an extent that nothing else could do. In the beginning of the history of our own church the music of the common people was an educational power as well as a spiritual exercise. The songs that told of the suffering of the martyrs or were written by the martyrs while in prison, kept alive interest in the cause of Christ. The Ausbund, the ancient Swiss songbook of our Swiss ancestors, contains many of these hymns and is still in use in some quarters. It is the oldest Protestant hymnbook in continuous use and deserves special appreciation for its hystorical and doctrinal matter as much as it does for the music attached to it.

During the Revolutionary war an old Mennonite deacon was captured by the Hessians on his way home from market in Philadelphia and imprisoned. He did not know what his rough captors intended to do with him, but he did not lose faith in his God and gave expression to his faith by singing his dear old church songs in his cell. The captors heard the singing and thronged about to hear it. Soon an officer heard it, too, and was so impressed that he took steps to secure the old brother's immediate release. Many of that old singer's descendants are now ministers in our church and in their families this story is cherished as a dear tradition. We cannot estimate the influence for good that a song may have. In one of the colonial wars the Indians had carried away many little children. When the war was over, years later efforts were made to return them to their parents. Time had so changed them that not all the parents and children knew each other. One such child remained in the hands of the officer until he ordered the mother who came to sing the songs they used to sing to their babies. In this way the lost child came to recognize its mother. But the sweet songs about God have often done more than that. They have brought God's children back to Him again.

When we sing the mind is freed from many of the things which would unfit us for God. A fable is told of Satan going out to steal a soul. "Here," he thought, "is a little one for me," but as he approached the child was singing, "Loving Jesus, meek and mild, look upon a little child," and he turned away. "There," he said, "is a troubled mother, bitter with the cares of life upon her," but as he approached she was singing, "Jesus, lover of my soul." "I will take that poor blind man, he will curse God for his misfortune," he said, but he found him singing "Lead, kindly Light." "Here is my victim," he exclaimed as he turned to a man dying in pain and misery, but he turned away, baffled, when he heard the words: "Abide with me," fall from his feeble lips.

It would be difficult for us in this article to speak of one favorite hymn, since every one may find one peculiarly suited to his needs, but the hymn that suggests action, like: "Onword, Christian Soldiers", or, "Work for the Night is Coming," will be a great help in spurring one on. In trouble we have many like: "Nearer, My God, to Thee", "O, Think of the Home Over There," which make us forget our troubles and find joy in the things God has in store for us.

A remarkable thing about song is that it has so much to do with revival. Charles Wesley gave the world as much in his songs as his brother did with his preaching. In our time, who is there who has not noted the wonderfully successful revivals in which singing was a chief part?

Hymns are of many kinds. Some are only written to be forgotten, some are written under great spiritual stress; some are a reflection of the spirit of the times, while others are just the production of the commercialism that has invaded even our religious activities. The song that does good is the one that can do more than just please. It must bring a message to the soul or stir it to action.

THE S. S. LESSON

Sept. 2.

The Shepherd of Captive Israel.

Ezek. 34:11-16, 23—27.

Golden Text.—Psa. 23:1.

"In the early history of this people God spoke direct to them as He did to the patriarchs, thus manifesting Himself as their Shepherd. Later He has Moses to act as their shepherd and lawgiver, and God spoke through him to His people. But now in these last times He has sent His Son into the world as the true and Good Shepherd. Jesus has done for us what none that preceded Him could do. He has died for us and so bore our sins in His own body on the tree. In every sense He alone is a perfect and Good Shepherd."—Coon.

The 23rd psalm from which our golden text is taken, was beautifully analyzed by the late Dr. Pierson as follows: "The Lord is my shepherd—Possession. I shall not want—Provision. He maketh me to lie down—Position. He leadeth me beside still waters—Progress. He restoreth my soul—Personal. In the paths of righteousness—Progression. For His name's sake—Purpose. Through the valley of the shadow of death—Parting. Fear no evil—Peace. Thou art with me—Protection. Thy rod and Thy staff comfort me—Pilgrimage. Preparest a table in the presence of mine enemy—Participation. Anointest my head—Preparation. Cup runneth

over—Plenty. Follow me all the days of my life—Preservation. In the house of the Lord forever—Place.

The shepherd psalm which Ezekiel must have had in mind when he uttered the words of our lesson, suggests God to us as one (1) who feeds; (2) leads; (3) restores; (4) protects; (5) helps. In it we are assured that we shall not want (1) for food (green pastures); (2) for drink (still waters); (3) for strength (He restoreth my soul); (4) for guidance (leadeth me); (5) for comfort (comforteth me); (6) for satisfaction (cup runneth over); (7) for life (dwell in the house).

In reading this Old Testament prophecy in the light of the new, we are impressed with the fact that Jesus is the Good Shepherd. Note how many of God's greatest and best were shepherds, namely, Abel, Abraham and the patriarchs, Moses, David, Amos, the ones to whom the star announced the birth of Jesus. He, the Good Shepherd, the greatest and best of all, is the one in whom centered the hopes of all the rest. We look back to His coming to reveal Himself the Shepherd of the souls of men as the very greatest event in the whole history of the world.

As the Good Shepherd Jesus Christ has come to seek and to save the lost sheep. The parable of the Good Shepherd is a picture of Himself. When we read what He has to say about Himself as the Good Shepherd, we learn that He knows His sheep intimately. His sheep are in danger and He is there to guard them. He endures danger for the sake of the sheep. There are others who try to steal them from Him and do them hurt. He is the one ready to die for His sheep because they are His and He loves them and they would surely be lost were it not for the help He gives them.

Jesus says of Himself that He is the only door of the sheep fold. The shepherd stands (1) for plenty. There is always an abundance with Jesus. (2) For protection. There is absolutely no protection away from Jesus. (3) For security. Nothing can avail against Him. (4) For contentment. What need the saint care when he is with Jesus? All the troubles that might beset him are past. Beware of trying other doors! There is no way to safety, plenty, security or contentment away from Jesus.

There are false shepherds against whom Jesus warns. Who are the false shepherds? (1) Those who would lead us away from faith. (2) Those who would make the way of salvation easier than Christ makes it. (3) Those who would feed us on anything else but the Word of God. (4) Those who would offer us the pleasures of sin instead of the assurances of God.

Not only is He the Shepherd—He is the Lamb of God who laid down His life for His sheep. As the Lamb (1) He was innocent. (2) He took our place. (3) He came for the express purpose of saving us. (4) His blood cleanseth from sin. (5) There is no salvation whatever except through His shed blood.

The enemies of the sheep are mighty, cruel and determined, but He, the great and Good Shepherd, is mightier than all who would hurt them. Indeed, without His protection there would be no help whatever. In being our Savior He set an example. Like Him we are to save others. What nobler occupation could there be than to walk in the footsteps of Him, the greatest and best?

Let us ever bear in mind that He is divine. He shows it in His power to lay down and take up His life again. It is in no mere man, but in God Himself that we are asked to put our faith.

PROGRAM FOR THE MIDDLE DISTRICT CONFERENCE
To Be Held at Noble, Iowa, Aug. 19-21, 1917.

Sunday Evening, Aug. 19.

Conference Sermon by the president, Rev. W. S. Gottshall.

Monday Morning, Aug. 20.

Opening Exercises.
Organization:
a) Reception of Delegates Certificates.
b) Minutes of the last Conference
c) Appointment of Temporary Committees.
d) Granting of Complimentary Votes.
e) Order of the Day.
Topic: "The True Purpose of the Church."—Rev. W. W. Miller.
Discussion opened by Willis Neuenschwander.
Studies in the Gospel of Mark.—Dr. J. H. Langenwalter.

Monday Afternoon.

Devotional Service.
Topic: "In How Far Have We as a Non-resistant People Failed to Present Our Principles to the World?"—Rev. P. R. Schroeder.
Discussion, opened by Rev. W. S. Shelly.
Report of the Evangelization Committee.
Topic: "The Scriptural Teaching of the Relation of the Christian to the State."—Dr. S. K. Mosiman.
Discussion, opened by Rev. D. D. King.
Studies in the Gospel of Mark (Cont.) Dr. J. H. Langenwalter.

Tuesday Morning, Aug. 21.

Praise Service.
Election of Officers: President, Secretary, Trustee, Member of Evangelization Committee, Member of Programm Committee.
Determination of Meeting Place of the next conference.
Report of the Treasurer of the Conference Trustees.
Topic: "What Provisions Should the Church Make for the Religious Education of Her Children?"—Rev. P. P. Hilty.
Discussed by Delegates from Grace Church.
Studies in the Gospel of Mark (Cont.)—Dr. J. H. Langenwalter.

Tuesday Afternoon.

Prayer Service.
Topic: "The Lord's Return—Its Significance to the Church.—Rev. W. S. Gottshall.
Discussed by Rev. A. W. Sommers.
Unfinished Business.
Studies in the Gospel of Mark (Concluded)—Dr. J. H. Langenwalter.
Report of the Resolution Committee.
Concluding Remarks and Adjournment.

W. H. Grubb,
E. J. Hirschler,
M. A. Niswander,
Committee.

PROGRAM FOR THE LADIES' SEWING SOCIETY MEETING
At the Middle District Conference, Noble, Iowa.

Opening Song.
Scripture Reading and Prayer by the Chairman.
Special Music—Wayland (Ia.) Society.
Getting and Giving. — Mrs. W. B. Schaub, Wadsworth, O.
Topic.—Summerfield (Ill.) Society.
Fruits of Missionary Efforts.—Mrs. E. J. Hirschler, Bluffton, Ohio.
Quartet.—Donnellson (Ia.) Society.
Relative Importance of Giving and Praying.—Hilda Reusser, Berne, Ind.
Topic—Martha Sutter, Grace Church, Pandora, Ohio.
Christian Service.—Mrs. Elsie Augspurger, Pulaski, Iowa.
Special Music.—Society of Noble, Ia.
Offering.
Closing Prayer.

Program Committee.

FORTY-FOURTH ANNUAL S. S. CONVENTION OF THE EASTERN DISTR. MENN. CONF.
To Be Held Saturday, Aug. 25, 1917, in the Bethel Mennonite Church, Perkasie, Pa.

The following topics will be discussed:

Morning Session.

"What Has Teacher Training and Class Organization Done for Your School?"—Norman Berky, Allentown, Pa. — Discussion opened by Austin Keiser of the West Swamp School.
"Most Effective Methods of Promotion in Sunday School."—Erwin Weiss, Philadelphia, Pa. — Discussion opened by A. G. Moyer, Quakertown, Pa.

Afternoon Session.

"The Topical Bible Lessons Supplementing, Not Supplanting, the International Sunday School Lessons."—Earl Hixson, Quakertown, Pa. — Discussion opened by S. M. Rosenberger, Philadelphia.
"Conference and Convention Co-operation in Sunday School Home Mission Work."—Rev. Victor B. Boyer, Allentown, Pa. — Discussion opened by U. S. Stauffer.
The items of music will include a duet by Morris Everly and Minerva Gehman.
An Address in the afternoon by Prof Herbert W. Berkey, instructor at Bluffton College, Bluffton, Ohio.
There will be an evening session with an address by Mr. Harry W. Paisley, Philadelphia, Pa.

Kindly advertise the convention thoroughly in your own school and among your friends, and let us have the best convention we ever had. Local and limited trolley service on the Philadelphia and Allentown trolley line. Bring your lunch and enjoy a social hour at the noon intermission. A good restaurant conveniently located.

Miss Laura Nolf, Sec'y,
Center Valley, Pa.

MARRIED

Krehbiel-Eymann. — At the home of the bride by Rev. H. J. Krehbiel, Carl C. Krehbiel of Moundridge, Kansas, and Helen R. Eymann of Reedley, Cal.

DEATH

Funk. — Died at Long Beach, Cal., suddenly through heartfailure, Bro. C. B. Funk at the age of 64 years, 10 months and 21 days. Bro. Funk was born in Russia and came with his parents to America in 1874. He lived in Kansas until 1903 when he came with his family to California. Funeral services were held in the First Menn. church of Reedley on August 2 on which occasion Bro. Krehbiel spoke both German and English. He leaves his wife, 2 sons, 3 daughters, one sister and 2 brothers, besides many friends to mourn his death.

CONTRIBUTIONS

HOME MISSION RECEIPTS
For July.

S. S., Colfax, Wash., by P. R. Aeschlimann, $7.50; Bethesda congr., Marion, S. Dak., by Derk Tieszen, $40.85; Emmaus congr., Whitewater, Kans., by B. Wiebe, $50; mission box, Berne congr., by S. F. Sprunger, $9.66; Elmer Lehman, Berne, Ind., by S. F. Sprunger, $7.50; Nordstern congr., Drake, Sask., by Jacob Quiring, $75; Upland (Cal.) congr., by W. F. Dettweiler, $40.70; Springfield (Okla.) S. S., City Mission, by J. B. Baer, $2; Upland (Cal.) S. S., by Albert Schmidt, $16.17; Bethel congr., Mountain Lake, Minn., by Abr. Penner, $70; Bethel Y. P. S., Inman, Kans., by Abr. E. Kroeker, $16.13; Langham, Sask., conference collection, by A. J. Mierau, $177.85; bequest by Ulrich Amstutz, Ransom, Kans., by Abr. Ummel, $100; San Marcos congr., Paso Robles, Cal., for Los Angeles, by J. J. Dueck, $20; Siebertville, Alta., Canada, by F. S. Rempel, $37.35; Bethlehem congr., Bloomfield, Mont., by G. L. Deckert, $27.

For the Chapel in Chicago: Hoffnungsfeld and Hoffnungsfeld-Eden Y. P. S., by Ph. Wedel, $18; West Zion congr., Moundridge, Kans., by P. C. Schowalter, $102; Emmaus congr., Whitewater, Kans., by B. Wiebe, $136.11; I. A. Sommer, Berne, Ind., $10; C. A. Lehmann, Chicago, by W. W. Miller, $50; A. E. Steiner, Whitewater, by W. W. Miller, $7; Beatrice Y. P. S., by E. G. Wiebe, $8; Mrs. Barbara Schmidt, Newton, Kans., $25; a friend, Halstead, Kans., $10; Brudertal S. S., Hillsboro, Kans., by P. F. Suderman, $33.24; Hoffnungsfeld congr., Moundridge, Kans., by J. D. Schrag, $65.

G. A. Haury, Treas.

Statistics of the Middle District Conference for the Session of 1917

Name of Congregation and Location	Elders and Preachers	Membership: Increase	Membership: Decrease	Membership: Total	Services: Preaching	Services: C. E. Meeting	Services: Prayer Meeting	Services: Mission Society	Sunday School: How often	Sunday School: No. Teachers	Sunday School: Scholars	Sunday School: Teachers' Meeting	Sunday School: Training Class	Contributions: Congregational Purposes	Contributions: Foreign Mission	Contributions: Home Mission	Contributions: Education	Contributions: Sunday Schools	Contributions: Other Charitable Purposes	Contributions: Totals
Apostolic Menn., Trenton, Ohio	W. H. Grubb	8	3	260	Weekly (d)	Yes	Weekly	Monthly	Weekly	10	135			$1817.79	$ 21.00	$ 216.00	$500.00	$ 132.00	$ 190.97	$2978.86
Bethel Menn., Fortuna, Mo.	David D. King	4	1	154	Weekly (e)	Weekly	Weekly	Monthly	Weekly	19	184	Quarterl		890.28	274.35	101.69	29.40	69.43	80.21	1445.36
Berne Menn., Berne, Ind.	P. R. Schroeder (a)	10	7	483	Twice weekly	Weekly	Weekly	Monthly	Weekly	52	1068	Weekly	1	3631.85	345.77	1454.67		685.37	648.95	9856.61
Emmanuel Menn., Noble, Iowa	S. M. Musselman	5	4	270	Weekly	Weekly (i)	Weekly	Monthly	Weekly	15	200	Weekly		921.06	256.44	29.32		188.86		1396.88
Grace Menn., Pandora, Ohio	Albert Schumacher	6	1	330	Weekly (f)	Weekly	1 quarter	Monthly	Weekly	28	350	Weekly		3574.31	168.80	357.25		427.69		4531.12
Pulaski Menn., Pulaski, Iowa	M. A. Niswander	20	2	225	Weekly (g)	Weekly	Weekly	Monthly	Weekly	17	150		1	1210.00	168.00	194.00	175.00	82.00	655.00	2484.00
Salem Menn., Dalton, Ohio	A. W. Sommer	5	4	273	Twice weekly	Weekly	Weekly	Bi-weekly	Weekly	15	209	Weekly		1721.08	479.67	768.60		253.10	231.25	3454.20
Sterling Menn., Sterling, Ohio	A. S. Brehmel	2	1	40	Twice weekly	Weekly	Weekly	Bi-weekly	Weekly	2	30			120.66	6.10	4.97		57.00		218.82
Summerfield Menn., Summerfield, Ill.	J. B. Baer	2	1	130	Weekly	Monthly	Weekly	Monthly	Weekly	10	100	Weekly	1	800.00	100.00	100.00		200.00	100.00	1300.00
Swiss Menn., Bluffton, Ohio (j)	W. S. Gottshall(b)	19	10	15	3 churches each 3 weeks	3 societies each weekly	Weekly	3 societies each weekly	Weekly 3 S. S. each Sunday	66	950	Weekly	1	2935.51	2365.60	1727.85		966.03	160.00	8138.99
Wadsworth Menn., Wadsworth, Ohio	W. S. Shelly	20	0	960	Twice weekly	Weekly	Weekly	Monthly	Weekly	9	150	Weekly		1792.24	59.70	114.25	25.85	216.24	153.50	2561.78
Wayland Menn., Wayland, Iowa	S. M. Musselman	10	6	223	Weekly	Bi-weekly	Weekly	Monthly	Weekly	15	205	Weekly		809.88	100.00	40.00				949.88
Zion Menn., Donnellson, Iowa	P. P. Hiltz	4	1	190	Weekly	Bi-weekly	Weekly	Monthly	Weekly	12	100	Weekly		736.79	257.06	113.01	120.00	50.00	500.00	1796.86
Clarence Center, N. Y.	Jacob Krehbiel		3	190																
Grand Totals		150	49	4510	34	6	120			370	4831			$20034.25	$4415.65	$5477.61	$850.25	$3421.72	$2698.48	$42820.06

NOTES TO STATISTICS

(a) S. F. Sprunger, C. A. van der Smissen, I. A. Sommer, Joel Lehman—these are not in active service.

(b) Benj. Diller, retired; Elmer Basinger, evangelist.

(c) Six of these by confession.

(d) Morning services German except twice a month, evening services all English.

(e) German weekly and Engl. weekly.

(f) Once a month, twice weekly.

(g) Every first Sunday of the month missionary program instead of preaching for morning service.

(h) Intermediate also weekly.

(i) Junior also weekly.

(j) Three churches, each having its own Sunday school and Christian Endeavor society and Mission society, all holding weekly meetings, except the last named monthly, and two of the Endeavor societies bi-weekly.

D. D. King,
Conf. Sec'y.

NEWS OF THE WEEK

MORE BILLIONS NEEDED TO CARRY WAR TO JULY 1

Washington, Aug. 12. — While the Senate continues debate on the $2,000,000,000 war tax bill this week, initial steps will be taken on the house side of the capitol toward raising part of the additional $6,000,000,000 needed to carry on the war until July 1, 1918.

More ready money, possibly $1,000,000,000 or $2,000,000,000, will be necessary to meet current expenditures before congress can appropriate it at the next session, so Secretary McAdoo has arranged a meeting with Democratic Leader Kitchin, chairman of the House Ways and Means committee, for early in the week, probably Tuesday, to discuss the situation. Members of the Ways and Means committee, Democrats and Republicans, have expressed willingness to pass without delay, legislation for any reasonable amount the government may require.

Senate leaders also are ready to co-operate. Sentiment for raising additional funds at this time by a bond issue and certificates of indebtedness and not by taxation is strong in both houses.

WARNINGS ARE ISSUED TO UNITED STATES COAL MEN

Washington, Aug. 13. — The federal trade commission has issued an ultimatum to the coal dealers of the United States and has informed them through the local dealers that those who increase their prices for anthracite more than 10 cents a ton September 1 will be regarded as openly declaring "a policy of profiteering"

The commission also declared that a reduction in bituminous prices probably will be made in the future.

GOVERNMENT MIGHT TAKE OVER THE WHEAT HARVEST

Washington, Aug. 12. — The food administration announced tonight its plan for controlling wheat, flour and bread, revealing that the government is prepared to take over the whole 1917 wheat harvest if necessary to conserve the supply, obtain just prices for America's fighting forces and their allies and reduce costs to the general public in the United States.

Establishing of buying agencies at all the principal terminals, licensing of elevators and mills, fixing of a price to be considered fair, regulation of the middleman and of grain exchanges, with the elimination of trading in futures, are the chief features of the plan. The licensing will begin September 1.

FISHERMEN ARE DROWNED IN GALE OFF CAPE COD

Boston, August 13.—Nineteen Portuguese fishermen of Provincetown were drowned yesterday when the dories in which they were fishing off Cape Cod were swamped by a gale that came up suddenly late in the afternoon. The men were from the fishing schooners Mary C. Santos and the Natalie J. Nelson, which arrived here last night.

GOVERNMENT TO PICK MEN

Petrograd, Aug. 13. — M. Savinkoff, assistant minister of war, has announced that the government has decided, in connection with the re-establishment of iron discipline in the army, to appoint government commissioners with the troops to replace the present commissioners, who were elected. The new commissioners will exercise their authority in the domain of self-administration of the army and control its political life, but the officers in high command will retain their exclusive power in field operations.

As a check on the infliction of capital punishment, the government commissioners will review all such sentences. M. Savinkoff also announced that it was the government's intention to fill the lists of the high command with young officers.

FRENCH RESUME HEAVY ATTACKS

Petrograd, Aug. 12. — Desperate engagements are being fought by the Russo-Roumanian forces and Austro-German armies all along the Roumanian front. In the center of this front, according to today's Russian official statement, the Russians and Roumanians yesterday repulsed strong Teuton attacks along the Foshani-Marasechti railroad, then counter-attacked and captured 1,200 Germans, only to retire later in the evening.

In southeastern Moldavia the Russians took the offensive, smashed the Teuton lines and captured a number of prisoners and four guns. In western Moldavia the Austro-Germans, after battles of great intensity, forced the Roumanians to retire to Oena.

French troops have resumed their counter attacks against the positions which the Germans captured on the night of August 9-10, north of St. Quentin. The French official statement of Sunday said the ground previously lost was reconquered in its entirety.

The Flanders battle, while not yet resumed along the whole front, has been raging violently east of Ypres. The British gain of ground in the Westhoek region in Friday's attack was held in its entirety against six violent German counter-attacks delivered Friday night. In addition, General Haig's troops, on the right flank, where the complete objective was not gained in the first attack, were able to move their lines forward during the night, gaining additional ground. They are now well established on the dominating positions seized in the Friday assault.

GERMAN AIRPLANES AGAIN RAID THE BRITISH COAST

London, Aug. 13. — Unofficial telegrams, received from South End shortly before midnight last night, say that the deaths there now are known to have been mostly those of women and children. Two airplanes were over the town about ten minutes, firing aerial torpedoes as well as dropping bombs. Seventeen houses along one street were damaged without a single casualty.

London, Aug. 13. — About twenty German airplanes raided the southeast coast of England last evening, killing twenty-three persons. An official statement says that some bombs were dropped in the neighborhood of South End, forty miles east of London, and on the seashore resort of Margate, eighty miles southeast of the capital. British aviators pursued the raiders out to sea.

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By DEAN J. H. LANGENWALTER

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Jubilant Praise (E), cloth.....25c
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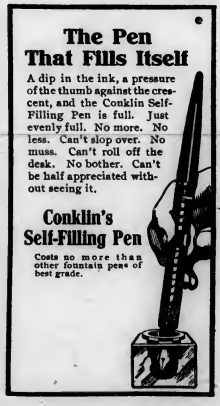

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No. 30 N. L.—Plain Black, or Chased Black, $3.00.

Other Sizes:

No. 40 N. L.—$4.00; No. 50 N. L.—$5.00; No. 60 N. L. $6.00.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, AUGUST 23, 1917. No. 33.

IN MENNONITE CIRCLES

The Man's Choice church, Bedford Co., Pa., Rev. Herman Snyder, pastor, is about completing arrangements for taking title to the building recently purchased.

During the absence of the pastor, Rev. H. G. Allebach, Brother Aaron Myers, a Bluffton college student, preached in the Bethany church at Quakertown. Brother Austin Keyser of the same school preached in the East Swamp church.

On account of an epidemic of infantile paralysis in the vicinity of Harrisonburg, Va., the meeting of the Old Mennonite conference which had been announced for that place during the last week of this month has been called off.

Bro. and Sister P. W. Penner whose date of returning to their field in India has been announced are again compelled to change their plans. The secretary of state of India, through the British embassy at Washington, has announced that the necessary pass allowing Bro. and Sister Penner to return cannot be issued at this time.

The loss of the steamer City of Athens which is supposed to have struck a mine off the coast of Africa involved the death of a number of missionaries who were either going out to their fields or returning from their furloughs. Among the names reported in the daily press we note that of Rev Mr. Sommer of Meadows, Ill. Mrs. Sommer is reported to have been saved.

The reader will note that considerable space of this week's issue is devoted to the reports, etc., of our Foreign Mission board. We are glad at this time, on the eve of our General conference, to give the mission board all the space its secretary requests. Let every reader carefully go over the reports; the information contained in them is valuable and highly interesting to any who are interested in the progress of the Lord's kingdom.

During the visit of their elder, Rev. Jacob Snyder, last Sunday the Mechanic's Grove church at Lancaster Co., Pa., received an aged father and mother into membership. The newly purchased Presbyterian church, several miles distant, will be torn down and reerected on the site of the present temporary structure; the latter will be converted into a shed for teams and automobiles.

Gen. Crowder's ruling, that young men, members of non-resistant churches, shall, when exempt, sign statements that they accept, if called upon at a later time, such service as the president shall declare to be non-combatant, has taken persons, members of non-resistant churches, by surprise. It seems likely that the Mennonites, Friends, Brethren and other non-resistant bodies will refuse to accept such ruling or to place their conscience in the holding of the president or any other person.

The secretary of the Eastern District Sunday School convention calls attention to the following important motions of the 1916 convention which those attending are requested to bear in mind:

Motion—"To create a general fund to defray the expenses of the field secretary and other expenses which should be borne by the convention."—Pledges were then received for donations to this fund from the schools represented.

Motion—"That the expenses of printing the sample leaflets of the Lessons on Topical Bible Study, distributed at the convention, be paid out of the treasury."

Persons attending are requested to bring their lunch and spend a social hour in the church at the noon and afternoon intermissions of the convention. A good restaurant is within three squares of the church.

Local and limited trolley service.

Life is too great,
Between the infant's and the man's estate,
Between the clashing of earth's strife and fate,
For petty things.

REPORT OF THE FOREIGN MISSION BOARD MEETING

Held June 14-16 in Berne, Ind.

The meeting was opened by prayer, offered by Bro. S. F. Sprunger. Thereupon the president, Bro. Kliewer, reported greetings, especially from our treasurer, Bro. Harder, who could not attend the meeting on account of an operation he had undergone. The board sent greetings in return. The other members were all present: J. W. Kliewer, S. F. Sprunger, A. S. Shelly, S. M. Musselman and P. H. Richert.

The treasurer, through his assistant, Bro. J. G. Regier, had sent in a complete and concise report which was read and approved. It was quite encouraging, as shown by the following figures:

April 1, 1916, the treasury contained	$ 2,137.98
Total income during 1916—17	47,914.46
Together	$50,052.44
Total expense during 1916—17	$45,154.20
In treasury April 1, '16	$ 4,898.20

1. Resolved to approve and accept this report.

The reports from our five mission fields were then read in their order.

I. Oklahoma.

2. The following current expenses for 1917—18, asked for in the budgets, were allowed:

Hammon	$150.00
Cantonment	$100.00
Clinton	$200.00
Canton	$180.00
Fonda	$200.00

3. Induced by the present high prices, the board resolved to pay our missionaries either the necessary gasoline for their autos or the feed for their teams.

4. The board approves of Miss Williams' resignation as matron in the government service because of delicate health

II. Arizona.

The discussion of this field lead to the following resolutions:

5. Bro. J. B. Epp and wife, our former missionaries in Arizona, were requested to return to their former station in Oraibi about October 1, 1917, for two years.

6. Bro. and Sister Frey intend to have a vacation this year on account of his impaired health. Therefore the two sisters, Caroline Barkhalter and Elisabeth Goyawayma will take charge of Moen Copi and Tuba. The former receives $400.00 and the latter $300 a year.

7. Bro. and Sister Holcomb at Oraibi are allowed $100.00 extra for the schooling of their daughter. We express to them our gratitude for the temporary help rendered together with their daughter and Sister Johnson.

8. Bro. and Sister Duerksen may take their furlough of ten weeks this summer.

9. Resolved to thank the Leisy Orphan Aid society for supporting two Hopi children with $120 a year, and Sister Ida for supporting one boy with $60 a year.

To Elisabeth Schmidt we express our appreciation for caring so devotedly for these three children. The same allowance was voted her that she received last year namely $200.00 out of the treasury.

10. A sleeping-porch for these children was allowed together with ceiling for the house and two new stoves for cooking and heating.

11. J. B. Frey's are granted a year's furlough in California but he is to continue his translation work of the Scriptures assisted by Frank Jenkins, a Hopi Christian, who is to attend part of the time the Los Angeles Bible institute. Bro. Frank Johnson, another active Christian Hopi, is to assist Bro. Duerksen at Hotevilla and Pakavi next year if the workers in Arizona can recommend him for such work.

12. The following budgets for 1917-18 were allowed:

Moen Copi at Tuba, $400.00; Oraibi, $225.00; Hoteville, $25.00

13. Resolved to accept Brother Frey's offer to sell his wagon, horses, saddles, etc., to the mission for $350.00.

III. Montana.

14. Since Bro. Alfred Wiebe has been compelled on account of ill health to leave Montana, the board regretfully accepts his resignation. His offer to give that part of the mission property which was paid by him, to the

mission in return for salary received during his sickness, was accepted, but we do not expect any further refunding of said salary.

15. Resolved to build a chapel either at the upper Rosebud near Busby or at Ashland this fall. The workers in Montana are to decide which place needs the chapel first.

16. Since Alfred Wiebe's, on account of ill health, cannot return to Montana, the board asks Bro. Linscheid urgently not to insist upon his contemplated resignation.

17. Resolved that Bro. Petter serve as overseer of the entire Cheyenne mission and that we request him to visit from time to time the different Cheyenne stations.

18. Bro. and Sister Petter's salary is to be $1000 a year, and while keeping a girl for house work, leaving Mrs. Petter free for direct mission work, they are to receive additional $250.00.

19. The following allowances were made for Montana: Budget for Lame Deer, $200.00; budget for Busby, $200.00; chapel for Rosebud or Ashland; for Birney budget, $155.00; paint, etc., $75; new benches for Birney church.

IV. India.

20. Resolved, D. V., to send the two sisters, Martha Burkhalter and Elizabeth Foth, to India this fall together with P. W. Penner's.

21. Budgets for India allowed: Champa, $455.00; Janjgir $933.00; Mauhadei, $733.00; Korba, $975.00; Rev. Wiens' deficit of return trip to India, $91.72.

22. Resolved to advise Sister Christina Habegger, Berne, Ind., who has applied for mission work to continue teaching for the present. Her name was placed on our candidates' waiting list.

23. Resolved to advise Bro. Alfred Habegger to look for suitable work in the home field, because it is uncertain whether Sister Habegger's health will permit them to go to India this fall.

24. Resolved to permit our missionaries in India to travel second class on trips in the interest of mission.

V. China.

25. Resolved to call Edward G. and Hazel (Dester) Kaufman into the China mission field where he, in addition to evangelistic work, is to build up the school part of mission work. If possible they are to go this fall (1917) so that they may be introduced into the work by Bro. Braun before Braun's leave on furlough for America.

26. Bro. Braun's budget for Kai Chow of $1550.00 and Bro. Boehr's for Tung Ming Hsien of $295.00 was allowed. In addition to $400.00 previously allowed for Chang Yuan Hsien, $200.00 was voted.

27. Resolved to inform Sister Agnes Fast, Mt. Lake, Minn., who has applied for mission work that at present India is better provided with female workers than China, and that the board, therefore, is willing to send her to China this fall together with Bro. and Sister Kaufman, if she is willing to go there.

28. Bro. Karl Friesen and his wife, Frieda (Balzer), who have applied for mission work, are requested to send in the usual papers, so that we, if these are satisfactory, may put their names on our list of candidates.

29. All missionaries are requested to write a thrilling mission story for publication in pamphlet form and put it at the disposal of the board. The story of Dhanan in Champa, India, is to be so printed and distributed free in Canada, because the Bundesbote does not reach our churches there. Or it may be published in connection with the "Mitarbeiter" either as supplement or in the paper itself, as is most practicable.

30. On the opening day of conference the Home and Foreign Mission boards are to hold a joint meeting in the forenoon for the purpose of discussing at least two questions: the appointment of traveling mission worker and the preparation of an application questionaire blank for mission candidates.

31. Resolved to use the $500.00, given by the young men of the Berne church, for the salary of Sister Burkhalter from Berne.

32. This report, together with the triennial report to the conference, is to be published before the conference meets.

33. Resolved to thank the Bank of Berne for the free use of their directors' room.

We also thank the dear friends in Berne for their kind and rich hospitality.

Grateful for the Lord's blessings and help at home and on the mission fields this session closed, Bro. Shelly leading in prayer.

J. W. Kliewer, Pres.
P. H. Richert, Sec'y.

TRIENNIAL REPORT OF THE FOREIGN MISSION BOARD

To the Mennonite General Conference of North America.

Esteemed Conference:

"I saw, and behold, a white horse; and he that sat on him had a bow, and a crown was given him; and he went forth conquering and to conquer." Rev. 6, 2.

Looking back upon the past three years during which the "red horse" with the great sword has passed through the world, it is particularly necessary for our encouragement and strengthening of faith to remind ourselves repeatedly of the victorious rider on the "white horse", who precedes all others and is the only one of the four that receives a crown and has the mark of a conqueror upon his brow. In this victorious ride mission work undoubtedly has its share, be its outer appearance ever so humble. The crowned rider once comforted his twelve embassadors: "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

Yes, missions are destined to conquer; therefore we sing triumphantly:

"Onward, Christian soldiers,
marching as to war,
With the cross of Jesus going
on before."

Although since our last report no deaths have occurred among our soldiers of the cross at the front, two of them have been compelled, by sickness, to leave the front, namely Bro. and Sister Wiebe, Lame Deer, Mont. But, as Bro. Wiebe remarks, they pray so much more now for missions, and we believe with them that they still help to gain victories From Montana particularly we hear of one victory after another, as reported by the Brethren Petter and Linscheid.

Six of our mission workers had to undergo an operation as also our treasurer, Bro. Harder. The Lord has graciously raised them all up again, although Bro. Harder was not yet sufficiently strong to attend conference.

We have much cause to be thankful for the fair health of our 40 workers as a whole, and also for their faithfulness as a body. The labor question here, as in all other lines of work, is the main question. The loss of a candidate even is sometimes felt sharply, as in the case of Dr. J. E. Langenwalter's to whose medical mission work we had very hopefully looked forward, but who were prevented from going by sickness in the family. A substitute that could be sent out immediately has not yet been found, and we command this whole problem of medical mission work once more for your intercessory prayers.

It is no easy task to start this work which would soon require a hospital, nurses, etc. Perhaps the Lord will find us a physician when we are ready for the whole task.

We turn now to the five mission fields in the order in which they were occupied.

I. Oklahoma (1880).

On this field we have today five stations: Cantonment, Hammon, Clinton, Canton, Fonda. All except Canton are among the Cheyennes. Canton is an Arapahoe station. Eleven white missionaries and three native helpers do the work.

1. Cantonment (1891).—Here, until last fall (1916), Bro. and Sister Petter had charge of the work, assisted by Sister Williams, and for a few years also by Bro. and Sister Claassen, because from the outstation Fonda had to be taken care of. On account of his hay-fever Bro. Petter and Mrs. Petter went to Montana, leaving Brother and Sister Claassen in charge of Cantonment, assisted by Sister Williams. The work here has become very difficult, partly on account of the native helper's unfaithfulness and partly on account of false prophets, the mescal bean, etc.—This station has about 60 baptized Cheyennes.

2. Hammon (1898). — Brother and Sister H. J. Kliewer work here. The Indians being so widely scattered hinders the work greatly, but the new Ford car has been of late a great help. Brother Kliewer's report emphasizes especially the harmfulness of the Indian's proverbial laziness, for, "Idleness is the devil's workshop."

The congregation here numbers 23; two more have applied for baptism.

3. Clinton (?).—We are glad to report that Brother and Sister Ediger have withdrawn their resignation which we had to report three years ago. His health has improved sufficiently for the work which has also been facilitated by an auto. On the whole we can say that this station which we once were on the point of evacuating, is more promising today. The native helper grows in usefulness and his son follows in his foot-steps, doing also helper's services. He wishes to prepare himself more for this and the board has decided to send him to Bethel college for further preparation.

The number of Christians here is 31.

4. Canton (1907). — Brother and Sister Funk with their faithful helper, Meek, hold the fort here against many foes. It is the only station among the Arapahoes. The native helper, however, now and then visits the other stations of his tribe, where he is welcome, being able to preach in their own language.

The number of baptized members is 60.

5. Fonda (In 1916 made a main station.)—When Brother and Sis-

ter Petter had to leave for a northern climate, Bro. and Sister Neufeld from Lame Deer, Mont., came here and are now occupied in building their house. As this place is to become a main station also 40 acres had to be bought, making a total cost of about $4000.00 to complete this station. Special gifts for this purpose would be very timely.

There is a group of 10 Christians here.

II. Arizona (1893).

We have three stations in Arizona: Oraibi, Moen Copi (Tuba) and Pakavi (at Hotevilla).

1. **Oraibi (1893).**—Since Bro. and Sister Duerksen left to build up Pakavi, Oraibi has been temporarily in charge of former Navago missionaries, Holcombs, with their daughter and a Miss Johnson.

Besides, Elizabeth Qöyawayma, a Hopi sister, serves here as assistant since she returned from school in 1916.

The congregation numbers 19 members who are quite active in edifying each other in intercession for their tribe and even in testifying to them.

To make frequent meetings possible, a chapel was built below near their homes. They prayed much for this chapel till it was finished.

For the next two years the board has called the former missionaries, J. B. Epp, back to Oraibi, in order to give to the mission the benefit of his ability to speak the Hopi language. They have accepted the call under the condition that they do not have to go there before next spring. Otto Lomavitree who is still in school preparing himself for mission work, may later serve as an assistant at Oraibi, his home.

The orphan work is kept up by Sister Schmidt who cares for three Hopi children. The Leisy Orphan Aid society pays $120.00 for two of them and Sister Ida, $60.00 a year for the third.

2. **Moen Copi, at Tuba, (1905).**—Missionaries J. B. Frey's have labored here till now. To secure for him more time for translation work, temporary helpers were given him, namely the Sisters Catolina Burkhalter of Berne and Miss Johnson of the Navago mission. They had charge of the school work, teaching Bible history, singing and Hopi reading

On account of his weak health Bro. Frey is to take a year's vacation at least partly so that translation work may be continued. During this time the two sisters, Burkhalter and Elizabeth Qöyawayma, are to have charge of the work at Moen Copi and Tuba.

There are 9 Hopi Christians at this place.

3. **Pakavi, at Hotevilla, (1914).**—Sister Schirmer worked at this place as an outstation to Oraibi till 1916 when J. R. Duerksen came from Oraibi and built a main station here. There are still many hostile ones here and the field is hard. To church the people seldom come, they have to be sought in their homes. None have as yet been baptized except two children in the Riverside School, California. Our missionaries count on them when they come home to become a blessing to their people at Pakavi and Hotevilla.

III. Montana (1914).

Each of the three main stations in Montana has one outstation so that the three missionaries, stationed here, can hardly do all the work.

1. **Busby (1914).**—Here Bro. and Sister Linsheid labor with good results in spite of many difficulties. His outstation on the Upper Rosebud needs a chapel which should have been built this fall if the treasury had permitted it. Who is willing to do something extra for this chapel? Another need is the enlargement of the dwelling house at Busby.

Building is, as you all know, expensive these days, but it pays. This station has a congregation of 45 members.

2. **Lame Deer (1910).**—Bro. and Sister Wiebe who were stationed here, had to leave in 1915 on account of sickness. Bro. and Sister Neulfeld temporarily took their place until Bro. and Sister Petter took charge of the work here in 1916. The outstation on the Muddy river belongs to this station.

The work is prospering here also. The congregation numbers 37 and 9 others have applied for baptism.

Lately Bro. Petter revised the Cheyenne song book and enlarged it. This is, of course, benefitting all the Cheyenne stations.

The board has now made Bro. Petter overseer over the whole Cheyenne field and requested him to visit from time to time the different Cheyenne stations, helping the lonely workers to overcome the various difficulties.

3. **Birney (1910).**—This station with Ashland as an outstation is in charge of Bro. and Sister P. A. Kliewer, assisted by a native helper, John Stands-in-the-Timber, whom Bro. Kliewer is trying to train and instruct in the Scriptures.

At Ashland, which really belongs to the Catholics, a chapel is to be built soon in order to meet the request of those Indians, to preach to them in their language, which the Catholics cannot do. Thus the work grows steadily and again we must build in spite of an empty treasury.

At Birney 9 are baptized and 3 have applied for baptism.

IV. India (1901).

Although the war has naturally made itself felt in India more than on our other fields, we have cause to be thankful that our work has not suffered more than it has. Sister Neufeld could not enter India and now Bro. and Sister Penner are not permitted to return. In the former case we had not much to complain because Sister Neufeld could immediately enter China and join Braun's at Kai Chow. The latter case is more deplorable, especially since two missionaries, P. A. Penner's and C. H. Suckau's, should have their regular furlough next year. They have, however, voluntarily declared their willingness to stay overtime, if necessary. Thus all the stations have at least one missionary and the work can go on. Besides, two sisters will be sent there this fall, Sister Burkhalter, Berne, Ind., and Sister Foth, Gotebo, Okla.

We have now five main stations in India: Champa, Janjgir, Mauhadei and Korba. The outstations number about 12.

1. **Champa (1901).**—Here is P. A. Penners' field. Of late they have been occupied in erecting about 10 new buildings for the increasing number of lepers, of whom there are now about 220 These new houses have mostly been paid for by special gifts from friends in this conference, although the leper mission really belongs to a Scotch society for lepers.

This asylum is, of course, entirely separate from Champa station compound and the Christian lepers form a church of their own, numbering about 150. The church at Champa numbers a little over 30, making a total of 180 for this station.

Thus the work prospers. Fifteen others have applied for baptism in the asylum.

To Champa belong 5 outstations, 5 schools with 200 pupils and 17 native helpers.

2. **Janjgir (1901).**—This is P. W. Penners' station, who are on furlough now in America and do not know how soon they can go back. E. B. Steiner's have charge of this station now after Bro. and Sister Cobble from the Salvation Army had served a while as substitute until he was compelled to resign.

The girls' school and dormitory is finished and in charge of Sister Braun. There are about 50 pupils. Sister Braun's time for furlough was due last year, but on account of the scarcity of workers she volunteered to stay overtime. She is now soon expected home on furlough.

To Janjgir belong 4 outstations, 5 schools and 23 helpers The congregation numbers 50 members.

3. **Mauhadei (1911).**—This is P. J. Wiens' station. During their absence on furlough E. B. Steiner's took their place. The last report from here is quite encouraging. Bro. Wiens baptized 29 on one day, and others have applied for baptism. So this station has now a congregation of 40 members.

One outstation and 3 schools with 206 pupils belong here. Native helpers are 10.

4. **Korba (1915).**—This is our youngest station, built by Bro. Suckau. Good results can already be seen here. The church has 17 members and 4 others have applied for baptism. Here are 10 helpers, 2 outstations and three schools with 50 pupils.

V. China (1911).

This field was added to our mission three years ago, after H. J. Braun's had worked here a few years. Two years ago Sister Talitha Neufeld came to their assistance and last year P. J. Boehr's. This fall we wish to send three more, E. G. Kaufman's and Agnes Fast.

There are two main stations with one outstation here. The latter is to be made a main station as soon as possible.

1. **Kai Chow (1911).**—This is Bro. and Sister Braun's station where also Sister Neufeld works preparing herself for school work, studying the language. A boys' boarding school has been built here lately containing 51 pupils, but it is about to be enlarged. A church is now being built and almost finished. The congregation numbers 77 members and about 20 have applied for baptism. 12 helpers are engaged. Seven sons of Christian parents are preparing themselves in a higher school for service among their people.

Next year Braun's time for furlough arrives, therefore Kaufman's hasten to China in order to be with them a while to be introduced into the work before Braun's leave.

2. **Tung Ming Hsien (1916).**—This is Bro. and Sister Boehr's station which they are building while studying the language. Here also building work is before us to which in mission work there seems to be no end. But in our China field we see the end. One more station at Chang Yuan Hsien, making three in all, will be sufficient, besides some outstations.

(Continued on page 4.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

EDITORIAL

The Santa Fe railroad has issued an attractive folder under the title "Mennonite Special". In it all the necessary information concerning travel to the General conference is contained. Besides a specially designed and artistic title page, the folder contains a number of California views, including a picture of the Mennonite sanitarium at Alta Loma, as well as several illustrations, designed to portray the comforts one may enjoy while on the train. Information concerning tickets, Pullman and tourist tolls and eating arrangements are, of course, included. The folder is well worth while preserving as a memento of what we are led to feel will be an interesting and blessed occasion.

Our government is preparing to spend $17,000,000,000 a year until the war is won. No one can estimate what this will cost in hardships and sacrifice, but those who make war expect that the American people shall submit to it cheerfully and if they cannot do so in grace they will have to do so anyway. The imagination staggers at trying to comprehend what such a vast sum of money means; generations to come will still be contributing their "bits" toward paying off the debts involved. In the war to win the world for Christ Christians have been impressed time and again with the importance and necessity of raising the required means When a few millions were contributed in one year, more than in the year before, they congratulated themselves upon having made a great step forward. Yet, what were even the millions raised to save men compared to the billions taken to destroy property, blot out lives and force millions of cripples into idleness?

"Whoso hath this world's goods and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" One who reads the history of the church feels that in no other way has it been impressed upon the world that humanity is one great brotherhood whose claims to a brother's care have been accepted than in the charity of benevolence shown by Christians everywhere. In times of persecution the persecuted have found means of doing deeds of mercy to those who were no Christians Out of their poverty the poor of the church have always been the best friends of those in need. In their afflictions the suffering disciples have frequently ministered to the needs of other afflicted ones. In this there is cause for gratification. Yet, it appears to us that not enough has been done or is being done. The whole world offers an opportunity for doing good unto all men. When those of the church do not embrace this opportunity they are neither in harmony with Christ nor the church of Christ. The history of the church records many cases of discipline. A church without discipline cannot be a pure or sincere one. But while there are records of those who have been called to account on account of improper living or heresy, we confess that we never have heard of the case of any one who had "this world's goods" being called to account for not having been compassionate to the brethren. No parent would think of allowing a child to see misery in animals or in humans which he could alleviate, and not give his help, without correction. Why not have the church set up the same standard?

Canada is just now stirred up in the matter of conscription. The French Canadians are an element to be reckoned with. While they are not particularly impressed with the need of loyalty to the French whom they say have forgotten them during these several centuries, whatever sentimental affection may have remained in their hearts was severely shocked several years ago when the epidemic of godlessness which overran the French republic was responsible for driving thousands of exiled French priests to Canada where they found devout fellow Catholics to sympathize with them in their exile. They are already impressed with the large sacrifices which Canada has made for the war and recently being drafted for further sacrifices. On the other hand the French Canadians have little love for the English-speaking people and though they (the English-speaking) are in a majority they are not overanxious to be forced into further sacrifices by them. Wherever there is conscription it naturally becomes the tyrany of the majority. Our Canadian Mennonite brethren seem to be somewhat better situated under a draft in that country than we are under one in this. There they have the written guarantee from the government that Mennonites shall not be compelled to enter military service against their will. Here those of us who have conscientious objections to such service are, by the law, compelled to submit to what the president and the War department say is non-combatant service. It means that our consciences are in the holding of the president, the commander-in-chief of the Ameriean forces. A military official, one can't help thinking, will not be able to appreciate the point of view of one whose conscience does not approve of war.

TRIENNIAL REPORT

(Continued from page 3.)

Statistics.

40 white mission workers are in the field.

75 native helpers (evangelists, teachers, etc.).

18 schools with 744 pupils.

16 main stations with 12 outstations.

600 native Christians, an increase of 200 in 3 years.

Value of mission property, $80,000.00.

7 candidates for the mission field: Bro. S. T. Moyer, Lansdale, Pa.; Bro. and Sister Habegger, Berne, Ind.; Bro. and Sister Friesen Buhler, Kans., (applicants); Sister Christina Habegger, Berne Ind.; Sister Loretta Lehman, Berne, Ind. (applicant).

Income in 3 years, $119,624.19.

Deficit in the treasury July 31, 1917: $3,113.97.

Who will help to do away with this deficit before conference meets?

Grateful to the Lord of the harvest, who has "ministered seed to the sower and bread for food, and multiplied our seed sown, and increased the fruit of our righteousness", so that our planting and watering has received God's increase, the mission board commends the whole mission work anew to this conference for diligent intercession and support.

P. H. Richert, Sec'y.

FIELD SECRETARY'S REPORT

Eastern District Conference Sunday School Convention.

We began the year's work with three local conferences: Upper Milford, Oct. 10, 1916; Quakertown, Oct. 19; Souderton, Nov. 21, held to further discuss the various phases of the Sunday school work which had been considered at the convention. These were evening sessions and were not very well attended but the discussions were interesting.

In answer to a circular letter, inviting the schools to contribute toward a Christmas gift of money to the India mission, seven schools responded with a total of $44.00. This gift was gratefully acknowledged by Rev. P. A. Penner, but he was unable at the time to say how the money would be used.

In compliance with a resolution of our last convention I attended the sessions of our annual church conference at Deep Run on May 1, 1917, mainly with a view to further the movement for co-operation between the conference and the Sunday School convention. At that conference the following motion was passed: "Moved that the president appoint a committee of three to cooperate with the Sunday School association along the lines brought out in the discussion the previous night, looking toward a closer union between the two and greater efficiency in the work." The following committee was appointed: Rev. Victor B. Boyer, Franklin Moyer, Rev. H. G. Allebach. It is now up to the Sunday school workers individually and in convention to recognize this opportunity for co-operation and join heartily in any work undertaken.

I was unable to visit more than twelve schools this year and failed to gather statistics. Adult class organization is accepted more generally and the request has come from many quarters for suggestions of practical Christian work the classes might undertake Teacher training work seemed somewhat at a standstill. The interest in missionary education for the schools is increasing and becoming more practical, especially since Bro. and Sister Penner visited among us last September.

I look back upon the four years' work with the Sunday schools of our district with pleasure and gratitude — pleasure in the signs of progress noted from time to time, and gratitude for your kindness, hospitality and co-operation at all times, and your patience and forbearance with my shortcomings.

Though I may enter a far distant field of work, my interest in your work and welfare will continue because you are my friends, and this is the Lord's work. May you always seek His guidance in your undertakings and rely on His faithfulness to help you bring the work to completion.

Anna G. Stauffer,
Field Sec'y.

ACTIVITIES OF THE FIRST MENNONITE CHURCH

Berne, Ind.

In endeavoring to explain the various organizations and activities of the church it is necessary to begin from the very nucleus Especially is this true in order to explain the binding relations of the strictly rural people and the people of the village. Hence the brief history of the church.

The Mennonite church of Berne had its origin through the culmination of two independent congregations which existed in the wilderness of this community from the year 1838 the one, and 1852 the other, until 1879 or rather 1886, as it was not until then that the two congregations, although using the same building alternately for many years, had fully united as one. The first church which this united congregation used was built in 1880 and enlarged in 1886 and 1899. The one of the original congregations had a building just across the road, from the last mentioned, which they had built in 1856, but was sold for $24 and the lumber used to build sheds at the new church. Although I called this the church at Berne, the town had only a population of about fifty at this time. The other original congregation was strictly rural, their church being at least seven miles from Berne. In 1858 there was a three-cornered split in this church, some of the members joining an Evangelical association while a few others formed a New Mennonite church, and the balance held together until their pastor died. After that these few members joined the church at Berne. From then the church at Berne grew steadily in its membership until at present it has over 900 enrolled members. The other churches spoken of have been abandoned for many years.

For a number of years the need of a larger church was keenly felt and in 1910 it was decided to build a new church. This building was dedicated April 7, 1912. It was erected opposite the old church which was left standing for various uses of which they might use such building. The new church, which is of Gothic style, is 85 feet wide and 158 feet long with an inside height of 40 feet. It has a seating capacity of about 2300, including a choir loft of about 200. Almost all the conveniences required have been cared for. The church is heated by two vacuum steam furnaces. There is a basement under the entire auditorium. This is divided into one large dining room, two smaller dining rooms, kitchen, furnace rooms, nursery, Intermediate C. E. assembly room, and various other smaller rooms. The church is also equipped with a pipe organ of the electro-pneumatic type. This organ has 1359 pipes and cost practically $4700. Besides this, a large barn, 132x180 feet, has been erected which has 96 stalls. These could either be bought or rented by the farmers to provide for shelter for the horses and automobiles. In fact everything is arranged so that the farmers must pay for the stalls, but the pews are free.

One of the outstanding and commendable features is the manner in which the erection of this new church was financed. When it was decided to build this church a finance committee of six was appointed. These six made a canvass of the church members and in less than two months they had a subscription of $49,052.87. The remainder which was required was taken from the church treasury and thus the entire expense of erection was met before the building was dedicated. The building cost a little over $52,000 and the gifts ranged from ten cents to $1,000.

The old church is still under the supervision of the church trustees. This building which has a capacity of 1200 is now used as an auditorium. The trustees rent it for various kinds of lectures, recitals, institutes, etc. As this is the only building available for such purposes the trustees can thus easily check doubtful entertainments which might otherwise creep into the community.

The organizations in this church are numerous. As has already been mentioned, the church membership includes over 900. There is a Sunday school enrolment of about 1250. It has the largest C. E. society in the state. An Intermediate C. E. society, a Temperance society, the midweek prayer meeting, and the teachers' meeting. There are 52 classes in the Sunday school, including such as the teachers' training class, a special class for high school students for which credit is granted them for their work. There are three young men's classes of about 50 attendants in each class, and about 75 per cent. of these are from the country. In order that the teachers may do better teaching a teachers' meeting is held on every Friday evening. The C. E. with a membership of about 400 is an active organization, holding its meeting every Sunday evening. At the same time the Intermediate C. E. of about 120 members holds its meeting in their room. These two societies do much in holding up the moral standard for the young people. The Temperance society has a membership of about 300. It holds its meetings monthly with an average attendance of about 200, half of these being from the farm. This society is an active organization and always ready to respond to financial calls. This was shown when they gave $1700 to the National Anti-Saloon league when one of the most prominent orators delivered a temperance address. The mid-week prayer meeting has an attendance of about 65, but just a few from the country.

The people of this church are about evenly divided as to place of residence, practically half come from the country while the others are from town. As a whole they are neither wealthy nor poor, the richest having an estate of about $60,000, while on the other hand everybody has enough to make a decent living. The church fund for poor is not used much at all. In fact within the last thirty-five years there has been but one case of bankruptcy in Berne. There are very few renters on farms, about 15 per cent., and these are mostly young people who are taking over their father's farm. Farms average from 20 to 120 acres, there being very few 160-acre farms.

As a rule this church is rather slow in taking up new activities or at least do not care to experiment. Their biggest social event is the annual Fourth of July county Sunday school picnic. In this the Mennonites take the most prominent part. The parents do, however, take pains to make home life comfortable and enjoyable for their children. At present they are also awakening up to see the need of education. There are at present about 30 students at various colleges from this church, and these in return are beginning to have a big influence over the various organizations of the church. — (By a member of Dr. C. H. Smith's Class in Rural Sociology, Bluffton College.)

THE C. E. TOPIC

Sept. 9.

Are You a Yes—But?

(A Lesson on Excuses.)

Ex. 4:1-17.

When God called Moses He gave to him a demonstration of His mighty power. This should have satisfied Moses and moved him to place himself absolutely in God's hands. It didn't. He thought more of the difficulties before him than he did of the power of God to overcome them. His inability to speak eloquently was not a reason. It was an excuse. Human nature is such that when things are to be done that seem hard and trying it seeks to hide behind an excuse and call it a reason. The Lord's work is frequently hampered because men seek to shirk their responsibility and try to justify their cowardice by excuses. People frequently excuse themselves out of heaven into hell.

The Master recognized the common failings of those who should be obeying God but seek flimsy excuses to get out of their tasks and rebuked them in the parable that tells how a number disobeyed their king's command because they thought they had good excuses. The buying of land, of oxen and the marrying of a wife, all legitimate things to do under proper conditions, could not, according to that parable, stand in the way of doing the Lord's bidding.

Every Christian worker and pastor knows how frequently men and women trifle with God by bringing foreward excuses when the matter of their eternal welfare is concerned. Let us here consider a few: (1) Here is the one who says he will not become a Christian because there are so many inconsistant Christians in the church. Perhaps this is the commonest objection the worldly have to bring against accepting Christ. It is a hollow excuse and nothing more. Must Christ be rejected because there was a Judas among his intimates? Must I be regarded unworthy of confidence because one or a number of those whom I believe to be my friends are untrue to me? Because there are those who pretend to be good in order to work their evil purposes is that a reason why goodness is to be despised? Can we say that because there are wolves in sheep's clothing there are no real sheep? If we acted on a principle like that there could be no good money because there are counterfeits, there could be no honesty because there are thieves. The one who protests against inconsistant Christians evidently thinks he has a high ideal of what the Christian's life should be. Unless he, too, wants to be deliberately inconsistant, it is for him to show by his life and example just what the Christian life should be. (2) The person who will not become a Christian because there are things in the Bible he cannot understand, to that one we say: "You can understand enough of it to be saved." To be sure, there are things in the Bible which we cannot understand. Some things were written for the ages of the past, others for the ages to come. What concerns us is what is written to give us salvation. If one refuses to have anything to do with things he does not understand, he should

stay away from the use of electricity in any form, unless he is an electrician. He should abstain from food unless he understands the chemistry of food. He should throw out all the books he doesn't understand. Indeed, it would be necessary for him to refuse to live, since the ways of Providence are passed finding out. (3) The one who says God is too good to punish, and then insults Him by continuing in the wicked ways. God is good and merciful, but He is just and what He says He will do, that He is certain to do. To make such an excuse the reason for rejecting Christ is to invite eternal doom. (4) "I am too great a sinner." What reasonable mind could be satisfied with such an absurd excuse when we all know that "Jesus Christ came into the world to save sinners"? To put forth such a thing for a reason is nothing short of an attempt to make God a liar. (5) "Too many things to give up." There are many things to be renounced, but what is more reasonable than that in the light of the fact that God's own Son gave up His life to save? (6) "I am afraid I can't hold out." We don't quit eating because we are afraid food will not sustain us. We don't refrain from beginning anything for fear we can't end it. We do not withhold our friendship from one another for fear they won't last. We are perfectly willing to take a chance on these matters. It is not that one is afraid he can't hold out in the Christian life—he does not want to begin it.

It is not only the non-Christion who has excuses. Church members hide from duty behind them. They plead poverty when it comes to giving money, forgetting that all they have is the Lord's. They plead lack of time when it comes to do things, ignoring the fact that the Lord's business is the most important of all. They make their not liking someone in the church an excuse so as to shirk duty when their duty is to love all men, "especially those of the household of faith."

The worst and the least to be excused failures are those of absenting from church service. If God blesses the earth with rain, if He makes it hot in sommer or cold in winter, they stay away. Suppose He would withhold rain and sunshine for a season, where would they be. No excuse will be a reason for a healthy Christian omitting the regular church service.

Lo! we shall yet, who creep with cumbered feet,
Walk glorious over heaven's golden street,
Or soar on wings.

THE S. S. LESSON

Sept. 9.

The Benefits of Total Abstinence.
Daniel 1:8-20.

Golden Text—Daniel 1:8.

The Book of Daniel is remarkable both for the character of the man who gave his name to it and for the nature of the prophecies contained in it. Our lesson has to do with the personality of Daniel. Coming as he did, quite young, a captive into the court of the king of Babylon where he was to be trained for future service, his lot did not seem as hard as it might have been had he been only an ordinary prisoner. But there was that about the man that attracted the notice of his captors and enabled them to see in him the possibility of developing remarkable talents. They were not mistaken in this judgment and the reason for it lay in the way he carried himself. We must not forget that when a man carries himself right he'll command respect and places of opportunity will open themselves to him. On the other hand, however, Daniel's position was critical. His opportunities might at any time have proved his undoing had he been untrue to his early training and his positive convictions. The secret of his future success may be found in the phrase, "purposed in his heart". He was a man, though a young man, who knew what was the right thing to do and he did it without hesitation in the face of possible disadvantage. The words of the old hymn have a clear ring: "Dare to be a Daniel; dare to stand alone; sure to have a purpose, true; dare to make it known." A French statesman once saved the nation by rising to his feet in the national assembly during a time of great danger and exclaiming, "Dare, and dare and dare again!" It is only the one who is fearless when it comes to doing the right thing who will impress his character for righteousness upon those about him.

Total abstinence is not new to the world. It has been a virtue so long as there has been strong drink and its worth has been appreciated. There never was a legitimate excuse for the use of strong drink as a beverage and there always has been plenty proof that the use of intoxicating drink is a damnation. Just now the nation favors the suppression of the drink evil as a war measure. Abstinence has always been a war measure — in the war against the devil.

For the information of those who want to make the meeting in which the benefits of total abstinance are discussed an interesting and instructive one we present the following short extracts from the "National Advocate".

"Basing its action on medical and on economical grounds, the American Society for Clinical Investigation has declared itself in favor of prohibition for the period of the war and for at least one year thereafter. The present time was felt to afford an unprecedented opportunity for inaugurating a convincing demonstration as to the value of abstinence from alcoholic beverages.

"The resolution, which was adopted unanimously at the annual meeting of the society, held last week at Atlantic City, reads as follows:

" 'Resolved, that in the critical condition of the world's food supply we consider it desirable that the manufacture of alcoholic beverages and their importation into this country be prohibited for the duration of the war and for at least one year thereafter.' "

The names of nineteen "eminent representatives of the medical profession" were given as "among those present at the meeting," and this paragraph closed the report:

"In this connection we suggest to all our physician readers that they themselves abstain, at least during the period of the war, from the use of alcoholic beverages, and that they urge all their patients to do the same. In this way they can make an effective personal contribution to national economy and to public health."

"It is said that advice to use whisky, etc., as contained in the first-aid books of the Red Cross, will be eliminated from future editions:"

"Every nickel of revenue from drink," according to Dr. Wilbur F. Crafts, "costs the people a dollar in drinks and consequent crime and impaired efficiency."

"The Roman Catholic Bishop of Tucson, Arizona, who instructed his priests 'to discourage voting for' prohibition, now says, 'The majority of the people are perfectly satisfied with it.' "

"A leaflet on 'Food Supply and the Human Submarine', by Henry W. Farnum, professor of Economics in Yale university, gives many facts about the requirements of distilleries and breweries which are startling. The former use 39,000,000 bushels of wheat a year, and the latter use 138,000,000 bushels of barley, corn and rice. And the growing of tobacco calls for 1,368,000 acres of land."

"It would be a most dangerous and vicious piece of politics for congress to exempt beer and wine from any prohibitory measure it may pass or submit," declared "The Herald and Presbyter." And it added, "The States have not exempted them, and for congress to do so would be a deadly blow at the prohibition movement."

"The National Association for the Study and Prevention of Tuberculosis, at its late annual meeting in Beeryheba (Cincinnati) declared that 'loyalty should require nothing of those going to the front which those remaining at home are not willing to demand of themselves,' and placed itself on record 'as favoring national prohibition both for soldiers and civilians during the war period and for one year thereafter."

"Elimination of strong drink from the coal-producing states would increase the output 25,000,000 tons a year. So the Senate Interstate Commerce committee was told at a hearing on June 29, by J. D. A. Morrow of the Pittsburg Coal Producers' association. 'Alcoholic liquor is one of the worst enemies of the miners in western Pennsylvania,' was his declaration. 'They will not work steadily when liquor can be had; and the same trouble exists in Illinois and Ohio and other sections in which they are placed.' "

RECOMMENDATION OF BIBLE LESSONS COMMITTEE

The following recommendations were presented to the 1916 Sunday School convention by the Committee on Topical Bible Lessons, and accepted, and appear in these columns at the request of the secretary of the convention.

1. We recommend that a new committee of five be appointed to consist of two members appointed by the president of this convention and two members, appointed by the president of our conference, together with Rev. H. G. Allebach; that this committee co-operate with and support Rev. Allebach in his preparation for a complete set of lessons on any of the topics given in his outline — enough to offer a half-year course and that this committee also see to it that each school takes at least one class through the course during the year and reports results to the committee.

2. We recommend that the convention make itself responsible for the expense of preparing and printing the lessons after the committee has approved the cost.

3. And if such trial of the lessons by the schools, as above mentioned, proves satisfactory, we further recommend that the work of preparing this system of topical lessons be continued to completion, and all our schools be thoroughly convassed to adopt

the system for the Intermediate department permanently.

Committe:

Rev. N. B. Grubb.
Rev. A. S. Shelly.
Rev. J. W. Schantz.
Mr. S. M. Rosenberger.
Miss Anna G. Stauffer.

The new committee appointed in accordance with these recommendations and serving at present is as follows: S. M. Rosenberger, Chr. M. C. Goltshall, F. K. Moyer, Anna G. Stauffer, Rev. H. G. Allebach.

DIED

Lugibihl. — Elisabeth Lugibihl nee Steiner, was born in Richland Twp., near Bluffton, Ohio. She was admitted into the church through the rite of baptism by Rev. Sutter about the year 1860. The deceased was married to David C. Lugibihl March 16, 1865. This union was blessed with eight children of whom three preceded the mother in death. Sister Lugibihl lived in the state of widowhood for nearly 41 years. During this time she faced many and severe trials, but she bore up under them with Christian faith and fortitude. Death called her from her long and eventful life on August 7, 1917, and the funeral rites were observed on August 10. Brother Hager spoke in German at the home and Rev. Kuhnli in German and Rev. Langenwalter in English at the Grace church at Pandora, Ohio.

NEWS OF THE WEEK

WILSON STUDYING POPE'S PEACE NOTE FOR REPLY

Washington, D. C., Aug. 20. — Secretary of State Lansing said relative to Pope Benedict's peace proposal:

"The matter is under careful consideration, and a decision has not been reached yet."

In response to inquiries Mr. Lansing let it be known that the United States would answer the note from the Vatican for itself, following its invariable custom.

State department officials were inclined to doubt that the entente powers would desire America to reply to the pope collectively in the name of all the allies, and it was also suggested that, should President Wilson answer for all, there would have to be a separate American note, in order that this country, speaking for itself, might be able to say things it would not feel constrained to say for its associates in the war.

It also was asserted at the State department that so far as the United States was concerned a reply to the Pope's proposal would not constitute a recognition of the emporal pretensions of the vatican; that the question of the Pope's temporal power would not be raised at all.

Secretary Lansing declined to indicate when President Wilson would reply, the belief prevailing, however, that the answer not will be forwarded within two weeks, a respectful period of time being thought necessary to emphasize the careful consideration which is being given to the papacy's communication.

WANT TO BORROW ELEVEN AND A HALF BILLIONS

Washington, Aug. 20. — Authorization to issue bonds and certificates totaling $11,538,945,460 at one time is provided in the new war budget bill, embodying recommendations of Secretary McAdoo, which came from the printer Saturday to the House Ways and Means committee.

In addition to authority to float a $7,538,945,460 four per cent. bond issue to care for a previous $3,000,000,000 and a future $4,000,000,000 allied loan authorization, the secretary desires power to issue certificates of indebtedness to the amount of $2,000,000,000 and an equal amount of war savings certificates in a form available to small investors.

Lives of the certificates of indebtedness and war savings certificates would be limited to one to five years, respectively, and they would be subject to discount and payment in the discretion of the secretary. He also would fix the interest rates and regulate interest payments. They, like the bonds, would be subject only to supertax, war profits and excess profits taxes.

Inclusion of the two additional certificate proposals, not mentioned heretofore by administration leaders in connection with the bill is understood to be principally for the purpose of providing against a sudden demand for money which the treasury might not be able to meet.

SENATOR JOHN W. KERN DIED SUDDENLY FRIDAY

Former Senator John W. Kern and Democratic nominee for vice-president in 1908 died at Ashville, N. C., Friday night. At the time of his death he was 68 years old. Mr. Kern went to Ashville about a week ago to take a rest, died of uraemic poisoning. Mrs. Kern and Mrs. George B. Lawson, a daughter, of Roanoke, Va., were with him at the time of his death. He had been declining in health for several months.

All of Indiana is mourning the death of former United States Senator John W. Kern. Hundreds of messages of condolence went out from the state to the widow of the Hoosier statesman, who was at Kern's bedside when death came from an attack of uraemic poisoning.

NAT'L SERVICE HANDBOOK

Washington, August 20. — A "national service handbook" designed to point the way to opportunities for serving the nation during the war, was published Saturday by the committee on public information. The volume contains about 250 pages and includes an exhaustive complication of data about the government, the army and navy, and the many semi-official and independent committees and organizations which are helping to fight the war. Persons of every occupation and trade are shown where they can best apply their abilities and energies for the public welfare.

WATER MAIN WRECKED

San Diego, Cal., Aug. 18. — More than twenty feet of forty-feet water main connecting the San Diego city water impounding system with the distributing system was blown up by an explosion at 11 o'clock last night, according to an announcement today by F. M. Lockwood, city manager. Lockwood said shortly after the explosion two men were seen running from the scene. For several months a large part of the water supply system, including the dams, has been under guard and has been patroled at night, but no guards were within a considerable distance of the scene of last night's explosion.

NEW ARMY PLAN FOR U. S. HAS BEEN MADE PUBLIC

Washington, Aug. 17. — Complete reorganization of all branches of the American army to conform with European standards, as recommended by Major General Pershing, is provided for in army orders revealing that the recently announced divisional reorganization plan is to be carried down into the regiments and companies.

The administrative unit of the infantry arm hereafter will be a company with 250 enlisted men and six commissioned officers, in place of something over 100 men and three officers. The company will be divided into four platoons, each in command of a lieutenant. There will be two captains as first and second in command, one first lieutenant and three second lieutenants. Reports of the review of American troops in France yesterday show that this plan already has been carried out in General Pershing's forces.

The object of assigning two captains to each company, it is understood, is to provide against disorganization of the unit through the loss of its commander. The second captain, under the European system, does not go into battle line with the company if his senior is present. He is held as a reserve to reorganize the company if necessary.

AFTER I. W. W. LEADERS

Washington, Aug. 17. — The Department of Justice is prepared to deal swiftly and severely with activities in the Northwest and elsewhere of the Industrial Workers of the World, in so far as they relate to the stoppage or curtailment of production in industries whose continuation is deemed essential to the prosecution of the war.

Any action, it was said, which would tend to retard the harvesting of crops, the production of spruce lumber for the construction of airplanes or to curtail the production of minerals needed to carry on the war, will be met by prosecution, on charges of conspiracy, against persons regarded as responsible for the institution of the movement.

TO TRAIN IN FRANCE

Washington, Aug. 17. — From the 27,000 officers taken from the training camps just closed a considerable number is being selected to begin immediately intensive training in France under direction of Major-General Pershing.

The plan provides for establishing an officers' school in the American army area where intensive instruction can be given them similar to that now being given to the regular army contingent.

In addition some of the young officers may be sent to French and British officers' schools, as both governments have expressed their willingness to undertake post-graduate work of that nature in order to aid in the task of expanding the American army.

IMPORTANT POSITIONS ARE FALLING UNDER THE FIRE

Again the great Anglo-French war machine has struck the Germans in Flanders, and again it has been successful. The village of Langemarck and other important positions were taken Thursday and more than 1,000 prisoners already have been counted.

The latest blows in the Ypres are on a front nine miles long and only on the extreme right were the allied forces unable to make progress. The Germans resisted stubbornly suffering heavy losses, but on the greater part of the front they were forced to leave valuable positions in the possessions of the allies.

Before the fighting between Lens and Loos had died out the French and British moved forward north of the Ypres-Menin road. Throughout Thursday bitter fighting continued. On the left the French occupied the Germans between Lyser canal and Marjevaart and then drove the Germans from the important bridgehead of Dreigrachten.

Field Marshal Haig's men carried the center and right of the attacking lines. In the center the British gained their first objectives and then established themselves in Langemarck. Continuing their attack they advanced a half mile beyond the village gaining a trench system which was the final objective of the day.

On the right flank the German resistance was most desperate. Early in the day the British drove the Teutons back, but numerous counter attacks in which they suffered severely enabled the Germans to regain the lost ground.

In the Lens sector the Canadians made further progress east of Loos and north of Lens. German prisoners to the number of nearly 900 were taken in the fighting here Wednesday and Thursday, bringing the allied total for the two days to 2,700. In Flanders the British also captured some guns from the Germans.

Although Berlin says the allied attack in Flanders had been forced back with heavy losses, it admits French and British gains at Dreigrachten on the Ypres canal and near Langemarck. These are the places where London officially says the French and British advanced.

Except for the continued heavy artillery fighting on the Aisne front and near Verdun, a gain on the front, south of Ailles and north of the Aisne has been the only important infantry action south of Lens. The French captured German trenches on a front of two-thirds of a mile, took 120 prisoners and repulsed four German counter attacks.

On the Sereth river in the southwestern Moldiva district the Roumanians and Russians have been driven across the river by the Austro-Germans. Northwest of Fokshani the Roumanians and Russians have made numerous attacks in efforts to capture Stracani and Panthu. In the Tritus valley, western Moldavia, the Austro-German advance continues. Berlin says that the forces of Field Marshal von Mackensen have captured 3,500 prisoners, sixteen guns and more than fifty machine guns in the recent fighting.

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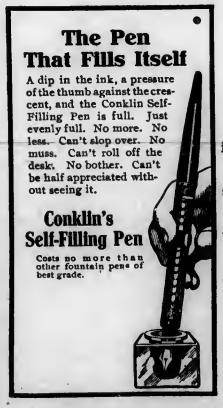

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, AUGUST 30, 1917. No. 34.

IN MENNONITE CIRCLES

The Sunday School convention announced for August 25 in Perkasie, has had to be postponed until late in September because a number of those taking places on the program have left for the General conference.

At this writing the "Mennonite Special" is speeding from Chicago on its way to Reedley, Cal., where our General conference will begin its sessions August 31. Numerous delegates from many points east of the Rocky mountains have engaged passage on the special.

West Swamp (Pa.) celebrated its annual Harvest Home service last Sunday, a large number of worshippers participating. Unusual interest in the service was evident. The offering amounted to over $150 beside which a friend of missions donated $100 for foreign missions.

During the pastor's absence two young members of the church and Bluffton college students, Aaron Myers and Austin R. Keiser, will occupy the pulpit. The Y. P. society of the Swamp church will in place of its regular program next Sunday evening, hold farewell services in honor of four of its members who have been drafted by the United States government and who may be called to camp or service sometime in September. Addresses of encouragement will be given by several members, to be followed by the main address by Prof. S. M. Rosenberger of Philadelphia. It goes without saying that Prof. Rosenberger's address will be full of good counsel and inspiration. The society wishes to keep in touch with the drafted boys and assure them of their prayers and their continued interest and sympathy through constant correspondence, etc. Such a farewell service is a splendid idea and the president of the society, Alvin Shelly, deserves credit for it.

The Bethany church, Quakertown, Pa., reports that the Harvest Thanksgiving services last Sunday were truly inspiring. A full choir sang the cantata most effectively, which consumed exactly twenty minutes. A ripe sheaf of wheat with the sickle beside it lay upon the altar, flanked by bouquets. A number of visitors and friends were present. The offering for missions amounted to $19.20.

REPORT

Of the Dean of the Mennonite Seminary, Bluffton, Ohio.

The teaching faculty has been the same as during the preceding year. The addition of Professor Whitmer to the faculty for the coming year will make possible some of the work which naturally was impossible during the past year. Not only will the increased number of courses to be offered tend to draw more students, but it will also make possible a more satisfactory arrangement of the work which ought to be offered, especially for graduate students. It will likewise afford a greater possibility for meeting the demands from our churches for Bible lectures by members of the faculty.

During the past year the seminary had an enrollment of 13. Of these 6 were in the Graduate and 7 in the English department. Of the former one is a candidate for the degree of Bachelor of Divinity and two are candidates for the degree of Master of Arts. All of these are to receive their degrees on June 1, 1917, and are the first men to receive these degrees from this institution. Thir work has been satisfactory and we trust that we may have many more like them. The abilities of these men are to reach far, if present plans are to carry. One of them is scheduled for India, one for China and the other for pastoral work in the United States. We have reasons to feel grateful for such a beginning. Two of the remaining three men in the Graduate department are planning to return for further work next September. The same is true of some of those who did work in the English department during the past year. On the whole prospects for students in the seminary are about as good as last year at this time. This is gratifying considering the conditions in the world today.

A separate catalog for the seminary was issued this year. This seems to have met with approval and we trust that it may do much to create further interest in the work of the seminary, especially in those communities where the interest in college work centers in other schools than Bluffton college.

The Special Bible course during January was carried on somewhat differently from last year. Only four weeks were devoted to class room work. This was followed immediately by the Special Bible lectures, delivered by Dr. George Irving of New York. This arrangement made possible the closing of the class room work of the Bible course with the end of the first semester of the college and seminary. It worked so well this year that I should recommend this arrangement for next year also. During the week of the Special Bible lectures there was held a Christian Workers' conference. The interest manifested in this undertaking was such that I beg leave to recommend its continuation, especially because of the opportunity it affords our workers in various fields to become acquainted with each other under favorable conditions.

The work of the Graduate and English departments is to be divided more definitely than heretofore. This will avoid some confusion in registration and will afford the student the same opportunities. Special courses are also to be offered for students who are not regularly classified in the college and the seminary.

The work of College Bible also is coming in for more satisfactory attention. Three men will teach courses in Bible for college students. The work is to be arranged so that the classification of the college will largely decide the student's place in the Bible department. This will avoid the great variety of ability represented in individual Bible classes up to the present time.

Dean Byers, Dr. Smith and Messrs. Lehmann and Smucker will continue to offer work which is of special value to seminary students and for which they will be given credit. This arrangement has proven very satisfactory and saves at least one man who would be necessary for the seminary if the present amount of work was to be offered.

That part of the library which is of special interest for seminary faculty and students received valuable additions during the past year and we look forward to further increases of this kind, made possible by the growing number of people who are becoming interested in the school.

I have been especially gratified to notice that, more and more, people seem to be looking upon this undertaking as the logical means for the amalgamation of our people. When this view of the situation is once taken more generally the rapid development of this work is practically assured. Its development thus far has been all that one could expect under existing conditions and gives occasion for both encouragement and gratitude.

Respectfully submitted,

J. H. Langenwalter, Dean.

ARE MENNONITES ENTITLED TO LIBERTY OF CONSCIENCE

By John Horsch.

In the current number of a theological magazine an article is printed criticising governments which would exempt Mennonites from military service. The writer of the article admits that the Mennonites have conscientious scruples on the point in question, but thinks, theirs is an erring conscience. Therefore, he insists, governments should not respect their position. In other words, the writer of the article mentioned desires freedom of conscience for such only whose conscience is right. He would, apparently, give the heads of the civil government the authority to decide the question of right and erring conscience.

Clearly the position of the said writer on this point is identical with that of the governments in the times of the great persecutions. In the darkest times of the Middle Ages all governments pro-

tected those who were believed to be following the right sort of conscience; but all dissenters, i. e., those who followed a conscience different from that of the ruling church, were condemned to death. This means that there was no liberty of conscience in any sense.

To decide the question of a right or erring conscience is not the business of the state, but of the church. The church may exclude those who follow an erring conscience, but the church is out of place if she demands that those who follow an erring conscience should not be permitted the free exercise of their religion by the state.

The government of the United States is committed to the principle of liberty of conscience. This means liberty not only for the Roman Catholic and Lutheran conscience, but also for the Mennonite conscience.

As Mennonites we should not for a moment suppose that, in order to further enjoy the right of liberty of conscience, it falls to our lot to persuade the president that ours is the right conscience, or, in other words, that our position is Scriptural. The question, so far as the state is concerned, is not one of Scripturalness but simply one of conscience.

It is interesting to notice that the president has often expressed himself to the effect that war is a great evil, in fact, he has not long ago earnestly requested the people of the United States to have a special season of prayer for peace. Notwithstanding his frequent disapproval of war, however, he has never held the Mennonite position on the point in question. But, as already intimated, the president's personal view on the point of right or erring conscience, so far as we as Mennonites are concerned, does really not enter into the question.

Let it be understood that we do not criticise the president or congress for the course they have decided to take on the question of war. The Scriptures enjoin upon the Christian the duty to pray for the rulers and honor them and not to criticise them. We admit that from the viewpoint of the state there may be sufficient reason for taking the course which the heads of the nation have chosen to take; this is a matter which is not for us to decide. We see clearly, however, that the church of Jesus Christ must stand for peace and must recognize as brethren and fellow citizens of the heavenly kingdom all true Christian believers, of whatever nationality they may be.

Now, this heavenly citizenship is of a far higher order than the earthly. Under no circumstances could we consider a fellow citizen in the heavenly kingdom an enemy. True, the Christians are everywhere a minority, but all others are prospective fellow citizens of the spiritual kingdom. Ours is the duty to win them for the kingdom of the Lord, instead of making war on them. Do not ask us to make them accept the principles of Christianity, or even of democracy, in this way.

In short, to be true to our heavenly citizenship is our foremost concern; and since this citizenship is of an international nature, the participation in war is precluded. The argument that war is waged in the very interest of international brotherhood may bear weight from a political viewpoint. From a Christian point of view the argument is worthless, for the simple reason that evil is evil and there is no excuse for yielding to it. Conscience will condemn us if we do evil, even if it is done with the thought that good may come from it.

The Mennonite conscience demands exemption, not only from bearing arms, but from being made a part of the organized army, or military machine. That such is the Mennonite position can be proven from the literature of the church published within the last 30 years and earlier, and from other pertinent facts. A number of Mennonite settlements in Nebraska and Kansas consist of families who immigrated from Prussia for the sake of the principles of non-resistance, though even in militaristic Prussia they were exempted from bearing arms, being asked to do non-combatant service only. And when universal military service was introduced in Russia, many Mennonites sold their possessions and immigrated to America, although they were to be permitted to do non-combatant service in the army. Finally the czar exempted the Mennonites from all service in the military organization and permitted them to render national service in the extensive forests of the state. The writer is one of those who fled to America rather than burden his conscience by doing non-combatant service in the army of a European state. It is safe to say that many Mennonites would emigrate to Canada or South America rather than be deprived of the free exercise of their faith.

Would it not be in order that we as Mennonites address our government, defining our position in regard to non-combatant service in the army, humbly asking to be exempted from such service, and at the same time pointing out our willingness to do the humblest service for the nation outside of the military organization, provided the work be of a kind that does not burden our conscience? According to newspaper reports it has been suggested that non-resistent people should be employed on government lands, somewhat similar to the case in Russia. No one could object to work of this nature.

The president, it may be well to notice, has the authority to exempt the members of non-resistant churches from service in the military organization; but to exempt them from all service, even from such as is not inconsistent with their doctrinal position, is beyond his power. Neither is there an occasion for such a demand.

There is every reason to believe that the government of the United States will respect the conscientious position of the Mennonites, if that position is made clear to them. The government of Canada has only recently given the Mennonites the assurance that the document granting them full exemption from military service will under no circumstances be considered a mere "scrap of paper".—Gospel Herald.

Scottdale, Pa.

THE SEA IN THE BIBLE, THE BIBLE ON THE SEA.

There is a good deal of sea imagery in the Bible, and this serves to universalize its message. Sea metaphors are understood almost everywhere. The term "sea" was applied by the Arabs and Orientals in general to great rivers like the Tigris, Nile or Euphrates, and even metaphorically to the desert (compare our expression for a camel, as "the ship of the desert"). This was because such rivers by their periodic overflowing seemed as lakes or little seas. But after eliminating from the list such references, a number of sea-terms are found remaining in the Scriptures—just enough to remind us, at all events, that the sea is God's, "and he made it." So the Lord is said to have given to the sea His decree. Even the winds and the sea obey Christ, and His dominion shall be from sea to sea. Man was made to have dominion over the fish of the sea, constantly casts his net into the sea of life to see what he may bring up, needs to have his sins cast in the depths of the sea, and, if he be redeemed by the grace of God, shall some day stand by a sea of glass in glory. The sea is in the Bible—because it is in human life!

And we may take it the other way around—the Bible is on the sea. At an early date Jehovah began sending out his messengers on the face of the deep. Little Moses was set afloat in a bulrushed punt, Jonah (though refusing his first commission) was shown mercy on the Mediterranean off Joppa; Paul had frequent trials of the choppy seas of the Aegean, and was ship-wrecked in the Mediterranean. Since then the missionaries of the cross have voyaged, close in the wake of explorers or free-booters, on the broad seas, carrying the precious cargo of the gospel message—and if unhappily casks of rum in some cases were stowed away in the barque's hold, the rum was not sent (be it remembered) by the same people who despatched the missionaries—which makes a big difference. The time would fail us to tell of all the evangelistic work that has been accomplished by the medium of, and often literally on, the ocean. The history of The American Seamen's Friend society is one long tribute to the power and preciousness of the Bible on the sea. The Bible is an universal book, not for any one class, but for every man afloat or ashore. It is not just a landlubber's book, nor a fore-topman's log; not the book of the banker, or the baker, or the candlestick-maker, but a wonderful library containing incidentally, metaphors and saws and instructions fitted to different classes of readers, and all agreeing in the unfolding of a message, whose knowledge shall eventually fill the earth "as the waters cover the sea." The Bible goes everywhere, and carries with it a blessing for man. Whether it be read in ornate cathedral, or thumbed by a dingy fo'castle lamp, it is the same uplifting, sin-rebuking, heaven-declaring book of books. The Bible was never more needed on the sea than it is now, in these days of fratricidal strife, when the ordinary dangers of the deep are increased by the hate and misunderstandings of men—C. A. S. Dwight, in Sailors' Mag.

THE LORD'S SUPPER

The Late Rev. W. G. Moorehead, D.D., LL.D.

We have four inspired accounts of its institution—by the three evangelists, Matthew, Mark and Luke; the fourth by the Apostle Paul, I Cor. 2. It is very noticeable that the record of the Apostle Paul is the fullest of the four. Yet he never saw the Lord Jesus until He was glorified in heaven; had been no follower of the Savior until the Christian church had been organized and the Spirit had descended in power on the day of Pentecost. Nevertheless

his account of the Supper is none the less authoritative than the records of the evangelists. The divine seal is stamped upon what he says about it in these words, "For I have received of the Lord that which also I delivered unto you." What the apostle had taught and now wrote to the Corinthians concerning the Lord's Supper was no compilation from the gospel account of the ordinance; it had been communicated to him directly from the risen Jesus Himself. A proof this of the importance that belongs to it.

And who does not feel an interest, a lively interest, in the closing scenes of the life which is the highest, purest, noblest of all—the life of Jesus Christ. God has been pleased to preserve a minute recodr of it for His children. God honors everything that His Son did and will not allow any of it to lie in obscurity or be forgotten.

We must first notice briefly the words of institution, "Jesus took bread and blessed, and break it." It was God He blessed, not the bread; for the word "it" is a supplement. Luke says, "He gave thanks." It is altogether singular that from the original word for "gave thanks" ritualists should draw the name of Eucharist. It shows us that when the spiritual idea in any ordinance is lost sight of, the external, the name, the word becomes important and overshadows the inner spiritual significance. It is always so. Take the word church. When the thought of the corporate body of believers in Christ was lost; when the truth that the work of grace going forward in the world from the time that Jesus ascended is to gather into one body all Christians and they jointly form the church, the body of Christ, was lost, the idea of the church has changed—the word "church" no longer applied exclusively to the body of Christ, but to a building — four walls of brick or stone are now called a church — a notion as foreign to the Scriptures as it is possible for anything to be. A similar fatal blunder was made when men began to throw around the simple and beautiful ordinance of the Supper something mysterious, mystical, awful. Jesus' giving of "thanks" was converted into Eucharist and the mass. Jesus thanked and blessed God for the bread and especially for what it symbolized. It was bread He chose as the emblem of His body Earth's wheat, sown, watered, ripening here—bread crushed, broken, ground into flour that He chose! What more expressive type of Himself—the true son of Adam; not angelic, but human, thoroughly human. It was a passover cake He took and brake—without leaven—and as leaven is the emblem of evil and the principle of evil, so the absence of it in the bread Jesus used at the Supper represents His own humanity—all-over human was He save in sin—"he was without sin."

"He brake it"—expressive action setting forth, as He Himself teaches us, His own body broken for us. The bread was first broken before eaten. It was by no means sufficient to become a man—assuming our nature; He must be broken for us—slain for us—in order to His profiting us. "In that He died, He died unto sin once."

Afterwards He took the cup and gave thanks—so we learn from the other two evangelists, Matthew and Mark, also from Paul—"After the same manner also He took the cup." The cup, or rather the wine in the cup, He explains to be the symbol of the New Testament in His blood. The new covenant, the covenant of grace and love, is sealed and ratified by our Lord's blood. Mark says, "Shed for many"—not only for those then with Him, not only for those who would believe on Him among the Jews, but for all Christians of all places and times. Luke says, "Shed for you"; that is, believers. It is shed for no others. It will avail for no others. "For you." Matthew adds, "For the remission of sins." In contrast with the blood of the old covenant which sealed on the people their promise of obedience to law under menace of death. Under that old covenant everything was purged with blood. Ex. 24. The blood sprinkling then was the ratification of the covenant engagement of obedience into which the people entered. The blood bound them to it—witnessed to their pledge in the covenant. But the cup is Jesus' pledge to us of his love and grace—that he has done everything for us—that there is nothing for us to perform, save to take the benefits of His dying and dying in our behalf. The bread and wine in the Supper are the symbols to us of accomplished salvation which is ours.

It is noteworthy that the words of blessing and thanksgiving which the Lord used are not recorded. The four accounts agree in telling us there was a double blessing, or giving of thanks the first at the breaking of the bread, the second at the giving of the cup, but no record whatever is preserved of the words in which these benedictions were couched—a silence that is intentional and divine. For Jesus knew what perversion this ordinance would suffer at priestly hands, that men would set up a claim to consecrate the elements, as they style it, and blasphemously allege that their words of consecration change the bread and wine into the veritable body and blood of the Lord—an assumption which none more awfully wicked and arrogant has ever been put forth by man or devil. That a sinner of Adam's race should command the glorified Jesus to leave His throne above and descend to the earth at his bidding, somehow enter into bread and wine and be devoured, would be but ludicrous were it not the most appalling blasphemy that ever passed human lips. Therefore foreseeing the abominations which men would bring into this ordinance, Jesus left out of His book the words He used in His thanksgiving at the giving of the bread and wine. The fact of His thanksgiving is recorded, but not the words of thanksgiving.

There is immense significance in the time at which the Supper was instituted. It was at the close of the paschal feast, at the same hour the Passover was observed. The Passover was the perpetual reminder to the Jews of their deliverance from the bondage of Egypt. The angel of the Lord passed through the land slaying the first-born in every Egyptian household. By divine appointment the blood of the paschal lamb was sprinkled on the lintel and door-posts of every Hebrew dwelling. God's Word about that blood was, "When I see the blood I will pass over you." It was on that very night the great Exodus began. In haste, with their garments girt about, with shoes bound about their feet and staves in their hands, the chosen people march out from their house of bondage. By divine appointment on the fourteenth day of solemn Passover—a constant sign and token to them of their emancipation. There clearly the first month they were to observe that was a purpose in establishing the Lord's Supper on the same evening and almost in conjunction with the Passover. Evidently that purpose was to teach us the precious truth that deliverance has been accomplished for us. We are made free by the blood of Christ. We are emanipated from the bondage of sin and corruption, are introduced into the liberty of the sons of God. The Supper now points to accomplished redemption.

The Lord's Supper is a memorial feast. It tells of Jesus. It is the Lord's table—the Lord's Supper. It is principally designed to remind us of the Savior—the Redeemer as suffering for us. This is its distinguishing feature. The blessed image of the Lord rises at once to view as the One altogether lovely, the object of supreme veneration, to whom all hearts should turn, before whom every knee should bow.—Sel.

HAND-PICKED

A minister was called into a Virginia mountain town to make a speech. As he alighted from the train, he saw only a few houses. He was much disappointed to think he had come such a long distance to speak to so few people. He asked his hostess where she expected to get a crowd. She said, "Oh, the people from this whole side of the mountain will be out tonight. You see," she went on to say, "our people are hand-picked. At first there were only two Christians here. We met together for prayer and then we decided to go to work. We started a little Sabbath school. We never lost an opportunity to invite the people to come with us. We gave out Testaments. We gave out religious papers. We gave out tracts. Why, sir, do you know we had the merchants at the stores tuck in these little tracts and an invitation to Sabbath school in the goods they sold? Other companies were advertising their goods that way, and why should not we? Perhaps you think it sacrilegious, sir, but many a Scripture text went into a package with a plug of tobacco or a pound of coffee; for that was about all of the groceries some of the men were wont to buy. Oh, I'm sure we'll have a crowd tonight—these hand-picked people never fail us!"

Crowd? Why, that little church would not begin to hold comfortably all the people who came down the mountainside, in big wagons, on horseback, and on foot. That minister went back to the city, saying, "Hand-picked? Yes, Jesus found Andrew, and Andrew found Simon Peter: Jesus found Philip and immediately Philip found Nathanael." Jesus did His first fishing with a hook—not a net; and His early disciples were all hand-picked.

The Master did not place in my hands a net, but He gave me a hook. At first it seemed very small and insignificant. I was made to realize that it would catch only one small fish—some boy or girl. I was about to discard the gift, to throw it aside, when a blessed thought came: Minnows put into the Master's water will grow into great fish, and a child brought into the kingdom of God will grow to be a useful man or woman.—Ex.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2056 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

EDITORIAL

WOULD DEFINITE INSTRUCTIONS AND LIMITATIONS OF AUTHORITY HELP TO IMPROVE OUR PERIODICALS?

There are two factors that count for much in the production of a denominational paper. First, its being managed so as to represent accurately the position of the church it represents. Second, the personality that the editor is able to give it, which must largely be a reflection of his own personality. A denominational paper, again, if it is to be true to its ideals, cannot possibly descend to the position of a journalistic anarchist; it should be an exponent of the principles of the church it represents and subjected to the body in whose name it speaks. On the other hand, to lay down hard and fast rules which, like the law of the Medes and Persians, can be changed by no man, would relegate the editor to the position of a mere clerk. The editor's position is not that of an office boy, doing only as he is ordered to do, and in the way he is told to do it, but one of constructive responsibility in which he acts, or rather speaks, for the church in a way that represents the whole church. His opinions may at times be at variance with individuals in subordinate or non-essential matters, he may even at times not be in accord with a large body of individuals, but when his attitude is notoriously or persistantly antagonistic to the trend of thought throughout the whole church, his period of usefulness as the mouthpiece of the church has come to an end and a change of editors would be in order.

It might be well to consider here just what is expected of our church papers.

First.—An organ of the General conference should be orthodox in the sense that the conference defines orthodoxy. It is a representative voice of a body committed to a certain system of theological ideas; these are the masters when it comes to the expression of editorial opinion. The paper interprets them, defines them and applies them to the practical problems of the day. In other words, it is reasonable to expect that the editor "stands pat". To him the church has a perfect right to look for a trumpet sound of no uncertain tone whenever the principles for which the church stands are assailed, or whenever they need particular emphasis. Were the Bundesbote or the Mennonite merely religious publications furnishing items of general interest, or were they only a succession of pages of pious reading matter, the conference might just as well and more cheaply recommend the use of one of the many good religious papers published for commercial gain. We want it to be understood now and always that our papers are Mennonite papers and that the Mennonite people stand in greater need of their own papers than they do of any of the numerous premium-giving, profit-making sheets, open to questionable fads and non-descript advertising. When every home represented in our church gives first place to the Bundesbote or the Mennonite and last place to the papers that bribe their way into the affections with the well-paid-for premium consisting of some gaudy jewelry, trashy spoons or cheap books, we will happily have arrived at a "consummation devoutly to be wished".

Second.—Our papers must not only subject themselves to the law of the church, but must also assert the principles for which the church stands and, by every talent at the command of the editors, endeavor to educate their readers in the things that go to make up the Mennonite position. They should keep the people well informed on current events in the religious world as well as in the church and should always keep before them the church's history and doctrinal attitude. The spirit that kept our fathers together and preserved our identity and is now keeping us together is one of loyalty. To be persistently presuming that there exists a constant spirit of disloyalty, however, which needs to be assailed and rebuked, fosters resentment and serves only to engender discord. It certainly is not the function of the church paper to sow serpents' teeth. Setting up wooden soldiers and then slaughtering them brings only sham triumphs for your sham battles. Fanning inconsequental sparks which, if left alone, might die a peaceful death, may give life to destructive fires. Sounding the general alarm when the danger is slight may call out the entire fire-fighting equipment, but too many such alarms soon lead the reader into a state where he refuses to take anything seriously. The only time the cry of wolf is justified is when the wolf is near. Continual termoil in print is as much of a nuisance as the proverbial bull in the China shop and results in about as much unnecessary damage

Third.—The attitude of the church paper should, as a general thing, not be antagonistic to one party in the church and favorable to another. Provision must always be made for honest differences of opinion. Factional difficulties open wounds which the paper should endeavor to heal. It should endeavor to occupy the place of an angel of reconciliation whenever and wherever the party spirit goes beyond bounds. When there are differences to be settled to a conclusion, as there frequently may be, the thrashing out should take place on the floor of conference and not in the columns of the church paper. God pity the family that airs its private difficulties before all the world! What is to be said in favor of a church doing such a thing? The church paper, like all the other machinery of the church should be designed and managed in the interest of harmony and aggressive development. A policy less than this would shorten the subscription list and defeat the purpose for which the paper was called into existence.

Fourth.—It becomes the church paper to observe common courtesy to all. Because the editor does not agree with the opinions of others he must not delude himself into the notion that he, or any of his contributors, have a license to abuse, insult, belittle or ridicule those who do not think as he does. A gentleman may disagree with another on some fact. The two may differ as radically as day from night, yet, because of the differences in their statements neither is warranted to make the off-hand assertion that the other is a knave, a liar and a perjurer. The short nasty words of our speech should only be used after long and careful investigations that prove their necessity. To everyone must be conceded the right to think for himself and expect gentlemanly consideration from those who are committed to differing opinions. "Yellow journalism" may represent a profitable type of the secular press, but it has in it the seven plagues of poison. A religious periodical, not being planned for profit and standing for moral and spiritual things, should be clear in conduct and policy.

Fifth.—In its attitude toward other churches and toward general Christian and benevolent organizations such as the Y. M. C. A., the Red Cross, Temperance and Reform organizations, Interchurch federation, etc., the church press can well afford to be friendly, although it need not of necessity be committed to everything that such organizations undertake to do. It would be, for example, an evidence of bad housekeeping were our papers to give undue publicity to the splendid efforts of some general religious paper to feed the starving of some unfortunate country while, at the same time, ignoring the appeals, or even the existence, of the Emergency Relief commission of our own General conference. So, too, it would be exceedingly bad taste, if not actual denominational disloyalty, were our papers to lend column after column of their space to furthering the interests of some so-called Bible school when our own schools and colleges, supported by our own conferences and taught by our own instructors, whom we can trust, are making appeal after appeal for students and contributions from our Mennonite people and churches everywhere. Usually the types named have papers of their own to plead their own cause and the denominational paper is under no obligation to lend its space to them whenever they see fit to hand in a request for publicity.

Our people want to know in a general way what is going on in the Christian world outside of their own church and should be kept fully informed along this line, but it is not the editor's business to become a "special pleader" for things outside of his jurisdiction, while there are matters at home calling for his attention which may be just as important and frequently are more important to the circle in which his paper moves.

Since the question which forms the title of this article, has been asked, the editor, after having defined what he thinks ought to be the policy of his paper, naturally wonders what was in mind when he was asked whether definite instructions and limitations of his authority would be in order. The people of our church, the conference, the Publication board and the business manager are all concerned in the church papers and entrusted with the serious responsibility of keeping a strict watch on the editor, lest he deviate to the right or the left from the straight and narrow path of

editorial duty. The paper is what the people want it to be, the editor must make haste to do that which is expected of him. But we believe that an editor is selected because "the powers that be" have the confidence that he will give the people what they want, namely a Mennonite paper for the Mennonite people, championing the Mennonite cause and giving publicity to the things of peculiar interest to Mennonites. We assert again that unless the judgment and loyalty of the editor is to be trusted and the paper allowed to develop along the lines of his personality, there can be no real editorial work done. So many-sided are the considerations in the production of a single column of material that it would be impossible to give instructions that would amount to anything definite. Such an arrangement would amount to practically this: The business manager would have to edit for the editor; the Publication board would have to edit for the business manager; the conference would have to edit for the Publication board and the people would have to edit for the conference. In the end, what would you have? A sort of a "This is the house that Jack built" policy. Nothing definite, but something as wonderful to behold as was Grandmother's cracy-patch quilt.

An editorial policy must be a policy in harmony with the church. When that is considered there is instruction enough. When it is disregarded the Publication board will see that in the next issue of the paper the editor will write his "Final Word to Our Dear Readers" and in the edition following that the new editor will announce a new editorial policy, saying all the nice things he knows about the former editor, but telling his readers that the paper will undergo a decided improvement under the new management.

As for limitations of the authority of the editor we would like to ask, Has he become a czar? Has he misused or abused privileges which the conference has conferred upon him? We certainly do not suppose that such things were in mind when the question was asked, but the question may imply such things nevertheless. We take editorial authority to mean that the editor is to say just what is to go into the paper and exactly what is to stay out of it. A good paper becomes a good paper because the editorial policy gives satisfaction. Poor editorial judgment is either corrected through the regular channels by which publications are controlled or results in a change of administration. All the law in the world would not change this proceedure. What would be the use of editing and publishing if there were no responsible head to pass final judgment on the material which goes to make up the forms?

We might say that contributions, prepared for our papers, are always welcome at the editor's office. If some must be rejected and others corrected or amended it is only because such things are the stern realities of the editorial office.

One of the most difficult tasks in the world is to get people who are in a position to do so, to write for the church papers. We are sure we voice the sentiments of both our editors when we urge our people, laymen as well as clergy, to give the church papers the benefit of their literary abilities.

MORMON EDITION OF THE BIBLE

By Larimore C. Denise,
Assistant Supt. National Reform Association.

Beware what edition of the Bible you buy. You may obtain Mormon literature without knowing it.

A new edition of the Bible has been issued in 1917, containing a section inserted between the Old and New Testament consisting of 118 pages of Mormon teaching. There is no mark on the outside of this Bible to distinguish it from the ordinary King James version. The cover reads, "Holy Bible, Cyclopedic Concordance, Ready Reference, Oxford S. S. Teacher's Edition". The only indication of the evil hand of the Mormon church is on the title page of the Mormon section that states that it is "Copyrighted. 1917, by Joseph F. Smith, Trustee in Trust for the Church of Jesus Christ of Latter-Day Saints". It is "designed for the use of missionaries and other students of the Scriptures".

The Deseret Evening News, the official organ of the Mormon church, prints an editorial, entitled "Important Help to Bible Study" in its issue of June 23, 1917, which reads as follows:

"A significant proof of the growing interest taken in the teachings of the Church of Jesus Christ of Latter-Day Saints and of the increasing public demand for its literature, is seen in the fact that not long since the publishers of both the Cambridge and the Oxford Bible applied to the presiding authorities for a revised and authenticated copy of the 'Ready References', which was desired for incorporation with the respective Bibles. It consisted of quotations from the Bible, classified under appropriate headings in support of the fundamental doctrines of the church, these scriptural passages being supplemented by explanatory notes and citations from historical and theological writings of recognized importance."

Like many other Mormon assertions this editorial contains some truth mixed with some misleading statements. One would suppose from the editorial quoted that the Oxford people eagerly sought for the insertion of this piece of Mormon literature because of the merits of the work. It would seem not. The officers of the Oxford Press assure us that it was the Mormons who sought its publication. The truth is that the Cambridge University Press some years ago began to issue a Bible with Mormon teachings incorporated in it and that for two years the Oxford University Press has published a Bible in which is inserted a section devoted to Mormon doctrines.

Recently the Mormon church opened a book store in Brooklyn which announces "Bibles and School Books" for sale. This store is on Bedford Ave., close to a large public school and opposite the Bedford Branch Y. M. C. A. The Mormon church is making this its headquarters for the distribution of its literature throughout the East, including the sale of the edition of the Bible referred to.

Consequently it is natural that the first protest against this Bible should come from Brooklyn. The South African General Mission, the Presbytery of Brooklyn of the Presbyterian Church and other organizations have adopted caustic resolutions aimed at the Oxford University Press for thus lending itself to the propagation of the Mormon doctrine, and protesting at the evident attempt to palm off Mormon teachings under the guise of Christian literature.

The vice-president of the Oxford University Press has declared that the publication of the book has ben discontinued upon receipt of these protests. He writes, "Our only excuse is that for many years the Bible has been made and boxed for them in this way and exactly in this shape, first by James Pott & Co., representing the Cambridge University Press of England, then, two years ago, by ourselves. This year the 'Ready References' were revised and some errors and crudities eliminated. Rest assured that there is no wish to depart from evangelical lines, to deceive people or to encourage the acceptance of Mormon doctrines. The book would have been discontinued long ago had there been the slightest protest."

This whole affair is typical of Mormon underhanded working. No mark on the outside of the Bible. Keeping mum until found out, and then trying to make capital out of the discovery of a deception.

Again we say, be careful lest you buy a Mormon edition of the Bible unwittingly.

It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long.
Faint not, fight on! Tomorrow comes the song
Be strong!

THE C. E. TOPIC

Sept. 16.

A Christian's Power.

Acts 1:1-8.

The Christian bears the name of Christ. He bears this because he is to be Christ-like. Christ had power over sin and the evil one, over life and death and over misery and distress. Just in proportion as the Christian has these powers is he Christ-like. There are many portions of the Bible devoted to showing the power of the Christian. Paul arms him with a certain kind of armor and therefore makes him the irresistable Christian soldier. The apostles had certain gifts such as the ability to do miracles or speak with tongues which marked them as having possession of a peculiar power. Jesus thought that His own were a power with God in prayer, that they should do miracles as He did them; that they, in their meakness, were to inherit the earth. All these manifestations are at the disposal of the child of God who sees fit to use them.

Man is a slave to many things, principally himself. Within him there are masters of passion, anger, greed, habit and many other baser things. Each one is struggling to gain control over him and when in the power of many he becomes a monster. Were it not for the money slaves, the victims of intemperance, the bloodthirsty, the immoral rapes, the haters and the like, this world might be a pretty decent place in which to live. It may be made so if those so controlled will throw off their masters and assert the real manhood of which they are capable. This is always possible under one condition. The condition is that the one so possessed will find the freedom that is possible by becoming a child of God and obeying Him. Wherever there are true Christians there the power of character will assert it-

self and lend itself to blessing fellow men and glorifying.

In becoming a power man must not ignore the might of faith. There is a faith in ability that differentiates the one who does things from the one who does not. Faith has literally removed mountains, crossed seas and mastered the forces of nature. There is also a spiritual faith that destroys mountains of doubt, erects noble characters for God, reaches into heaven and breaks down the power of death and the devil. Perhaps if we earnestly apply ourselves we may have sufficient faith in ourselves and the means at our disposal to make a name for ourselves in the world that is worth while, but such a faith is nothing compared to the faith that gives us immortal life and it is within the power of everyone to avail himself of such a faith.

The Christian has a power over adverse conditions that none other can have. He is hated and persecuted in the world, men despise and wrong him, but true to the assertion of his Master, when such things come he finds his highest good in that blessedness which God approves and can alone make him happy. He suffers loss. What of it? All the saints have suffered, but only to win something better. Sickness and weakness come upon him, but in that state he may be strong at the throne of grace. Death takes his dear ones away; he may even find this a cause for rejoicing since to him the resurrection that is in Christ more than recompenses that which is lost in death. Sorrows of body, mind and soul may, as the world regards it, make him miserable, but he is not so. The One who was "a man of sorrow and acquainted with grief" brings to him at that time a peace which the world may not know, "the peace of God that passeth all understanding."

Another power of the Christian is the might of prayer he has with God. Prayer is the power which sets all the supernatural machinery of God in motion for the benefit of the humblest child who uses it. Prayer is an essentially Christian power. While God will listen to the cry for mercy from the worst man alive, when used to ask a favor of Him, it must be asked in the name of Christ, and that means that the one who so uses it is in sympathy with the Christ and obeys Him. The Bible is full of instances of answered prayer, but so is the life of every Christian who lives close to God. The fact that our daily prayers are answered is one of the greatest proofs, not only of His existence and power, but of the goodness of God. There can be no such a thing as being a Christian and not praying. Being a praying child of God is to be mightier than the mighty.

The power that comes through Christ's resurrection to the dying saint makes even death, the greatest of terrors, of none-effect. Why should we fear death anyway? It has but become the dark passage through which we pass out of the present existence into a more glorious one. It is that which leads us straight out of this vail of tears into the eternal presence of the Son of God.

THE S. S. LESSON
Sept. 16.

The Fiery Furnace.
Daniel 3:16-27.

Golden Text—Isa. 43:2.

The three Hebrew youths were subjected to a temptation to deny God such as seldom comes to men. Fortunately, when such trials have come there have always been men, and women, too, who were ready to say, without hesitation: "It is better to serve God than men," and then were willing to face whatever fiery trial wicked men had designed to destroy them. Fortunately, too, the story of their fidelity has lived after them to inspire others under similar trials to endure similar tests. Christianity is what it is today because so many loyal men and women were willing to risk their all for it.

That these men had the benefits of early training and that they long ago had settled it in their own minds to be faithful no matter what would come, is the secret of their successful triumph in this severe test. Though Jerusalem and the temple were long ago in dust and ashes, something remained more important than an ancient city and its altar, it was the seed of truth planted into the hearts of these young men by their parents. We can lose a great many things without being very much the worse off for it, but we can never miss the benefits of home religion without being sure of certain ruin. In this time of severe trial all over the world where self-interests and personal safety are so frequently involved our hope must lie in the seeds of truth and fidelity, planted in the hearts of boys and girls while still at their mothers' knees in their fathers' houses. Those who deprive their little ones of this advantage commit a crime against them and do a great part toward their final destruction. Not alone is home instruction a serious responsibility, the duty of giving one's heart to God in one's youth is just as important. It is an individual responsibility. "Had I given my heart to God in my youth," exclaimed a dying French statesman, "I might have saved France." And in the end there will be many who will be brought to declare, "Had I given my heart to God in my youth I might have saved my own soul." The saved men and women are those who will save the world.

Certainly this was a test of faith. Who, in the face of a fiery furnace, would not be troubled by thoughts of his own life? But we must expect severe tests. One doesn't know how heavy a load one can bear until one carries loads. Gold is only proved pure when it comes from the fire. Temptation is only harmless when we learn how to make the tempter flee from us. God's promises to help in all emergencies only demonstrate their reliability when we go into these emergencies putting our whole faith in them. We are only sure that we are ready for the hour of trial when we are sure that we have made ready for that hour. How much stronger were these men in the faith when they came out of the trial, unscourched! So it is with every testing. If we go into it with a heart that is right we come out of it with a faith that is stronger. They believed that God would take care of them even in the fiery furnace; when they came out they knew that He would, beyond the possibility of a doubt. No one can estimate the value or the inspiration of this act of loyalty to God. In every age since then, when temptations and trials come, the thought of the presence of the "Son of God" in the fiery furnace with His witnesses has given courage and stability to multitudes who have had to undergo the severest trial the evil one could bring against them.

Certainly men are no more compelled under the pain of death to worship golden images. The reason for this is not that there are no golden images but that they love to worship golden images—the golden images of money, luxury, pleasure, etc. Would there were more men of purpose who would refuse to do homage to these debasing images!

In the case of the three Hebrew young men they were saved out of their persecution. Had they perished they would nevertheless have been saved. There are occasions when men not only must be ready to die for their Christ, but actually die for Him. Men are dying for their country today. Nothing less can be expected than that the time will come to some when, like their Christ, they, too, must die.

It was a difficult way that led to the furnace, but it was the right way. The path of right has flames along it, but it is a path to glory.

DEATHS

Clemmer.—John B. Clemmer was born on November 2, 1849, near Bally, Pa. He grew to manhood and resided within what is now the Boro limits all his life. When he was twenty years of age he united with the Hereford church by baptism by the late Rev. Christian Clemmer. He was married to Hannah Borneman on September 23, 1871. To this union were born 11 children, four of which died in infancy and one son fell victim to the fire in that terrible calamity at Boyertown. He passed away peacefully on May 18, 1917, after a prolonged illness, due to several paralytic strokes, at the age of 67 years, 7 months and 16 days. During the last eighteen months of his life he had a special cross to bear in the form of gradual blindness creeping in upon him beside the physical helplessness in which he was left after his first attack. But he was satisfied and as time went on the willingness to go gradually developed into a keen desire to be with his Lord and Master. Funeral services took place on May 24 in the presence of many friends in the Hereford church and the weary body was laid to rest in the Union cemetery near the church, his pastor, whom he had shown so many kindnesses, officiating.

Bechtel.—Clement S. Bechtel was born Sept. 20, 1856, near Congo, Pa. Here he grew to manhood and resided until about eighteen months ago when on account of failing health he removed to Bally in order to escape the hard work on the farm. In 1875 he was baptized by the late Christian Clemmer and joined the Hereford church where he remained a faithful member to the end. On November 26, 1882, he was united in marriage to Sarah M. Landis. To this union were born five children, one of which died in infancy. Two sons and two daughters together with the bereaved widow and two brothers mourn his all too early departure. His ailment began eight or nine years ago during which time he often suffered intense pain. He was often confined to his bed but he bore his cross with Christian fortitude. The end came unexpected by apoplexy at the age of 60 years, 10 months and 24 days. His quiet earnest Christian character will always remain a blessed memory to all who knew him. The funeral took place August 17 in the presence of a large gathering. Services were held in the Hereford church after which the remains were laid to their last rest in the Union cemetery near the church, Rev. D. J. Brand officiating.

Welty. — Elizabeth P. Welty was born in Wayne Co., Ohio, October 13, 1847, and died August 9, 1917. She was at the time of her death 69 years, 9 months and 26 days old. She united with the Mennonite church at the age of 17 and remained a faithful member to her death. She married Peter L. Welty February 27, 1868, with whom she lived 12 years, 3 months and 9 days. She is survived by three daughters, six brothers and two sisters and 17 grandchildren. Funeral services were conducted in the English language by Rev. D. D. King.

NEWS OF THE WEEK

WILSON FAVORS MARRIED MEN

President Wilson's letter to Secretary of War Baker interpreting the regulations as to exemptions for married men was at first taken to mean he had overturned the regulations on which the boards have been proceeding.

The complete text of the letter, Washington advices later set forth, makes no change in the regulations, but rather emphasizes them while at the same time requesting that great care should be taken in applying the rules lest married men who may be needed at home are drafted.

As a general proposition the president desires that the first contingent of the new national army shall be made up of unmarried men.

At the same time the president calls attention to the fact that dependency and not the married state shall be the determining factor in establishing exemptions.

According to local officials the latter makes no changes in the regulations, but rather emphasizes the rule that no injustice be done dependents, while at the same time men who are not the sole support of relatives should not be exempted.

MUCH WORK ON SCHEDULE FOR CONGRESS THIS WEEK

Washington, Aug. 27.—This week's program of congress promises to be one of the most important of the war session.

A decision by the senate on how far wealth shall be conscripted in the war tax bill, passage by the house of the $11,538,000,000 new war credit bill and the soldiers and sailor's insurance measure, and launching of a new deficiency appropriation bill aggregating between $4,500,000,000 and $6,000,000,000 are among the things to be done.

Wednesday senate leaders expect to reach the war profits section of the tax bill, to begin the fight over proposals to levy between $2,400,000,000 and $3,200,000,000 on such profits instead of $562,000,000 as proposed in the bill, and $200,000,000 as provided in the house measure. Today the one-cent letter postage and publishers' tax sections are to be taken up, with the expectation of disposing of them Tuesday or Wednesday to clear the way for the bitter contest on war profits.

After a month virtually in recess under a gentlemen's agreement to transact no business, the house will reconvene Tuesday prepared to remain at work until recess or adjournment of the session. Most of the leaders now think that either will hardly be before October 1 or 15.

COAL OPERATORS MAY TRY TO DEFEAT NEW RULINGS

Washington, Aug. 27. — Although with great reluctance, heads of many large coal companies with headquarters in the East admit that the action of the president in fixing coal prices at the mine and jobbers' profits will tend to stabilize coal prices generally and to reduce the price to the consumer. So-called market experts are advising their clients that "reasonable profits" are being allowed the coal men and that no panic in the coal market can result from the president's action.

Several heads of large New York coal companies were quoted in papers to the effect that the anthracite prices fixed by the government were reasonable and that in the future the consumer will be in much less danger of being mulcted by the retailer because he will know what the retailer paid for his coal. It was said with some apparent basis in fact that the president's schedule of anthracite prices was the same as that quoted by the operators in their price circular, it being the evident belief of the federal trade commission that the retailers were responsible for high prices on hard coal.

The operators are not so well satisfied with the bituminous coal prices. They concede generally that while the president's schedule may force some few of the smaller mines to shut down it will not lessen materially the output of soft coal. They also admit that the prices fixed leave a fair margin of profit for the operator, although, of course, the margin is not as wide as they would like to have it.

CROWDER CITES RULING CONCERNING OBJECTORS

Washington, Aug. 24. — In western Ohio and eastern Indiana there are many "conscientious objectors" who are hit by a ruling of Provost Marshall Crowder, just issued, under which they are to be drafted and sent to war along with regular troops, but in a non-combatant capacity.

These conscientious objectors are classified usually as Mennonites, Dunkards and Quakers, of whom there are large settlements in Ohio and eastern Indiana. The decision of the provost marshal general is brief. It follows:

"Persons considered under paragraph 'I' of section 20 of the Regulations will be drafted, will be forwarded to a mobilization camp, will make up a part of the quota from the state and district from whence they came and will be assigned to duty in a capacity declared by the president to be non-combatant."

Non-combatant service in time of war is often fraught with as much danger as service in the trenches.

CANDIDATE IS SHOT

Newport, Ky., August 27. — Harry Dill, a Democratic candidate for the legislature from Kenton county, Ky., was shot and probably fatally wounded here last night. J. L. Shober, editor and business manager of the Newport Labor-Herald, the official organ of the Trades and Labor assembly of Kenton county, is accused of having shot Dill. The police are searching for Shober. An argument over the prohibition question is said to have led to the shooting.

SHRAPNEL SHELL BURST

Ft. Sill, Okla., Aug. 27. — Privates Nelson and James Kelley of Battery A, Second Missouri field artillery, were killed and four others seriously injured when a shrapnel shell exploded on the cantonment range here, completely wrecking the mess hall, in which the troops were preparing their first meal after arriving at the Oklahoma post. The shell is believed to have exploded after having been left partly buried on the field by the heat of a fire nearby over which the men were cooking.

COAL BARONS RUSH TO WASHINGTON AND HOWL

Washington, August 24. — False rumors of a panic in the coal business, of the shutting down of mines, of a shortage in the coal output that will seriously affect the nation and dire threats of disaster of all sorts are coming from the mine operators who foresaw in President Wilson's fixing of prices at the mine the end of some of the outrageous profits which they have been extorting.

Coal men from all over the nation are flocking to Washington to see what can be done to save at least a part of their huge profits. There was talk that the operators would organize to test the constitutionality of the president's order in the courts; others declared for shutting down the mines and decreasing the output.

SENATE REJECTS THE TAX PLAN OF BOB LA FOLLETTE

Washington, Aug. 24. — After another day's debate, embittered by charges that those desiring to make the war unpopular and embarrass the administration were behind the movement to increase tax rates in the war bill, the senate late yesterday rejected fifty-eight to twenty-one, Senator LaFollette's motion to raise $658,784,000 from individual incomes instead of $490,164,000 as proposed in the bill.

The fight to increase the income tax rates will be resumed today with partisan lines lost. Senator LaFollette has pending two more substitutes for the income tax schedule proposing to levy about $600,000,000 and $505,000,000 respectively, and Senator Hollis late yesterday introduced another substitute proposing to raise about $550,000,000.

RUSSIA AGAIN NEAR TROUBLE

The great offensive of the Italians along the Isonzo front daily continues to gain in impetus and apparently the strong Austrian counter-attack has not been able to stem the tide that is bringing General Cadorna's men gradually closer toward their objective.

Meanwhile the German operations east of Riga seemingly are developing in strength, as the Russians have given further ground to the enemy. Around Verdun in France the French army is holding its gains of the early week unhampered by the German infantry, but with the guns of the crown prince raking the line at various points.

At Lens the Canadians have worked their way farther into the environs of the coal city, and in Belgium near Ypres Field Marshal Haig's men were victorious in a two-day battle, making gains over their front varying in depth from half mile to a few hundred yards, notwithstanding the tremendous resistance of the legions of Crown Prince Rupprecht.

On both the northern and south end of the battle line in the Austro-Italian theatre the Italians have pressed forward for considerable gains against the Austrians. The counter-attacks of the Austrians are of the most extreme violence, but nowhere have they been able to dislodge the Italians. An instance of this is the holding for three days under the most vicious counter strokes of an Austrian position captured southeast of Desso Faiti. More than 16,000 prisoners are already taken by the Italians.

RUSS COUNCIL BEGAN SESSION

Moscow, Aug. 27. — The state council which promises important results in the national life of Russia opened at three o'clock yesterday afternoon in the grand opera with that solemnity and old Russian pomp especially characteristic of Moscow.

Notwithstanding the one-day strike proclaimed by the Bolsheviki in protest against the council as a counter-revolutionary expression, the city is quiet. A few incipient attempts by the Bolsheviki street corner orators to organize demonstrations were summarily suppressed by the crowds, and no serious incident occurred.

The proceedings began with a speech by Premier Kerensky which aroused tremendous applause, mainly from that part of the theatre occupied by the democratic organizations and members of the cabinet, but the duma members and the Moscow industrial deputies also at times participated. M. Kerensky spoke resolutely, emphasizing the role he had played in recent events and his determination to guide events in the future.

SUBMARINE QUESTION IS BEFORE REICHSTAG

Copenhagen, Aug. 27. — The submarine controversy has been raised again in the reichstag in connection with the government's efforts to convince the members that the unrestricted U-boat campaign is a great success.

Press dispatches, both for foreign and home consumption, have been printed, giving in great detail the arguments and statements from Dr. Karl Helfferich, secretary of the interior and vice-chancellor, and Vice-Admiral Eduard von Capelle, secretary of the imperial admiralty. These dispatches, however, carefully refrained from mentioning the skeptical attitude of Mathias Erzherger, clerical member of the reichstag; Phillip Scheidemann, Socialist member, and Conrad Haussman, Bavarian radical.

Herr Scheidemann took issue with Dr. Helfferich, questioned his account of the workings of the unrestricted campaign and warned the government that it must not deceive itself regarding the effect of the sinkings on England. Herr Scheidemann said that nothing had been brought forward to change his party's attitude on the submarine question.

Herr Erzherger said that Admiral von Capelle's figures were based on an antiquated assumption and in no wise were they convincing, and he was still skeptical in regard to these calculations. Herr Haussmann declared that the situation had, in certain quarters, been pictured exaggeratedly good, and that the expectations had raised all too powerfully.

Vice-Chancellor Helfferich and Secretary von Capelle, spoke repeatedly in rebuttal to their critics' arguments but apparently without success

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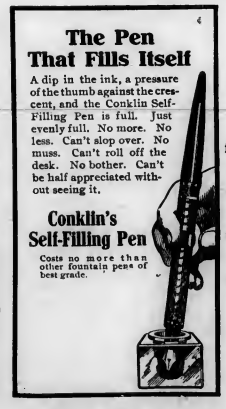

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, SEPTEMBER 6, 1917. No. 35.

IN MENNONITE CIRCLES

The Sunday School convention of the Eastern District conference which was to be held August 25 at Perkasie has been postponed and will now be held on September 20.

Missionary G. J. Lapp and his two daughters and M. C. Lapp and wife, in the Mennonite mission at Dhamtari, India, are on their way home on furlough and expect to arrive at San Francisco about October 3.

The descendents of Rev. Jacob Gottshall, a Mennonite minister, who came to Germantown, Pa., in 1702, and officiated at the first Mennonite baptismal and communion services in America in May 1708, will hold their annual reunion on October 8. The place of meeting has not been announced but in all likelihood will be in Schwenksville.

Nearly three and a half million Americans are now enrolled in the Red Cross. The membership on August 16, as recorded by the Bureau of Membership, was 3,461,605 (to compare with 275,000 on January 1). This membership reaches into every state and territory and foreign possession of the United States, and includes also chapters in London and Havana, and an auxiliary in Mexico City.

A complete list of the members of our Eastern conference of conscription age is to be made. The officials of the churches are requested to make such a list, giving full name and address and the same to be forwarded at once to N. B. Grubb, 715 Berks St., Philadelphia. Those already called, whether passed or exempted, as also such who have enlisted, are to be plainly indicated.

The Eden Mennonite church, Schwenksville, and Bertolet's congregation at the close of the services on Sunday, August 26, voted for a pastor to succeed the late Rev. J. W. Schantz. Two names were placed before the congregation, Rev. S. D. Yoder of Roaring Springs, Pa., and Rev. William H. Grubb of Trenton, Ohio. The result of the election was that Rev. Grubb was elected and it is expected that he will be in his new field of labor by December 16.

The Mennonites own and conduct 6 colleges, 18 preparatory schools, 4 hospitals, 3 sanitariums for consumptives, 3 old people's homes, 6 leper asylums and about 15 city missions, and also one fully equipped theological seminary.

The Mennonite church at Fortuna, Mo., Rev. D. D. King, pastor, lately passed the fiftieth milestone of its existence and celebrated the event with appropriate services. The history of the church has been written up and published in a neat booklet. The sketch includes pictures of the two churches as also of the pastors and other prominent persons in the congregation.

A meeting of representatives of our congregations of the Eastern conference was called for the 29th to consider ways and means by which we could advise and help our young men drafted for military service. Fourteen congregations were represented. A committee was appointed to forward a message by wire to the General conference, urging the same to take prompt action on matters suggested by the committee. The committee consists of Rev. N. B. Grubb, M. H. Kratz, Esq., James H. Shally, J. D. Moyer and U. S. Stauffer.

The twenty-second anniversary of the Mennonite Home for the Aged at Frederick, Pa., will be held Saturday, September 15. This is the great day for all our churches of the Eastern District conference. This includes a day of social intercourse, a dinner under a large tent, under another big tent a two-hours' service will be held. The principal speaker for the day will be Rev. Forest E. Dager, D.D., as also an address by Rev. Reed F. Landis and others. The water supply which at times was a puzzler, has been overcome by drilling an artesian well which now furnishes an unlimited supply. The home is now filled with inmates with more applications before the board for consideration.

According to the latest report of our Mission board there are at this time 40 missionaries and their helpers engaged in the various mission fields under the General conference, together with 75 native-born helpers. There are 18 schools with 744 pupils, over 600 baptized heathen Christians with more than 50 applicants for baptism; these are, 276 North American Indians, 344 in India and 80 in China. During the last three years 200 were baptized and added to the membership of the different mission congregations. The receipts for the last three years were $119,624.19. The valuation of the missionary property in America, India and China is in round figures $80,000.

A delegation of the Hutterian Brethren of Bruderhof Mennonites of South Dakota recently went to Washington and had an interview with the secretary of war who gave them the assurance that the best will be done for them and that they will not be compelled to do that which is contrary to the dictates of their conscience, meaning they would be exempted from non-combatant as well as combatant military service. They carried with them their oldest and most valuable books (in manuscript) among them their large Chronicle, "Gemeinde-Geschichts-buch", which was started in 1540 and their history added from time to time as events occurred. These books they carried with them to show to the officials in Washington as proof for their historical statements, made in their petition from military service. The delegation made a stop at Scottdale, Pa., on their way to the capitol.

Rev. O. R. Palmer, head of the African Inland mission, in an address to the Mission Workers' band, made the following caustic remarks:

"Our churches are organized to death, the Holy Spirit has no churches to work in them." The speaker went on to say that in his experience as a mission worker he had found it far easier to reach the soul of "the man in the gutter who is down and out" than to appeal to the Christian sentiments of the average business man, who, he says, goes to church every Sunday but never comes to know God.

Our church services have become so conventional that they are mere dust and ashes. Everything is done with one eye on the clock. The sermon must not be too long or the audience will fidget; the prayers must be cut short. Everything is done in a mechanical way. People are not regenerated by the churches of the city. They come and go from the holy place and forget what they hear as soon as they go out of the door. The church of today lacks its old-time influence.

REPORT OF SOUTHWESTERN PENNSYLVANIA CONFERENCE

The Southwestern Pennsylvania conference held its annual session on August 16, last, considered the subject of present war conditions as reported in the Gospel Herold:

I. How can we make clear our position with reference to non-combatant service and to what extent can we conscientiously serve the government without renouncing the precepts of the Prince of Peace?

Resolution:—Our attitude on the question of military service is correctly stated in the recently enacted selective draft law which provides for exemption for all members of all churches "whose creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein."

Our loyalty to government has been proven by our constant teaching of submission to the powers that be; by a willing payment of tribute; by our obedience to the laws of the land when not in conflict with the higher laws of God; by our endeavor to live a quiet, peaceable and submissive life; by our contributions to the material, moral and spiritual welfare of our country; and we shall endeavor, as the Lord gives us

grace and opportunity, to continue along these lines.

Our opposition to war is founded upon the sole ground of our understanding of God's Word, that war is contrary to the Gospel of Christ (Matt. 5:33-44; 26:52; Jno. 18:36; Rom. 12:17-21; II Cor. 10:4) and that Christian people should have no part in carnal strife of any kind. Service under the military arm of the government (whether in combatant or non-combatant capacity) means to have part in the work of overcoming the enemy by means of instruments of destruction. This being directly contrary to the teaching of Christ the Prince of Peace, we as His followers cannot consistently have a part in it and for this reason our conscience will show us no other position than that occupied by the Mennonite church, which from the time of its organization has forbidden its members "to participate in war in any form".

Our ministers are urged to make this position clear to all people, using moderation in their utterances, but speaking the Word of God with all boldness.

The brotherhood is urged to continue the prayer for peace and to consider no sacrifice too great in the work of suffering humanity, especially those suffering for conscience sake.

We appeal—

1. To our General conference: To define accurately the attitude of the Mennonite church on the various issues involved.

2. To our young men: To stand firm in the principles of the gospel for which many of our forefathers suffered at the stake, and not to accept service under the military arm of the government such as hospital service, construction work, training camps, munition factories, etc., etc., Act. 5:40, 41; 20:22-24; II Cor. 4:8-11; II. 23:30; Heb. 11:32-40; Rev. 12; 11.

3. To the brotherhood at large: To stand by our young men, encouraging them to stand true to their convictions, and to help them bear their burdens in every way possible.

4. To the President of the United States and all others in authority: To recognize our liberty of conscience as guaranteed by the fundamental law of the land.

Our moderator is instructed to appoint a committee of six brethren, including himself, whose duty it shall be to serve this conference district in an advisory capacity on all questions of military service which may arise, to speak for this conference in all matters of doctrine and policy pertaining to the war question, and to cooperate with any committee that may be appointed by General conference for similar purposes. Committee appointed: Aaron Loucks, S. G. Shetler, N. E. Miller, Jas. Saylor, E. D. Hess, Abram Metzler.

H. What is the relation between the Red Cross society and the present world war? Can we as a non-resistant people take active part in its work, and if so, to what extent?

Resolution:—We believe that charity and brotherly kindness are Christian graces which should be manifested whenever opportunity presents; that we should lose no opportunity to relieve the wants of suffering humanity so long as we violate no gospel principles in supplying such relief.

We also believe that the Red Cross, when serving in a civilian capacity, is a worthy cause; but when, as in existing circumstances, the Red Cross is taken under the military arm of the government and becomes an adjunct of the War department non-resistant people can not consistently render aid under such circumstances but should contribute their money to other causes and do their deeds of charity through other channels.

WHAT CAN THE SUNDAY SCHOOL DO BY WAY OF RECONSTRUCTION AFTER THE WAR?

(Read before the late Session of the Middle District Conference, Noble, Iowa.)

Fellow Sunday School Workers:

The unwished-for militaristic conditions have been thrust upon the people of our nation and we can not escape the conditions that are brought with a great war. The war equation is here and we are compelled to solve the problems as they arise according to our best understanding. Young men and women of America, we are facing trials, and burdens are imminent, such as Providence has never called upon us to endure before. True, our fathers and forefathers have very keenly experienced unlimited hardships of war and persecution, but we as liberty-loving and liberty-practicing young people never have had the conceptions of life such as are confronting us now. Our government is employing every method possible to thoroughly fill the vitality of our nation with enthusiasm and zeal to plunge blindly into the atrocities of this bloody war. To be rigid and firm in our convictions and to herald the gospel of peace is extremely unpopular now, even if it comes from the ranks of the Sunday school, whose members ought to be well trained and firmly rooted in Christian conduct and in Christ's fundamental principles.

However, even if this prodigious war is a reality and is continually engaged in its work, destroying homes, devastating lands, obliterating art, disrupting families, staining morality, starving women and children, yea, crushing humanity, we cannot live in the midst of it indifferently. Can we as practical, sincere followers and workers of Christ, students of His teachings, see our fellows suffer tremendously, not merely physically and financially, but also morally and spiritually, and simply say as Cain, "Am I my brother's keeper?" and turn our faces away from the stricken ones? Before we evade the responsibility, let us listen to the Savior Himself:

"For I was hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee a hungered and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick or in prison and came unto Thee? And the King shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

Surely, this precept very clearly and emphatically delegates us to help the sufferers caused by this war, even though the reason for the hardships may be diametrically in opposition to our conception and interpretation of Christ's teaching. In discussing a subject or problem, often the general attitude of the hearers seems to be whether the methods and ideas presented are practical. If we treat this subject simply from the viewpoint of reconstruction at the close of the war, it will be theory or possibly conjecture, but it is our opinion that it is more practicable (program committee please pardon) that we discuss whether it is plausible and wise for the Sunday school and other auxiliary organizations of the church to engage in any reconstruction work during war times and whether there are opportunities for reconstruction work when it seems that the entire world-mind is determined to destroy property and lives. Theory is often a great asset in solving difficult problems and situations, but just now it seems to us that real, uplifting and constructive action is necessary and we shall also cite instances where such action is in actual operation.

In order to make a certain work very real it is often essential to point out the needs for such a work. Possibly it is unnecessary to do so in this instance, but let us enumerate only a few cases that clearly and sadly reveal the awful and almost unthinkable conditions of the belligerent nations.

The temporal and physical needs of the civilians, mostly women and children in the ravaged and devastated regions of France and Russia is nearly indescribable. Thousands live in cellars, dugouts, hovels or crowded tenement houses, suffering intensely from contagious and infectious diseases and from lack of food and shelter. Medical attention is practically nil, since nearly all the professional men have been forced into army service. In one district of Russia 100,000 women and children do not have the care of one physician. Agricultural regions and industries have been destroyed and the people are depleted of any means to earn a living. Can we evade the call of the orphans and widows?

Again the moral and spiritual conditions of the fighting countries are even more abominable and deplorable than the material conditions. Dr. Engel, a Berlin alderman, makes the statement in the Berlin Tageblatt that since the beginning of the war 3,000,000 illegitimate children have been born in Germany and what is worse, such practice is encouraged. This is only one country and that the moral status in all the belligerent countries is practically at the zero point cannot be disputed. We must or are facing the disgrace here in the United States if we do not guard the environments of our boys, and this must be done very carefully. What will happen to them if they go to France? Listen to the testimony of several Canadian soldiers who recently returned from the trenches. Their pastors had urged them to enlist, and this is their gratitude when they come back, "You sent us to hell and now your church can go to hell." Friends, can we sit here and do nothing and wait until our neighbors, yea our very kin go to the doors of hell? Surely, there is a great work for the Sunday school right now!

These conditions have been reported to us in part by the English Quakers who have been doing reconstruction work for several months in the devastated regions of France. The Germans have been driven back many miles and now the French mothers,

children and old men are coming back to occupy their old homes, but in most cases all that they find is a cellar full of debris and the small farms entirely useless, due to the terrific bombardments The English Friends have sent young men and young women over there to help these suffering innocent people. They help them build new homes, and assist the older men to get jobs or to clear away the rubbish on their farms. Many nurses and doctors are there attending the sick. Hospitals and children's homes have been erected and are in constant use and many more are needed. However, these people are not only ministering to the material needs, but also are proclaiming the Gospel of Christ to these war-sufferers and find that the field is ripe. Often they have helped families, that had been torn asunder during retreats, to be united Having accomplished this, these workers in reconstruction units have opened a channel to touch the spark of love found in the stricken hearts of these people. At present the American Friends are training a company of young men for this service. This shows that reconstruction work can be done to an advantage in these times.

What can we do as Sunday schools? The International board has formulated plans to appoint men for each cantonment to organize Bible classes and help the men in the training camps. As individual Sunday schools we can be of great assistance to our boys in the camps if we keep in touch with them continually. Of course not all of us can go to the camps but we can support the work with our prayers, offerings and encouragement for our friends who are placed in the danger zone. Also the question arises whether Mennonite young men are willing to offer their abilities and vitality for such reconstruction service that has been mentioned? It may not be just in this manner, but we think that we ought to do something. Our government has to an extent recognized our non-resistant belief and many have said that they would give their lives for such a cause. Why not be willing to offer our lives by following the Savior's teaching in Matthew 25? What is our way of living? "It is the way of trust rather than suspicion; of giving instead of getting; of construction instead of destruction; of teaching instead of killing, and of love instead of hate." Why not be willing to rebuild a devastated country, feed the starving, provide homes for the homeless, and keep the spirit of Christ, the Savior, alive in the churches at home and awaken it where necessary? Surely, the Sunday school has a great opportunity for reconstruction work. Let us pray for the light to see the best and most effective way to meet these needs. Surely, if we are willing to act and serve, the Prince of Peace will open the way and present the opportunity.

C. O. Lehmann.

Berne, Ind.

THE PERFECT LIGHT

. . . . Wisdom sits alone,
Topmost in heaven—she is its light—its God;
And in the heart of man she sits as high—
Though groveling eyes forget her oftentimes,
Seeing but this world's idols.

—N. P. Willis.

Every day men and nations prove the truth stated by the apostle that "the wisdom of this world is foolishness with God." Strange as it may seem, the wisdom of this world is not practical. It fails in time of trouble and sorrow, in time of strife and contention, hopelessness and despair. "If any man lack wisdom, let him ask of God, and it shall be given him." The "wisdom of this world" is simply acquired information as to material facts—knowledge—and knowledge is not wisdom. It is wisdom that gives joy and peace and happiness. Wisdom is understanding. The only true knowledge is that acquired in the effort to understand life and being. The wisest of all men said, "This is life eternal, that they might know Thee, the only true God." R. J. Campell writes, "The question of all questions is that of our relationship to God, and of the quality of our spiritual life. Nothing else is of much importance." It is plain that in the "quality of our spiritual life" lies our happiness. There is no rest, no contentment, no expectation and hope of supernal life and tranquility apart from one's apprehension of the reality and possibilities of being here and hereafter. There is no salvation from the woes and darkness of ignorance except in wisdom; there is no rescue from immorality and impurity except in becoming pure, and there can be no attainment of true happiness except by following the pathway lighted by the torch of divine wisdom, for "in Thy light shall we see light." "Thy Word is a lamp unto my feet, and a light unto my path." This path is lighted by the light of Life, and notwithstanding it is straight and narrow, none is so blind that he can not see the way. Understanding the nature of sin and evil, it makes one strive to climb the heights, and this desire renders the way less rugged and steep, less difficult of ascent. Here is opportunity for every one to get away from the petty annoyances as well as the greater antagonisms of life, for it is the privilege of all to seek the "path that leadeth unto life"—the great, the small, the poor, the affluent The wisdom of traveling this road leading higher brings freedom from the slavery of appetites and passions that enchain and shackle men and lead them down to death and perdition. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." This is the true freedom. This law is the universal emancipation proclamation for all men—not from physical servitude, but from a servitude ten thousand times worse—the servitude that leads to destruction. Rodin realized the importance of this matter when he said, "Give your life patiently, passionately to understanding life. What profit if you come indeed to understand? You will be in the circle of joy forever. To see—to understand—truly to see! Would one recoil before the necessary effort—before the indispensible apprenticeship, however long and laborious, if he foresaw the happiness of understanding?" And the happiness of understanding lies in the desire that understanding gives what constitutes happiness and the certainty of the penalty for sin. Milton says, "The end of learning is to know God, and out of that knowledge to love Him and imitate Him." This is true for the reason that He is the source of wisdom. His wisdom is "the law of the spirit of life", spoken of by the apostle, and being such it necessarily makes men "free from the law of sin and death." It is true as the ancient wise man said, that "the foolishness of man perverteth his way, and his heart fretteth against the Lord." Again He says, "Trust in the Lord with all thine heart, and lean not unto thine own understanding"; and this because the understanding of men is the "wisdom of this world," which is "foolishness with God."

When one has freed his mind from impurity and sin and replaces these with purity and righteousness, he sees more clearly the glorified life—the life that knows no death; he understands and realizes "the beauty of holiness" James Lane Allen, in his book, "The Life Triumphant", says:

"Anxiety and fear, grief and lamentation, disappointment and regret, wretchedness and remorse—these things have no part in the world of the wise. They are the shadowy inhabitants of the world of self, and can not live, nay, they are seen to have no substantiality—in the light of wisdom. The dark things of life are the dark conditions of a mind not yet illuminated by the light of wisdom. They follow self as the shadow of substance. Where selfish desires go there they follow. Where sin is, there they are. There is no rest in self; there is no light in self, and where the flames of turbulent passions and the fires of consuming desires are rife, the cool airs of wisdom and peace are not felt. Safety and assurance, happiness and repose, satisfaction and contentment, joy and peace—these are the abiding possessions of the wise, earned by right of self-conquest, the results of righteousness, the wages of a blameless life."

It is right and just that wrong-doing shall have its penalties, as it is right and just that righteousness shall have its rewards, otherwise men would sin without regret and consequently without effort to reform. Herein is wisdom justified and glorified, and this is why "wisdom is justified of her children." The way of life is lighted by love, and love leads to divine heights.—(From Religion of a Newspaper Man, by McMurray.)

MENNONITE ANNALS

There has just come from the press, ready for binding and sale, a compilation, entitled "Historical Background and Annals of the Swiss and German Pioneer Settlers of Southeastern Pennsylvania and of Their Remote Ancestors from the Middle of the Dark Ages Down to the Time of the Revolutionary War." And from the title page it is stated to be "An Authentic History, from Original Sources, of Their Suffering During Several Centuries Before and Especially During the Two Centuries Following the Protestant Reformation, and of Their Slow Migration, Moved by Those Causes, During the Last Mentioned Two Hundred Years, Westward in Quest of Religious Freedom and Their Happy Relief in the Susquehanna and Schuylkill Valleys in the New World; With Particular Reference to the German Swiss Mennonites or Anabaptists, the Amish and Other Non-resistant Sects."

This work is compiled by H. Frank Eshleman, Esq., of the Lancaster (Pa.) Bar from the source books and manuscripts found in the libraries of Holland, Switzerland, Germany and other European countries—from scores of histories and hundreds of ancient records preserved in central Europe—and from early public

(Continued on page 5.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

SOME WORTH-WHILE THINGS

Accomplished by Rev. George P. Howard, S. S. Secretary for South America, of World's Sunday School Ass'n.

Buenos Aires, Argentina.

In spite of the claims which the Methodist work has had on my time, and especially the six weeks of evangelistic campaign, I feel that my activities along Sunday school lines have been abundant, though not so much so as I could have desired. Twice a week I meet the students of our Theological seminary, and I feel convinced that as a result of the course of lectures I am giving them, pastors with Sunday school vision will be graduated from that institution. The pastor is usually the key to the situation in the local church, and more so on the mission field than at home. The mission church is not as rich in lay leadership as the church at the home base frequently is. Therefore, where the pastor is inert and indifferent it is almost hopeless for me to try to do anything. But where the pastor is wide awake and eager for help, my mission is easily fulfilled. In this seminary course we are using "The Pupil and the Teacher" as a basis for our work.

The biggest thing I have had on hand is a course fo lectures to English-speaking Sunday school workers in this city. We meet on the 2nd and 4th Thursdays of each month in the hall of St. John's (Anglican). It was with a little fear and trembling that I launched out on this course of lectures. The English-speaking community in this city is noted for its indifference to religious matters and the concept that it has of the Sunday school is that no serious person or fully matured man could ever find anything in it to interest them. Well, I am glad to say that the attendance has been gradually growing and at the last lecture we had our largest attendance; there were 50 present. This is a record attendance for this kind of lectures in this city. The interest is keen and I am aiming to present in every lecture something vital that will fairly grip the teachers that are present. These lectures are bound to revolutionize the teaching function of our local schools. I always take samples of books and of the best literature along with me and not the least important phase of these lectures has been the placing of the best books on Sunday school methods and child training in the hands of teachers and superintendents. As a result of my last lecture I received a visit on the following day from a wealthy lady, the owner of a large ranch about a night's journey from Buenos Aires. She is very much interested in the neglected natives and peons and their children. She is starting a Sunday school for them and was delighted when I was able to tell her what literature was available for these neglected children. I was able to pass on to our local mission press an order for $60 worth of picture cards, leaflets, books, etc. She aims to come in for the remaining lectures and says she would not miss them for anything. These lectures will continue for the rest of the winter.

Every number of our Spanish evangelical church papers has an article in it on Sunday school methods or child-training. In this way, I believe, we are sowing some good seed. Slowly the leaven is at work. And I know that the next generation of Christians on this field will show what this seed has been able to do for the church. The printed page is one of my best mediums for spreading these new Sunday school ideas. These papers go out into all sorts of nooks and corners where it would be impossible for a secretary to go (unless there were ten of him!). Many of these articles which I am contributing are the translations of choice paragraphs and chapters from the best books, and I am keeping some of them to be gathered soon into a book that will prove very helpful to our workers on this field.

As a sample of what I am daily called to attend to, let me transcribe a paragraph from a letter which I have just received from one of our native pastors:

"I am writing to you to ask whether you can not help me with the Sunday school. It is growing as you will see from the following list: From April 1 to last Sunday: 18, 22, 29, 30, 24 (rainy day), 29, 33, 38, 27 (election day), 35 and 46. I will divide the school in classes: Grown-ups, about 7; boys and girls, about 37, and of these 37 about 12 are in the Babes' department." I have made on the lid of my traveling bath a garden with a little pond in it and flowers and plants growing, little paths paved with little stones, little animals and now I want some dolls and more animals to make the garden of Eden complete.

There are two or three curious things in this letter that will be of interest to folks in America. First of all, we hold our elections in this country on a Sunday. Next, here is a man, a bachelor, away out in the western part of Argentina, making an effort to teach a kindergarten class. Can't you see him on his hands and knees putting the animals in their places while he talks to the little brown-faced children about God's wonderful creative power? The crown of creation is lacking in that garden of Eden; he needs a couple of small dolls to represent Adam and Eve. Then the picture will be complete! We are inclined to smile at the whole situation, but remember, that is the first attempt at the modern kindergarten that has ever gotten to within 500 miles of that town, and I am glad that it was a Sunday school enthusiast who blazed the way. And what a hopeful situation there is in that town; how easy it is going to be for this secretary to sit down and give all sorts of helpful suggestions; for here we have a man who wants to know and who is trying to make good.

WHO IS MY NEIGHBOR?

It seems to me that we have been a long while in finding out who is our neighbor. I think in the parable of the Good Samaritan Christ has taught us very clearly that any man or woman who is in need of our help—whether temporal or spiritual—is our neighbor. If we can render them any service we are to do it in the name of our Master.

Here we have brought before us two men, each of whom passed by one who was in great need—one who had fallen among thieves, who had been stripped, wounded and left there to die.

The first that came down that road from Jerusalem to Jericho was a priest. He was in a great hurry to get down to Jericho, so he passed on. He did not take time to think that this poor wounded man was dying. Most likely he was now crying for water, and it might be that there was a brook running by within a few rods of the spot where he lay.

Yet this priest never stopped to give him a drink. All his religion was in his head, it had never reached his heart. The one thought in his mind was duty duty; and when he had got through that which he considered his duty, he fancied his work was done. God wants heart service: if we do not give Him that, we can render to Him no service at all. We read that a Levite next came along the highway where this wounded man was lying in his helplessness.

Like the priest, he never stopped to give the poor fellow a drop of water; he never attempted to bind up his wounds or to help him in any way. He passed along the highway, doubtless, saying to himself, "I pity that poor fellow." There is a good deal of that kind of pity now-a-days, but it comes only from the lips, not from the heart.

The next one to come along that road was a Samaritan. In those days a Jew would not speak to a Samaritan. No Jew ever entered the habitation of the hated Samaritan; he would not eat at his table or drink from his well. Neither would he allow a Samaritan to come under his roof No religious Jew would even buy from a Samaritan or sell to him

You know a Jew must have a very poor opinion of a man if he will not do business with him, when there is a prospect of making something out of him. Not only was this the case, but the Jews considered that the Samaritans had no souls; that when they died they would be annihilated. He was the only man under heaven who could not become a proselite to the Jewish faith and become a member of the Jewish family. That is the way in which the Jew looked upon the Samaritan. Yet Christ used the despised Samaritan to teach these bitter Jews the lesson of love to their neighbor.

We are told that he came to where the poor wounded man was; he got off the beast on which he was riding and stooped right down there by the side of the sick man. He looked at him and saw that he was a Jew. If he had been like the Jews themselves, he would most likely have said, "Serves you right; I only wish the thieves had killed you outright." But no! not a word of condemnation or blame did he utter.

Let us learn a lesson from this. Do you think the drunkards and sinners need any one to condemn them? There is no one in the wide world who can condemn them as they condemn themselves. What they need is sympathy, tenderness, gentleness and kindness.

This Samaritan did not pull a manuscript out of his pocket and begin to read a long sermon to the wounded man. Some people

seem to think that all the world needs is a lot of sermons. Why, the people of this land have been almost preached to death. What we want is, to preach more sermons with our hands and feet—to carry the gospel to the people by acts of kindness.

What the poor Jew needed was sympathy and help. So the first thing the good Samaritan did was, to pour oil into his wounds. How many wounded men there are in our midst who have need of the oil of pity and sympathy. A good many Christians seem always to carry about with them a bottle of vinegar which they bring out on all occasions. You are never going to reach men and do them good by putting yourself on a high platform; you have to come down to them and enter into their sorrows and troubles. See how this Samaritan "came to where he was and instead of lecturing him, poured the healing oil into his wounds.

There are hundreds and thousands of people that could easily be reached if we had thousands of Christians going to them and entering into sympathy with their sorrows.

This poor world is groaning and sighing for sympathy—human sympathy. I am quite sure it was that in Christ's life which touched the hearts of the common people. He made Himself one with them. He who was rich for our sake became poor. He was born in the manger so that He might put Himself on a level with the lowest of the low.

He wants us to convince the world that He is their friend. They do not believe it. If once the world were to grasp this thought, that Jesus Christ is the Friend of the sinner, they would soon flock to Him. I am sure that ninety-nine in every hundred of those out of Christ think that instead of loving them, God hates them. How are they to find out their mistake? They do not attend our churches, and if they did there are many places where they would not hear it. Do you think that if those poor harlots walking the streets of our cities realy believed that Jesus Christ loved them and wanted to be their friend—that if He were here in person He would not condemn them, but would take sides with them and try to lift them up—they would go on in their sins? Do you think the poor drunkard who reels along the street really believes that Christ is his friend and loves him? The Scripture plainly teaches that though Christ hates sin He loves the sinner. This story of the Good Samaritan is given to teach us this lesson Let us publish abroad the good news that Christ loves sinners, and came into the world that He might save them.

Shall we not learn a lesson from the good Samaritan? Let us hear the voice of the Master, saying: "Go thou and do likewise." We can all do something. Many people go to work for God, but they seem to do it in such a professional way. One may be brought into sympathy by putting one's self in the place of the sorrowing and afflicted ones. If we do that we will soon gain their affections and be able to help them.

If we would get into full sympathy with others we must put ourselves in their places. May God fill our hearts with the spirit of the Good Samaritan, so that we may be filled with tenderness and love and compassion.

Margaret L. Kratz.

MENNONITE ANNALS

(Continued from page 3.)

records and documents of our own country and its libraries.

The work is arranged in chronological order. Every item, and article and copy of letter or document is followed at the foot by the citation of authority of reference book or work and the page of the same, where the original matter is to be found. There is no speculation or exaggeration or false coloring in the articles compiled. Documents are given in their exact form, and are as literally translated as could be done.

These articles are thus truthful and authentic in every respect. They are a valuable addition to the religious history of early and of modern America. But they form a very valuable addition to the fund of our secular history also. They are a valuable interpretation of much of our industrial growth and development.

They are valuable locally in all sections of eastern and southeastern Pennsylvania, in the Shenandoah and other contiguous regions, since those localities are the original American home of these wonderful peoples, from which centers they spread abroad and so tremendously influenced America.

They filled the valleys of the Susquehanna and Schuylkill and of all their tributaries. Before the Revolution they flocked down the Shenandoah. They soon crossed the Alleghenies and filled the Cumberland. They multiplied and drifted into the Ohio valley, and by the beginning of the 19th century they settled lower Canada. They opened up the Indiana and Illinois region, the Kansas section, the Dakotas and the Northwest. Their descending generations in all the vast empire of middle-western and far-western America as well as in eastern America are sons and citizens of power and wealth and influence in the forces that are moving and making our great nation. Results such as these make worthy of preservation the origin and early struggles and gradual steps—the long, the arduous and ever-conquering march to such a goal.

Our common Swiss and German names are found in these annals back through five or six centuries, and the religious and secular movements of those who were the actual ancestors centuries ago from whom many of our local families have sprung, can be clearly traced and estimated and understood through this mirror of the past.

The work is to be sold at prices ranging from $1.50 to $3, depending on binding, and may be had from the compiler, 48 North Duke Street Lancaster, Pa., or through book sellers.

Do you believe in missions—preaching the gospel at home and abroad?—If not, will you write down your reasons for not believing in them and then proceed to analyze these reasons and see if there are real facts at the back of them?

THE C. E. TOPIC

Sept. 23.

How We Should Work Together

Jno. 17:20-26.

In writing to the Corinthians Paul once asked, "Is Christ divided?" He wanted to show to them the folly of their factional differences. To be sure, the work for Christ will never be as effective when there is a divided church as it will be when once Christians realize that they must be one in the one great cause. Aesop told the fable of the twelve sons whom the father called together and asked one after another to break the bundle of twelve sticks which he had securely tied together with a string. Each one tried, and in succession each one failed. Then he untied the bundle and easily broke one stick after another. "That is the way it is easy to do it," they all said. "That is the lesson I want you to learn" he replied. "So long as you are united, nothing can break you, but when you are separated any one can break you." What would have been the story of Christianity had all the Christians stood together as one instead of dividing themselves into factions! A great general once observed that when you have divided the enemy you have defeated him and Satan must have been the first to discover this rule and attempt to carry it out with the church. The gist of the whole matter is that a divided church can never succeed in accomplishing all that it has to do so long as there is not a strong band of unity holding all the Christians together. We are none of those who would reason for a uniformity in all things among Christians. As all minds run in different channels there must be some allowance made for differences of opinion. Historical development, education, oportunity and condition in life have much to do in making some Christians differ from others, but when it comes to work it is possible for all to work together for the upbuilding of the kingdom rather than work against one another to its weakening. Men of large vision in our day are seeing a light and efforts are being made along many lines to make the energies of Christians count for the triumph of Christ rather than for hindering Him.

In the Christian life we are brethren. God is the Father of all and so all are of one kin, but in a special sense those who have been redeemed by Christ are brethren. They owe it to the common good to stick together, to bear one another's burdens and to present a united front to the world. As members of the family of faith we want to uphold the honor of the family. In a street, where the members of a family are quarreling and bickering each one selfishly insisting upon getting his rights no matter what the others get, there is little respect for that family. Certainly they won't be held up as examples of fraternal devotion and sacrifice, and in a world where Christians selfishly seek their own advantage to the disadvantage of other Christians there certainly will not be much respect for Christianity.

Paul once wrote that we were workers together on God's building. A glorious temple to God in a really useful and beautiful building must be built according to a plan and every one at work on that building must have his part on the plans clearly in mind. The work calls for a variety of talents and efforts, but there must be harmony in the plans and the execution of the plans. God, the master-builder, has laid the plans for a beautiful and perfect church on earth. Everyone of us has a little part in the erection of that building, but our part must be in harmony with God's plans. The plain duty of everyone is: (1) To work. We must do our share if we will have any part in the building. (2) Do our best. Shoddy work won't go with God any

more than it will anywhere. (3) Work for God's glory, not our own. This means that we must be willing to sink our likes and personal interest for the good of the whole cause. (4) Recognize that everyone's part, be it large or small, is as important as our own. (5) Help those whom we are in a position to help. (6) Let our own workmanship be given in love to Christ and His cause. Any other motive than love behind our work would be selfishness.

We are to work together with a purpose. The great purpose of a united Christianity should be the saving of unsaved men and women. This would make missionaries out of us all. On the missionary field there is less factional difference than at home. The missionaries see how important is the bringing of Christ to the Christless and how unimportant are the differences which hold so many Christians apart at home. We are, if we are true to our call, all missionaries. We ought to see the great need there is for Christ in the world of sin and seeing that the things that might keep us apart, became insignificant.

All suffering humanity looks for help to the Christian. It is right that the Christian everywhere should join hands with those who can help the miserable. It was the joy of Jesus to help the distressed. A vision of what can be done for the sad and suffering of the world in Christ's name should be sufficient to bind us together in one great gentle fellowship of helpfulness.

THE S. S. LESSON

Sept. 23.

Daniel in the Lions' Den.

Daniel 6:10-23.

Golden Text—Psa. 34:7.

Daniel rose to prominence and influence during his captivity He trusted in God. He was firm in faith and not afraid to do right So wonderful were his God-given talents that he rose to the highest position in the land. Under King Darius who ruled in Babylon at the time of our lesson, the government consisted of one hundred twenty princes. These were under three presidents and Daniel was appointed chief of these three presidents. The king had a great deal of confidence in Daniel and entrusted much of his power to him. This aroused jealousy in the other officers and they determined to put Daniel out of the way. This was their plan. Knowing that Daniel prayed to God, they went to the king and after flattering the king presented a decree for the king to sign which read thus, "Whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions." They influenced the king to sign it and when once signed it could not be changed, according to their laws.

Daniel knew that the decree was signed and that it could not be changed. But all this could not cause him to waver in his prayer to God. It was his custom to kneel three times a day in prayer with his windows open toward Jerusalem. How much the custom has been changed in recent years? Many are ashamed to kneel to pray. We should take a lesson from the great Daniel in this custom. From Vs. 12-15 it seems that the king went into something that he did not foresee and of which he was very sorry after it was done. He tried very hard to free Daniel but the officers had laid their plans so well that the king could not get out of it, At last, at sun-down, the king reluctantly gave the orders to put Daniel into the den of lions according to the new ruling. It seems the king had confidence in Daniel's God as he said to Daniel when they put him in, "Thy God whom thou servest continually, He will deliver thee." We pause here and wonder that God permitted the thing to be carried this far. This was a test of Daniel's faith, and a severe test it was. A test similar to that of Abraham. Gen. 22. All things were made sure, just as in the burial of Christ. But all human power combined is not sufficient to stop the work of God. The king went home and spent a sleepless night. He was very sorry for what he had done. Not so when we do the works of God according to His will. By the king's action in the morning we are again convinced that he had some confidence in God. Daniel's reply in V. 21 shows his love to the king and the fact that Daniel knew that the king was driven into this. God gave Daniel a severe test, but Daniel stood firm. The king was exceedingly glad when he learned that God had protected Daniel. Here again the man of the world stumbles at the possibility of these things, but the child of God knows that with God all things are possible. — The Christian Evangel.

MARRIAGES

Neuenschwander-Sprunger and **Habegger-Neuenschwander.** — On Sept. 2 1917, at the Mennonite church at Berne, Ind., by Rev. S. F. Sprunger, Andrew Neuenschwander and Bessie Sprunger, Franklin Habegger and Selma A. Neuenschwander.

Edgar-Bleam. — At the home of the bride's parents, on Aug. 25, 1917, at high noon, by Rev. N. B. Grubb, Mr. Bertram Edgar, of Moorestown, N. J., to Miss Bertha B. Bleam, daughter of Mr. and Mrs. Henry T Bleam of Woodbury, New Jersey.

Peterson-Santymire. — In Philadelphia, Pa., on August 30, 1917, by Rev. N. B. Grubb, Mr. John Peterson, formerly of Russia, to Miss Margaret Santymire, formerly of Paw Paw, W. Va., now all of Philadelphia, Pa.

CONTRIBUTIONS

FOREIGN MISSION

During August the following missionary offerings were received:

General Treasury:

Rosenort cong., Rosthern, Sask., by Jacob J. Epp, $235.40; Menn. cong., Rosthern, Sask., by P. W. Penner, $38.35; J. E. Langenwalter, Oakley Idaho, refunded, $87.50; Emanuel congr., Pratum, Oreg., by Peter Stefen, $32.50; Bethlehem cong., Bloomfield, Mont., by G. L. Deckert, $54.15; Salem-Zion cong., Marion, S. D., by Alfred P. Waltner, $50; Bro. and Sister Wm. Galle, Moundridge, Kans. $50; Bethel cong. Great Deer, Waldheim, Sask., by J. D. Buller, $97; S. S., town church, Beatrice, Neb. by J. H. von Steen, $106.30; H. G. Baergs, Wolf Point, Mont., by J. F. Lehmann, $25; Menn. cong., Herbert, Sask., by P. W. Penner, $304; Bethel cong., Main Center, Sask., by P. W. Penner, $68.65; friends at Morse, Sask., by P. W. Penner, $24.85; Menn. cong Dinsdale, Sask., by P. W. Penner, $50; S. S., Friedland, Clarksboro, Sask., by F. H. Thiesen, $12.50; Menn. cong., Halstead, Kans., by F. W. Schowalter, $50; Menn. cong., Hillsboro, Kans., by A. J. Kohfeld, $27.76; Salem cong. Freeman S. D. by C. B. Lehmann, $100; Christian cong., Moundridge, Kans., by A. H Kaufman, $9.35; S. S., Bethel cong., Volt, Mont., by Zacharias Bartel, $9.45; Menn. cong., Hague, Sask., by N. W. Baumann, $49.10; Menn. cong., Escondido, Cal., by H. H. Adrian, $16.81; Bro. and Sister Jacob Claassen, Beatrice, Neb., $215.15; Tabor congr., Goessel, Kans., by J. S. Schmidt, $30.06; S. S., Menn. cong., Escondido, Cal., by P. A. Reimer, $15; Aletta H. Krehbiel, Clarence Center. N. Y., $10; First Menn. cong., Reedley, Cal., by H. J. Krehbiel $28.75; S. S., Brudertal cong., Hillsboro, Kans., by P. F. Suderman, $33.61; Salem cong., Dalton, Ohio, by D. S. Schneek, $40.70; Hoffnungsfeld cong., Moundridge, Kans., by John D. Sehrag, $185; mission friend, Henderson, Neb., d. D. A. Janzen, $100; First Menn. cong., Newton, Kans., by J. J. Epp, $522.42; interest, Gerhard Vogt Trust fond, by C. F. Claassen, $56.42; Menn. cong. Deer Creek, Okla., by J. S. Dester. $57.31; Deep Run cong., Perkasie, Pa., by Allen M. Fretz, $25; New Home cong., Rose Hill, Minn., by H. K. Rupp, $40.61; A. T. Neufeld, Inman, Kans., $10; Elizabeth Graber, Alsen N. D., by Jacob J. Graber, $3.50; Franz Derksen, Gruenthal, Man., by P. P. Epp, $1.

Special Gifts.

Sewing society, Christian cong., Moundridge, Kans., by Mrs. Jacob Goebel, for India, $42.50; Girls' Mission society, Moundridge, Kans., by Ena M. Roth, for Joseph, $7; Sewing society, Christian cong., Moundridge, Kans., by Mrs. Jacob Goebel, room for orphans, $70; Menn. cong., Paso Robles, Cal., by Henry Heer, for Pacific conference, $30; J. H. von Steen, Beatrice, Neb., for Ionsai's salary, India, $25; P. H. Funk, Hillsboro, Kans., by P. H. Richert, church in Mauhaudei, $50; A. A. Dyck, Herbert, Sask., by P. W. Penner, for Ramawallas and wife, Janjgir, $100; Abr. H. Bestvater, Newton, Kans., for Champa mission, $50; S. S. class "Careful Gleaners", Berne, Ind., by S. F. Sprunger, for Louisa's fair, $35; Abr. P. Neufeld, Inman, Kans., for building at Fonda, Okla., $125; Sewing society, Herbert Sask., by Mrs. J. L. Dyck for P. W. Penner $30; Mr. and Mrs. D. M. Kratz, Philadelphia, Pa., by N. B. Grubb, for Korba, building and support of girls, $205; Mr. and Mrs. Jacob Claassen, Beatrice, Neb., for floor in P. W. Penner's house, $40; Menn. cong., Osler, Sask., by E. S. Bartel, for P. W. Penner, $44; Y. P. S., Deer Creek, Okla., by Paul Latschar, for evangelist in India, $11.35; Y. P. S., Pawnee Rock, Kans., by Lena Smith, for native helper, $30.

For Boys' Orphans' Home.

Sewing society, Laird, Sask., by P. W. Penner, $344.10; I. P. Friesen, Lairdl, Sask., by P. W. Penner, $300; Mr. and Mrs. Wm. Peters, Herbert, Sask., by P. W. Penner, $50; Mr. and Mrs. H. M. Classen Herbert, Sask., by P. W. Penner, $300.

For the Lepers.

H. H. Koehn, Avon, S. D., by H. P. Unruh, $20.

Gratefully acknowledged,
Gustav Harder, Treas.,
Whitewater, Kans.
J. G. Regier, Asst. Treas.,
Newton, Kans.

For Janjgir, C. P., India.

M. E. Steiner, Anaheim, Cal., $5; D. G. Geiger, Pandora, O., $1; friend, Colfax, Wash., $25.

Gratefully acknowledged,
E. B. Steiner.

Emergency Relief Commission.

The following gifts were received during July and August:

S. S., Bethel cong., Fortuna, Mo., for Armenians and Syrians, per S. J. Moser, $61.91; D. W. Friesen, Altona, Man., for sufferers in Palestine, $2; Herald cong., Bessie, Okla., for sufferers, per P. A. Quiring, $31.41; M. M. Kratz, Philadelphia, for Armenia, per N. B. Grubb, $2; Escondido cong., Escondido, Cal., for Armenia and Syria, per H. H. Adrian, $14.45; congregation, Summerfield, Ill., for Red Cross, $15; members of the Berne (Ind.) church, for suffering Armenians and Syrians, per S. F. Sprunger, $182.37; anonymous, Berne, Ind., for suffering Mennonites in Siberia, per S. F. Sprunger, $2; anonymous from Donnellson, Iowa, for wherever needed, $5; Mrs. Loewenberg and children, where needed, $2.10; a friend, Newton, Kans., for European war sufferers, $5; J. K. Janzen, Hydro, Okla., for suffering Mennonites in Siberia, per J. Lichti, $25; anonymous from Whitewater, Kans., for sufferers in Siberia, $100; Bethlehem Mennonite cong., for American Red Cross, per G. L. Deckert; $65; Bethel cong., Mountain Lake, Minn., for Red Cross, per Abraham Penner $116; S. S., Menn. cong., Trenton, O., for Belgian relief, per Edna R. Hanley, $8; H. G. Baerg, Wolf Point, Mont., for Russian sufferers, $25; Lydia Baumgartner, Berne, Ind., for Armenian sufferers, per S. F. Sprunger, $2; Escondido S. S., Escondido, Cal., for sufferers, per P. A. Reimer, $15; Brudertaler Menn. cong., Hillsboro, Kans., for the American Red Cross, per Heinrich Riesen, $650.80.

Gratefully acknowledged,
P. P. Hilty, Treas.

NEWS OF THE WEEK

SENATE HIGH TAX PUSHERS BEATEN IN THIRD ROUND

Washington, Sept. 5. — In rapid succession yesterday the senate bowled over by overwhelming majorities three more proposals from the group of senators seeking to increase the levies on war profits in the tax bill.

An amendment by Senator Hollis to tax war profits not only at higher rates but to strike out the Finance committee's new clause levying $428,000,000 additional on ordinary excess profits, was rejeceted 57 to 12. Then without debate one by Senator LaFollette to fix a flat rate of sixty per cent., designed to raise not less than $1,800,000,000 on war profits, was beaten 50 to 18. The minimum flat rate proposal of 50 per cent. of the high tax group presented by Senator Hollis was voted down 52 to 18.

With these set-backs the fight to substitute a flat rate for the graduated system of the excess war profits section virtually ended and the contest entered a new stage. Before the final vote on the war profits section, set by unanimous agreement for late tomorrow, the high tax faction plans an effort to raise the graduated rates now in the bill.

Finance committee leaders are confident that the bill will stand substantially as now written, providing for a levy of about one-third on war profits, or an increase of $1,060,000,000 over the present revenue of $226,000,000.

Senators Hollis and Kenyon today led the discussion for the high taxes with Senator Smoot leading the defense of the Finance committee's draft. A bill totaling $4,000,000,000 was urged by Senator Hollis, who insisted there should be a flat levy of at least 60 per cent. on war profits.

CHICAGO MAYOR AIDS PACIFISTS

Chicago, Sept. 3. — After being driven from three states the People's Council of America for Democracy and the Terms of Peace, perfected a formal organization at a public meeting in Chicago yesterday.

The session was held under protection of the police, acting on orders from Mayor William Hale Thompson, which were in defiance of Governor Frank O. Lowden. Four companies of national guardsmen, rushed from the state capital on a special train to prevent the meeting, arrived after it had been adjourned, its purpose accomplished.

The clash in authority between Mayor Thompson and Governor Lowden came as the result of the action of the police in breaking up the pacifist meeting on Saturday on orders from the governor. When the mayor, who was at his summer home at Lake Forest, heard of it, he declared that the governor had exceeded his authority and immediately instructed Chief of Police Schuettler to permit the meeting and to give the delegates every protection.

CONTINUED FIRES SWEEP FORESTS

Washington, Sept. 3. — With the most serious fire situation in a number of years threatening millions of feet of western timber, it has been necessary for the Forest Service to suspend some of its operations in order to concentrate all available forces in fighting the forest fires.

Reports received from the Northwest indicate that the situation is more dangerous than at any time this year. In Montana and northern Idaho two thousand men are fighting the flames under the direction of the Forest rangers. In these two states alone approximately $170,000 has already been spent this season, and that figure is increasing by approximately $15,000 a day.

In Oregon and Washington valuable timber intended to furnish airplane stock for the fighting forces of the United States and its allies is being threatened by the flames. Logging operations are so badly interfered with that several large mills now supplying the government with this class of material may be forced to discontinue operations. Numerous fires are reported as the result of incendiarism.

WILSON REJECTS POPE'S APPEAL

Washington, Aug. 29. — President Wilson has rejected the Pope's peace proposals.

In a note dispatched Monday night and made public here last night, the president says that while every heart not blinded and hardened by the terrible war must be touched by the moving appeal of his holiness, it would be folly to take the path of peace he points out if it does not in fact lead to the goal he proposes.

To deal with such a power as the present rulers of Germany upon Pope Benedict's plan, declares the president, would involve a reeuperation of the strength and renewal of the world domination of that power, not balked but not defeated after sweeping a continent with the blood of innocent women and children and the helpless poor as well as of soldiers.

Permanent peace must be based upon the faith of all the peoples and upon justice and fairness and the comon rights of mankind, he adds, and "We cannot take the word of the present rulers of Germany as a guarantee of anything that is to endure, unless expliecitly supported by such conclusive evidence of the will and purpose of the German people themselves as the other peoples of the world would be justified in accepting."

AMMUNITION WAS POOR

Washington, Sept. 3. — Practically one-third of the small arms ammunition supplied to General Pershing's troops in Frace has been found defective from chemical reaction set up in the powder after manufacture at the Frankfort arsenal. New supplies have been sent over.

The War department issues this statement:

"Approximately one-third of the small arms ammunition sent with the expeditionary forces to France proved to be defective. This fact was discovered shortly after the expedition sailed and immediately steps were taken to replace the defective cartridges.

"The presence of a small percentage of bromide in the potassium chlorate of the primers was responsible for the trouble which was developed with all of the ammunition supplied from the Frankfort arsenal. This chemical defect has since been corrected. The ammunition containing the perfect primers will be used in slow target practice."

COMMITTEE SET PRICE OF WHEAT

Washington, Aug. 31. — The price of number one northern spring wheat was fixed at $2.20 a bushel at Chicago for the 1917 crop yesterday by the wheat fair price committee, headed by H. A. Garfield, whose finding, reached after three days' deliberation, was submitted to and approved by President Wilson.

Labor representatives on the committee voted first for $1.84 and the farmers for $2.50. After long discussion the compromise at 2.20 was approved unanimously.

AUSTRIANS LOSE PLANES

Washington, September 3. — In the Italian offensive, counter-attacks are being beaten back at all points according to late dispatches received at the Italian embassy lately. General Cadorna, who is said to be conservative, declares that the battle is the greatest of the war. For the last eleven days the Italians have progressed steadily on a seventy-mile front.

The report that the Italians destroyed the airplane sheds at Pola seems to be confirmed by the fact that only one enemy airplane has appeared in five days and that was brought down.

According to the dispatches the Italian troops are gildly enthusiastic, as it seems certain that Triest will be taken.

After the Isonze was crossed on furteen bridges put up under the fire of the enemy the soldiers have been eager to overtake the Austrians, and the plans of General Cadorna have been carried out without a disarrangement.

RUSSIANS ABANDON RIGA; CAPITAL MAY FALL QUICKLY

Washington, Sept. 3. — Abandonment of Riga in the face of the new German drive into Russia and even the evacuation of Petrograd itself, have been forecast as possibilities in confidential advices to the American government during the last two weeks. Such a development is not regarded with so much alarm as might be supposed.

With Riga now abandoned, and German occupation of Petrograd in prospect, the seat of the Russian provisional government undoubtedly will be moved to Moscow. Much as they may regret seeing the Russian capital occupied by a German army, the forceful, thinking men of Russia, working to set up a government, may regard it as a blessing in disguise.

While few believe that the Germans will undertake to penetrate to the Russian capital over an inhospitable road 350 miles in length, through bleak territory almost impassable for armies, nevertheless the news is regarded as serious, for it shows that the Russian army is far from the recovery which has been so often predicted.

The abandonment of the city of Riga became necessary when through the instability of Russian regiments the Germans were able to cross the Dvina river at Kull, while another army advanced across the Tirul marshes and along the shore of the gulf of Riga toward the town.

SIX MACHINES FLEW OVER CHATHAM CAUSING DAMAGE

Berlin, Sept. 5. — The city of Riga was on fire at many points when it was taken by the German forces yesterday's army headquarters' statement announces.

While the major operation of the Germans in the Riga district on the Russian front and the great Italian campaign for Triest continue to supply the chief developments of military interest, the German authorities have caused a momentary diversion by directing a spectacular raid on the English coast, apparently directed at one of the principal British naval bases.

Whether British naval property suffered to any extent from the raid has not been made apparent. It is known, however, that airplanes engaged in the operation reached Chatham, the site of extensive military and naval establishments, thirty miles southeast of London, and that 107 men of the naval establishment were killed and eighty-six wounded.

All the six German machines taking part in the raid appear to have escaped, although they were engaged by British air forces and anti-air craft guns, as they swept up the Thames estuary to Chatham.

Meanwhile the Italian air service seems to have effected notable damage on the Austrian naval base at Pola. Rome reports today the dropping of nine tons of bombs by thirty Italian airplanes on Pola, causing heavy damage and large fires. All of the Italian machines returned safely despite determined attacks.

There has been no renewal of the Flanders fighting on a large scale, as yet, although the intensity of the artillery fire suggests that this is impending. The British, however, are biting further into the German positions at points on their front, and today a slight advance of the British lines northeast of St. John is announced.

SOCIALISTS URGE KAISER'S DEFEAT VERY IMPERATIVE

Paris, Sept. 2. — A declaration signed by the Belgian, British, French, Greek and Italian representatives at the recent Socialist conference in London, where, it is declared, the Socialists of the allied countries reaffirmed their faith in the principles proclaimed at their first reunion, is published today by Humanite, the Socialist organ.

The European conflict, says the declaration, began through the antagonism of the capitalistic group, through imperialistic policies and the deliberate aggression of Germany toward its neighbors. This aggression, it is asserted, still menaces the existence of nationalities and faith in international treaties.

More than ever, continues the declaration, the Socialists, after three years of war believe that the victory of German imperialism would spell defeat and the elimination of democracy and liberty from the world.

The Russian revolution is alluded to as not having succeeded in co-ordinating the popular energies against the militarism of the central powers, while the great American democracy has had to enter the conflict to impose the recognition of right upon the brutal domination of the central empires.

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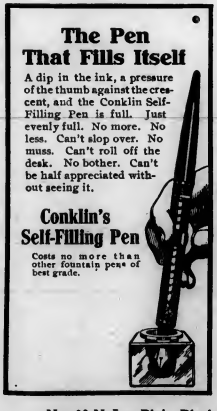

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, SEPTEMBER 13, 1917. No. 36.

SECRETARY BAKER'S INSTRUCTIONS TO NON-COMBATANTS

The bishops and ministers and deacons of the Franconia conference held a meeting in the Souderton (Pa.) church on September 3 to receive the report of their committee, just returned from Washington, where they were in conference with Secretary Baker of the War department on September 1. Their interview with Secretary Baker, the committee said, convinced them that he fully understood the depth of their aversion to war, and believed he would do all in his power for them. Although they did not obtain anything in writing from him, Bishop Clemmer immediately put in writing the substance of his advice to them. Following is what in substance was said by Secretary Baker:

1. None of our brethren need serve in any capacity which violates creed and conscience.
2. When they are called, they should report at the place designated on their notice.
3. From the place designated they should go with others who are drafted and called to the training camps.
4. Report to the army officers the church to which they belong and their belief in its creed and principles.
5. This non-resistant position will place them in detention camps, where they will be properly fed and cared for.
6. In these camps they will not be uniformed or drilled.
7. A list of services, considered non-combatant, will be offered them, but they need not accept any in violation of their conscience.
8. Those who can not accept any service, either combatant or non-combatant, will be assigned to some other service not under the military arm of the government to be designated later by the president and the secretary of war.
9. Our ministers will be allowed to visit brethren at these camps and keep in touch with them.
10. Our ministers will be privileged to give this information to our brethren in private or in public meetings.

After the secretary's advice had been fully explained, Deacon Moyer gave the following advice to the young brethren:

"Those of our young men who are to be for the world the test of our faith in this dark hour must go forward with Christ in their hearts, for they will suffer persecution for their faith. Resist not, should an unkind officer rebuke you when you decline to be mobilized as a soldier; answer him not unkindly. Be pleasant in your suffering for Christ. The finger of scorn shall be pointed at you by young men who can not understand your faith. They will call you cutting names. Resist none of these things, for to do so will be inconsistent with your profession. Should you be thrown into the company of others, do not fall into temptation. Do not engage in such frivolities as card-playing. Those of you who are not called, but who are exempted, will receive a button with the word "Exempt" upon it. Keep this button always with you. I would not wear it publicly but I would keep it secretly in my pocket. However, I should never venture out without it in my possession." The brethren, as they filed out of the church at the close of the conference, deposited several thousand dollars in the offering boxes at the door, to be used in giving financial aid to their young men affected by the war. The conference embraces seventeen congregations in which there are about 350 drafted men.

STATEMENT OF THE GENERAL CONFERENCE of the MENNONITE CHURCH OF NORTH AMERICA

Whose Creed and Principles Forbid Participation in War in Any Form.

Inasmuch as the exemption clause in the present conscription law is expressly formulated for such denominations whose creed forbids participation in war in any form, we encourage our members to appeal freely to this law; and we further recommend to our members who may be called to mobilization camps to respond to the call in so far as the response does not conflict with the Word of God nor with our creed and principles concerning military service, which service we cannot render in any form and consequently cannot render the military oath.

In short, we can render any service outside the military establishment, which aims to support and save life; but we cannot participate in any wok which will result in personal injury or loss of life to others.

The last and final military law passed by our congress this summer contains the following clause:

"And nothing in this act shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well recognized religious sect or organization, at present organized and existing, whose creed or principles forbid its members to participate in war in any form, and whose religious convictions are against war or participation therein, in accordance with the creed or principles of said religious organization, but no person so exempted shall be exempted from service in any capacity that the president shall declare to be non-combatant."

MISSIONARIES GO TO AFRICA

Inland African Mission, with headquarters at 2244 No. 29th St., Philadelphia, sent nineteen new missionaries, sailing July 12, to Inland Africa and were followed by twenty-seven more the third week in August. Many have been the obstacles which had to be met by the individuals and the mission especially in securing passports and obtaining exemption under the War department's rulings, from the draft of those of the men who were involved under the law. The editor of the "Inland Africa" says, "What seemed to be insurmountable barriers have been dissolved, one by one, by Him who is able; and yet it has pleased Him to make it a season of testing of the faith of the workers going to the field and those in charge of the executive and clerical work of the mission."

OLD MENNONITES ON NON-RESISTANCE

The Old Mennonite General conference, in session at the Yellow Creek church, near Goshen, Ind., August 29, made the following recommendation to the young men of military age of their churches:

"To our brethren liable for military service: We recommend that they comply with every requirement of the government availing themselves of every opportunity to present their claims for exemption, exercising care that they do not commit any acts that could be rightfully interpreted as desertion or treason, and at the time when they receive the summons to enter the military service they present themselves to the authorities and meekly inform them that under no circumstances can they consent to service, either combatant or non-combatant, under the military arm of the government, citing to them the fact that they are members of a church whose creed and principles forbid them to take part in war in any form and that their conscience coincide with this position, submitting to any penalty the government may see fit to inflict, trusting the Lord for guidance and protection."

Following this recommendation the conference made the following declartion as an expression of non-resistance:

"Inasmuch as present war conditions call for an official utterance from our church, we, the bishops, ministers, deacons and delegates of the Mennonite church, in general conference assembled at the Yellow Creek church, near Goshen, Ind., Aug. 29, 1917, representing sixteen conferences in the United States, Canada and India, desire to present the following as an expression of non-resistance as applied to present conditions, brought on by the world war now raging:

"As followers of the Lord Jesus Christ, the Prince of Peace, we interpret His command 'Resist not evil,' by His other teachings on this subject, viz.: 'Love your

enemies.' 'Do good to them that hate you; pray for them which despitefully use you and persecute you. My kingdom is not of this world. If My kingdom were of this world, then would My servants fight.' 'All they that take the sword shall perish with the sword.'"

ROMANS 8:20.

"In every life there is a certain personal configuration," writes J. N. Larned in his "History of the World", or "Seventy Centuries of the Life of Mankind." This configuration which Webster defines as "form, as depending on the relative position of the parts of a thing," Mr. Larned goes on to say, "gives a trend to all forces acting in it, turning them, more or less, into main channels, mingling their currents or leading them into parallel courses." To his mind history is like a man's life, whose days are but an epitome, a synopsis of its years. Although, as Mr. Larned notes, we are able to trace but a few of the countless influences from countless sources that stream into the simplest of single lives, and still fewer of the innumerable lines from cause to consequence that run through them all, yet this pattern or mould after which all the various events and incidents are shaped is ever present, and it interests and instructs us alike to ascertain how that which is has proceeded from that which was, and how things that had been went into the making of things that came to be.

This may be applied to all men and all people at all times. However, it remains for the "good to them that love God." As God's children we can claim that distinction and privilege of having all the various happenings of life "work together" for our good.

It is a matter for our serious concern and deep thought that so often we fail to take God at His Word. Shall we not determine henceforth never to doubt God's Word, but take Him at His Word? Stand with a firm faith on His promises, feeling assured that trouble and temptation lead us to greater dependence on God; enable us to sympathize with humanity, and that disappointments in worldly things lead us to a desire and an effort for better things?

We sometimes question the second part of this verse, "We are called." We are, if we but answer the call.

God had a purpose or calling for Israel. Deut. 7:6. God has a calling for the Christian church, or "modern Israel", in most points similar to that of ancient Israel God has a calling for every individual child of His and is working out that calling in us every moment if we but surrender to His will for us. Shall we not say with Craig, in Ralph Connor's book, "Black Rock", "The best only is God's will. What more will you have?" And then show we mean it by living.

Aaron M. Myers.

PRACTICAL METHODS OF MISSIONARY EDUCATION

(Read at the Institute Session of the Middle District Conference, Noble, Iowa.)

We are living preeminently in a missionary age, the third great missionary age of the Christian religion. Ever since Carey inaugurated the modern missionary movement in the latter part of the 18th century, individuals and societies have made it their duty to keep up the interest at home; for one of the distinguishing features of this movement is that its missionaries are representatives of some one at home. As this movement developed, societies of inquiry were formed in the theological seminaries for prospective missionaries. But not until about the middle of the 19th century did people realize the latent possibilities in the vigor and enthusiasm of youth. Gradually the young people were educated in missions by such organizations as the Young Men's Christian association, Student conferences, Student Volunteer movement and the Young People's Missionary movement. But now we make conscious efforts to educate the young by beginning as early as the child knows anything about choosing and service. The Bible is a missionary book and the missionary ideal is a fundamental part of the Christian ideal. Therefore, as soon as the child is old enough to be taught the Christian principles, the missionary ideal can be imparted right along. Again, it is easy to arouse sympathy in the child and to lead from sympathy to service. Finally the enthusiasms of childhood become woven into the settled choices of adolescence. By a systematic method of educating the child in missions we will not only be assured of recruits in that work, but they can be a mighty power in the extension of the kingdom of God even while they are being educated.

Of all institutions and organizations the Christian home is the best place to impart the missionary ideal. There the child can best be taught unselfishness, courtesy, kindness and obedience, virtues that are the basis of all mission work. Let a home be swayed by love and unselfishness and the child cannot help but imbibe that spirit. Or more definitely, have a mother and father who are "intercessory missionaries", have missionary friends visit the home and keep in direct contact with some definite missionary work—a child in such a home would not only receive valuable information but have a permanent interest in mission work.

Next to the home the Sunday school could be the greatest educating force for missions, for that institution deals with the most impressionable age in life, and represents the main teaching work of the church. Let us now consider how the missionary ideal may be incorporated in our Sunday schools.

1. Some plan of organization should be worked out. The success of organizing the Sunday school for missions will not depend so much upon the size of the school as upon the consecration and efficiency of the workers. A permanent missionary committee, made up of enthusiastic, informed and tactful members may aid the teachers in the illustration of the regular lesson, plan monthly missionary programs, missionary training for teachers, install a missionary library and give instructions concerning systematic giving and prayer. The Methodist Episcopal church has for more than fifty years successfully used the plan of organizing the whole Sunday school into a missionary society having its own officers.

2. The superintendent and the teachers must be informed. "No information—no inspiration". Ignorance of modern missionary movements and of great missionary lives can hardly be pleaded in these days of accessible books. The teacher must have the real missionary enthusiasm if the school would not fail of the missionary spirit. Then the illustrations from the mission fields for the regular lessons will come natural, the missionary items on the program will take their proper place. The periodic missionary lesson will be full of life. General missionary phrases will give way to real incidents. Confusing and overloaded charts will give way to living facts. The child is marvelously ready to the ideal the teacher has first felt. It may be difficult to get teachers of that type. But it is necessary to recognize that it costs something to impart the missionary ideal. Ideals are not cheap. Yet another method must be mentioned, namely:

3. A good missionary library. Since the Sunday school library furnishes one of the most popular features of the school, it offers one of the best and most direct avenues through which the children may be interested. The reading of missionary books of the right kind is one of the best methods of giving strength to Christian character. A study of the work of missionaries, showing as it does the heroic acts and noble lives of these new apostles, cannot but emphasize and make real by its present-day examples the teachings of the Bible.

While missionary programs and addresses will kindle a momentary interest, missionary reading intensifies interest and creates permanent zeal for the work. The library should furnish the readers a liberal education concerning countries, peoples, and the progress of Christianity. Carlysle says: "The true university of these days is a collection of books." Never has there been so much good and attractive missionary literature as now. There are scores of books on missionary biography, foreign travel, adventure and missionary work. The Missionary Education movement of the United States and Canada had in 1913 already 32 books that had had a sale of over one million five hundred thousand copies.

4. Mission study classes. Sustained effort can only be obtained by a thorough, systematic study of the subject. Mission study has had a phenomenal growth since it was inaugurated. The first organized work was done by the Student Volunteer movement in 1894, when it first published a series of foreign mission studies. The movement has since brought out twenty-nine mission study courses. While new missionaries will be recruited very largely from the colleges, where the mission study classes have grown most rapidly, these will first have to come from the Young People's societies and Sunday schools and their support must come from the churches. Courses of study available are the Forward Mission Study Courses, published by the various denominational boards. **Christina Habegger.**

Berne, Ind.

PAPER BY PETER JANSEN, OF BEATRICE, NEBR.

Read Before General Conference.

Brother President and Members of the General Conference:—

Having but just returned from a two months' trip to Canada and the North Pacific coast, it seems impossible for me to deliver my

address in person, and I must ask Brother Kliewer to read my paper.

The subject assigned me is: "How can we preserve our non-combatant principles, from a political standpoint." At the present time when our beloved country has seen fit to enter the bloody world war, this is a rather delicate question to discuss, as it might lead to serious differences with the censor, if not worse.

We re-elected the president with the slogan: "Thank God for Wilson; he kept us out of war." However, he did not keep us out very long after election, although I believe he did all in his power to maintain peace. It is not for me here to discuss the causes leading us into the camp of the allies; that must be left to more competent historians. As a loyal American citizen, I hoped and prayed that the bitter cup of war might pass us by.

It is also unnecessary for me to argue to a Mennonite audience in favor of the stand we take for peace and against all war. It is a peculiar fact that, no matter how the various and much too numerous factions of our church may differ on the form of baptism, the ritual of the Lord's Supper, the washing of feet and many other ceremonies, they are all firmly united in their opposition to war and their adherence to the gospel of love as taught by our Lord Jesus Christ in the New Testament. A Mennonite who favors war is simply unthinkable.

The various governments of nearly all countries have recognized the principle of our faith. Canada, having sent hundreds of thousands of her young men to the aid of the mother country, has re-affirmed to our people the promise made them over forty years ago that they should forever be exempted from military service of all kinds.

I might remark here in passing that my own father, Cornelius Jansen, had a prominent part in these negotiations at that time, and it was of peculiar interest to me, his son, to see his name in a copy of the original agreement, sent to me by a Canadian friend.

Our own government in these United States has always recognized our non-combatant principle, as well as that of the "Quakers" or "Friends". The last and final military law passed by our congress this summer contains the following clause:

> "And nothing in this act shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well recognized religious sect or organization at present organized and existing, whose creed or principles forbid its members to participate in war in any form, and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organization, but no person so exempted shall be exempted from service in any capacity that the president shall declare to be non-combatant."

I have been asked, and not without reason, why we, who came to this country as the advance guard of the immense immigration from Russia and Prussia in the seventies of the last century, did not insist upon some documentary promise granting us exemption from military service in the same manner as did the Canadian government.

The answer of this. The form of a Republican government, such as that of the United States, seemed to preclude any promise of that kind for the indefinite future. We were also told that the constitution itself forbade any infringement upon the conscientious scruples of any citizen. At that time nobody thought that this country could ever be embroiled in a European war.

I remember very distinctly a conference we had at Washington in the fall of 1873 with President U. S. Grant and General Sherman, both of Civil War fame. They decried the idea that anybody should ever be forced to take up arms against his will or conscience. General Sherman, the author of the trite saying "War is Hell", remarked that they would never want us to fight, but wanted us to open up the Great West. That work I think we have performed with remarkable success.

Our resident brethren in the East and Middle West, whose ancestors had lived in this country for centuries, seemed absolutely secure on this question and reassured us in many ways.

Besides, had we not just experienced in Russia and Germany the futility of government promises or so-called "privileges"? Had they not proven to be in our case nothing but a "scrap of paper"?

The great question before this conference, in my opinion, is: "How can we solidify our position as non-resistants with our government and fellow citizens of these United States", for, after all, a democratic government is, or should be, simply the clarified opinion and will of the people as expressed by their representatives in legislative bodies.

We do not condemn those who believe it their duty to go to war and to resort to the shedding of blood for what they believe to be their rights. We pity them, and we pray that the entire world may soon see the light of peace.

We should, as a church and as individuals, do all in our power to alleviate the suffering caused by war. We should place our hospitals at the disposal of the government and build new ones where necessary. Our people, wherever they have settled, have been singularly blessed with worldly goods. Let us spend liberally of this wealth to heal the wounds of war. Let us show our fellow citizens that we are not selfish in asking to be exempted from killing our fellow men.

As a conference I believe you should avow your loyalty and support to our government and its president as far as we can conscientiously do so.

You should appoint a standing committee to unite with similar committees appointed by other conferences, to meet and devise means by which our position may be made clear to our government and representatives in congress, and to urge them to define our position as non-combatants definitely.

Provide this committee with ample means for traveling and incidental expenses. Will you pardon me for saying that our people are niggardly in providing for the legitimate expenses of those who serve them without compensation in such capacities? This matter is of vast importance to our church and should have the best thought and effort we can give it.

I believe it would be a good plan to pass resolutions thanking the president and congress for the exemptions granted us so far and to ask for further lenient consideration.

A vote of thanks might properly be tendered Congressman Chas. H. Sloan of Nebraska. As Bro. Richert will cheerfully testify, he entered upon the spirit of our cause like no one else and rendered valuable services to him and us.

Let us show by word and action that we are loyal Americans and that this is our country, and no other. The Friends (Quakers) are doing a great deal to alleviate suffering caused by this war. Let us follow their example.

And now may the spirit of the Prince of Peace, Jesus Christ, our Lord, be with you and guide you and grant you wisdom in your deliberations.

Your humble brother,

Peter Jansen,

Beatrice, Neb.

KEEP YOUR HEAD

This story comes to us from a number of sources, says the Gospel Herald. A man raises a heavy crop of grain and sells it for about twice the usual price. He has the unusual experience of looking on a thousand or two more dollars than he had counted on. He begins at once to build air-castles. A fine house, a glistening automobile, another farm, a piano, a long pleasure trip, or some other investment tells the rest of the story.

There are many reasons why such a man needs the advice which stands at the head of this article, but we shall attempt to name only about three of them—in the order of their importance.

1. You may have need for that money before long. A crop failure, high taxes or other expenses, accidents of innumerable variety, or other misfortune, may soon help to absorb your surplus and put you in a position where you will be in need of the money that now goes for things which are not bread.

2. You claim exemption from military service, on the ground that your conscience will not allow you to bear arms. But your services either on the battlefield or in some non-combatant capacity are sadly needed. The officers come around to inspect your circumstances. They find you living in luxury in a costly mansion, spinning around in a high-priced automobile, and otherwise giving them the impression that it is not your conscience so much as your desire to live at ease and out of danger that keeps you from the hard places of military service. Can you blame them for getting that impression?

3. You claim to be the steward of the Lord. He has blessed you with an abundant crop, and the common misfortune of nations caused prices to be doubled and quadrupled. Millions are starving, and millions more are going to Christless graves because no one has brought them the tidings of the Christ who came to save. Wretchedness and poverty are seen on every hand, and the wails of weeping widows and orphans are heard by the thousands in every land. Can you, as the Lord's steward, having been so wonderfully blessed, consume these blessings upon your own lusts in the face of the great need of the starving multitudes in every land? Brethren, we need to awaken to our duty, and prove our worthiness to be accounted the Lord's stewards by walking "worthy of the vocation wherewith we are called."

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year.....$1.00

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

ATTITUDE OF THE CHRISTIAN TOWARD WAR

"Let us therefore follow after the things which make for peace, and the things whereby one may edify another." Rom. 14:19.

The world apparently is not as yet ready for the Eutopia of universal peace. The most intelligent, most enlightened and most highly civilized nations, among them our own United States, have not come to the point where they are ready to settle all differences without resorting to the arbitrament of war. There is much talk of peace in times of peace, all realize the enormous cost of war in every way, all realize its many evils, its destruction and waste, yet, when serious differences occur, all feel themselves drawn into war as the last resort to settle differences.

It is true that there are blessings which we enjoy today† to which war was a contributing factor, the enjoyment of which was hastened on by war or wars. Our own forefathers fought years ago for the religious and civil liberty which now is our heritage. To whom at the time it seemed to be the only way to secure this much priced and inherently endowed liberty. Again, later our fathers fought to preserve the union as one united country. This seemed to be the only way in which to preserve this union. Perhaps it was. So from a religious and civil viewpoint we have much to be thankful for, to which war contributed.

In this time of our country's need every true citizen wishes to give his full measure of service to his country. Its responsibility and need are calling for the highest loyalty of all. Now it is very important that no one gives ill-considered service. Now is the time to look through the maze of political complications to the deep fundamental principles.

The Christian's attitude, then, is this, the supreme duty of a nation is not so much to vindicate a material, a legal right, but rather to uphold the principles by which men live. These are the principles of love and truth. These are for the most part ignored in the conflict of national self-interest. Nations forget all about these and think only of their own selfishness. Yet it is only by this standard that the Christian must guide his conduct in regard to war.

Does war uphold the moral, the Christian principles of love and truth? War defeats its own ends, even if undertaken for human welfare. Wrong can be successfully opposed and corrected only by making men righteous. Nations will treat with each other along the principles of love and truth only when the individuals are righteous, only when the Christ spirit has taken possession of the individuals. War does not instill this kind of a spirit into men's hearts, it makes unrighteous rather than righteous. The great object in all wars is for the one nation to defeat the other It is not defeated nations but righteous nations that will make the spirit of love and truth prevail on earth.

History shows us that the wars have failed to make the principles of righteousness effective. The tragedy of war is that after all the price has been paid, after all the loss of life, the blood-sweat and the anguish, after all the sacrifice, it still has defeated its own end, it has not made men nor nations righteous. The principles of love and truth still are not prevailing.

There is a strong contradiction between the methods of war and the principles of the moral order, love and truth. The method of war shatters moral principles, it can not be conducted on those principles, if they were to be adhered to, there could be no war, so war must of necessity break them down, must cast them aside, must go rough-shod over all principles of right, love and truth. The highest law in war is that of military necessity. All else must be subordinated to the needs of the military and naval needs. All individual rights, all corporate rights must be subordinated. All principles of love must be laid aside and truth in dealing with the enemy must be made as something that is unknown. Moral law which is considered the highest law in times of peace, is ignored in times of war.

War makes the defeat of the enemy its supreme object and to accomplish this it must subordinate everything to that one purpose. It makes necessary the wholesale destruction of men by men; it causes wide-spread hatred and distrust which live for generations to follow; it violates the reverence for life and personality which lie at the very heart of the Christian religion.

War asks for absolute obedience to military authority. There can be no democracy in war, it must end when war begins In demanding this absolute obedience it asks for the surrender of the right to act according to conscience, it asks that conscience be made to bow to authority. This strikes at the very life-root of all truth and love. However just a cause may be, the method of war is intrinsically and incurably evil, therefore it must be self-defeating. Gal. 6:7.

War Deteriorates.

It hardens the character of the survivors. The constantly rough and harsh surroundings of army life in time of war, the rough life, the coarse associations, the constant dangers, the absence of the refining and mellowing influence of home life, all tend to remove from character that which is refining and gentlemanly and leave only that which is coarse, hard, rough and unrefined. It brings out the low traits which in many have lain dormant and would not have been aroused in the restraining home influence. The association in large numbers of strong young men under war conditions make the bringing out of the lower, the baser traits of mankind very easy and the suppression of the better traits just as easy. The bestial nature thus easily gains the ascendancy, conditions are most favorable to this, and one of the awful results is the great prevalence of immorality, and the only too frequent evil of liquor. The military camps of the nations are breeding places for every form of immorality. It has been said repeatedly of late that this immorality with its attendant train of diseases is the greatest danger our young men will have to face in this present war. The training camps being established over the country are a greater danger to our men than the battle trenches in Europe. In these camps they are subjected to all kinds of temptations and immorality and many of them contract diseases, in many cases incurable, which wreck them bodily for life and only too frequently also the spiritual life is wrecked for eternity. The Y. M. C. A. workers tell us that immorality is the greatest danger the soldiers will have to face.

War has always been barbarous but in our day science has added to the destructive powers of war and has made it more than barbarous. Almost inconceivable are the modern machinations for devilish destruction. Men have used their God-given powers to devise engines for the making of hell on earth. The modern huge gun, the machine gun, the gas waves, the fire-throwing machines, the mines and submarines give powers of destruction unknown heretofore. An American ambulance driver said, "I have just left Verdun, but I feel as if I had a leave of absence from hell. What I saw is almost indescribable. The losses at Verdun are inconceivable. Of whole regiments sent to the front there would be only handfuls of survivors left. I expect to go back, but I feel as if I were going to the infernal regions." Has a Christian any business in such things? A French officer in a battle of Meuse says, "In one or two places which I must not name corpses blocked the Meuse river to the point of making it overflow. The bed of the river was literally blocked by a barrier of German bodies. You could have walked over them. No words can describe the horrible carnage and fearful din of the battle. Through my glasses I could no longer say whether it was soil or limbs that were cast high into the air by our shell fire. The heaps of dead gave us a more effective barricade than our own intrenchments." These are some of the awful scenes of slaughter. We must add to this the tremendous destruction of property of all kinds, the devastation in towns and cities, the homes lost by the people, the destruction of everything that may be helpful to the enemy.

The long continued cruelty and carnage of war debases the moral sense. An English ambulance man says there, is an amazing cruelty and blood lust awakened in the men by the policy of frightfulness. War deteriorates in that it rubs off the veneer of civilization. How readily does it lay bare the barbarous instincts and tendencies in the most civilized nations. War literally destroys that which it has taken many years to accomplish. It makes the sensibilities callous, it hardens the finer sensibilities which are so especially the mark of Christian civilization. It produces a moral blackness so that in these days the reading of how many souls are blasted into eternity or sunk in the seas, causes little feeling. We turn to the churches for relief and we find most of them groping in this moral blackness and upholding this present war as a necessity or unavoidable.

War brings a spiritual decline in that it fills hearts with a wild and often stupid hatred of the enemy. The love of God and men makes room for blood lust. Some

time ago an English clergyman wrote a series of articles entitled, "Keep On Killing Germans." German pastors returned the compliment by dwelling on the high privilege and noble duty of purging the earth from the nasty British vermin. Again, many English clergymen have been teaching their people that fighting for the freedom of Europe is so high a form of Christian service that those who thus die are assured of free entrance to glory. this taking the place of salvation by the grace of God.

War deteriorates in that it makes two standards for killing. When the individual kills it is called murder and he is to be punished. In war, the more persons a soldier can kill, the greater a hero he is.

War is foreign to the spirit of Christ. It is irreconsilable with His ends and purposes. He came to establish the principles of love, joy, good-will, friendship, peace, fellowship, those higher principles under which men and nations could live together in unity. He came to shed abroad the love of God, the spirit of truth. War is opposed to all this. It has no use for these principles. War is opposed to Christ's methods. His were the methods of gentleness, kindness, temperateness, the forgiving spirit. The method of war is that of brute force, cruelty, deception, intrigue, might makes right.

Christ taught that love, divine fullness and purity, not hate, shall rule mankind. Matt. 5:43, 44, 46, 48. War has no room for love for the enemy unless it be the love to kill. War says, Hate thine enemy; destroy him and all that belongs to him even his property and sometimes women and children. War enthrones hatred and anger and dethrones love.

Christ's method of dealing with men was in the spirit of love and not of revenge. Christ won His enemy not by seeking revenge for an injury, but by showing a spirit of love toward the enemy. Matt. 5:38, 39; 7: 12. The spirit of war is revenge—pay back in kind, only with more than compound interest added. The spirit of love is entirely missing. Rom. 12:17-21.

The Sermon on the Mount prescribes forgiveness, love and patience instead of war. All spirit of animosity, anger, hatred is foreign to that of Christ. There is only love for the offending one, for the enemy.

Again, Christ would punish the one who insists on doing wrong. He must suffer the consequences of his wrong-doing. Unrepented wrong can not go unpunished. In war the wrong-doer seldom suffers any punishment, but the large number of innocents are the ones who have to bear the brunt and suffering incident to the war. Here again it is contrary to the spirit of Christ.

The Christ spirit is that of self-sacrifice, a voluntary death. The soldier goes to war not to be killed, but to kill. He knows that he may be killed but his primary object is to kill others. The spirit of war is not that of sacrifice, but that of revenge, of killing others.

There are problems which the Christian must solve according to the dictates of his conscience. One of these is, May he take up arms in a war of self-defense? May he, when his country is really attacked by another, take the sword in its defense? If he takes the sword it is with the avowed purpose of killing and in that way winning victory for his country; in that way removing the danger. God has said expressly: "Thou shalt not kill."

Another question is, May he take the sword in denfense of the weak? May he take arms to defend those of his country who cannot fight? May he fight to defend the aged, the women, the children of his country? We say in answer, Would any civilized nation run over a non-resisting sister country and attack and spoil, lay waste and murder without mercy? Is there any probability of such a thing occurring? We believe not. Resisting an enemy will rouse all the passionate fury in that enemy and he will surely attack and, if able, punish without mercy. And, again, entering a war by the Christian will invite all its horrors upon himself and his land. No, war for any purpose is not compatible with the principles of Christianity.

A third problem is, Do national claims compel him to take the sword? Are the claims of his nation strong enough to compel him to do it? May the Christian accept the benefits of his nation and not render service? No, he would be decidedly ungrateful, un worthy of the protection and blessings he enjoys if he were not willing to render his measure of service. In rendering his service to the state, the state must allow him to exercise his God-given right of conscience. The nation dare not trample on this sacred right. When his conscience forbids him to bear arms, the state must respect that right. The Christian should be patriotic, loyal to his country, to his government. Government, we believe with Romans 13, to be ordained of God, it is necessary, but we do not believe in the idolatry of nation worship. Daniel is a splendid example. He was loyal to the kings under whom he lived and worked and became powerful, but he never stooped down to worship them. Christ taught loyalty to Caesar and to God, but since God is the greater of the two, His claims come first. So the state must allow the Christian to put God's claims first.

What ways for serving our country are left us? When the country is at war there must be raised, more so than otherwise, crops to feed the people. This is as really a patriotic duty as fighting in the army. An army lives on its stomach. Again, it is necessary to supply many necessities of life for both the civilians and the army and navy. Then, again, there is a large opportunity for doing very necessary relief work and there is a very large need for hospital work. Here the Christian has opportunity to help heal both soul and body.

In conclusion, then, we would say that the Christian should study the application of love to a suffering world. Spread the gospel of love, take part in work for his country in which he can in a practical way demonstrate this love. Nations should strive to apply this gospel of love and set in operation the vital life-giving energies of this gospel so that nations may settle their difficulties in the only way in which they can be permanently settled. The principles of love will make nations righteous. War and Christianity we believe to be wholly in disagreement; they have nothing in common, the spirit of Christianity is wholly missing in the war spirit. The Christian can not go to kill in the spirit of Christ, hence he should stay out of war as a fighter. His attitude is that of Christ, overcome evil with good.

REFLECTIONS ON LIFE

The life that counts must toil and fight,
Must hate the wrong and love the right;
Must stand for truth by day, by night
And this the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies,
Must fix his gaze on paradise—
And this the life that counts.

The life that counts must hopeful be,
In darkest night make melody;
Must wait the dawn on bended knee,
And this the life that counts.

The life that counts must helpful be,
The cares and needs of others see;
Must seek the slave of sin to free,
And this the life that counts.

The life that counts is linked with God;
And turns not from the cross, the rod;
But walks with joy where Jesus trod,
And this the life that counts.

A. W. S., in Missionary Tidings.

THE C. E. TOPIC

Sept. 30.

Home Mission Among Immigrants. Psa. 67:1-7.

Immigration to the United States has been, until the beginning of this great war, one continued stream of humanity coming from old and settled communities into the newer conditions of this new world. America is a nation of immigrants and the children of immigrants. In some of the large cities, such as New York or Chicago, 90 per cent. of the population are now no more than two generations removed from the immigrants, or else they are immigrants themselves. The earlier immigrants came from the North of Europe where the Protestant faith and the type of life with which we are most familiar differs little from our own, but in later years immigration has come from southern and eastern Europe, bringing the Roman Catholic from Italy and the Greek Catholic from the Balkan States and Russia. Beside these have been the Armenian Christians and the Mohammedan Turks, and to them must be added the large number of Jews from eastern Europe. Indeed, in America we have the largest Jewish city. New York has more Italians than Rome, and in some large centers there are more Germans and children of Germans than in some large German cities. At our Pacific coast we meet other types of immigrants, coming from Asia; these include Chinese, Janapese. Koreans, Hindoos, etc. Instead of a Christian foundation upon which to build the efforts to help them we find nothing but bold heathenism. Across the southern border there is an ever growing stream of Mexican immigrants flowing. The condition of these people is pathetic indeed. They are poor, superstitious, the victims of greedy promoters. They have a type of Roman Catholicism which upon examination proves itself to be hardly more than a kind of baptized paganism. In our list we have no more space than to just note that there are also many thousands of the West Indies coming to us from one quarter and the French Canadians from another. To all of them we owe a duty in Christ's name. Some of them came here to escape oppression, others to better their condition and others again because they are just wanderers upon the face of the earth, floating here on the tide of circumstance. We are proud of our type of civilization. We believe in the kind of Christianity we are practicing here and we call our-

selves a great melting pot into which these many elements flow and are assimilated.

Roughly speaking we may divide immigrants into four classes, religiously, viz. the heathens, the Jews, the Roman and Greek Catholics and the religionsless classes. In a little while all of these will call themselves American citizens. They will send their children to school to mix with ours, some will take a part in our public affairs, all will enter into industrial pursuits, all will have to become familiar with our language and institutions and all may or may not be converted for Christ's church according to the earnestness, tact and persistance we throw into our effort to win them. The opportunities are to be embraced or missed. How will we met them?

When the immigrant lands he is likely to be met by some representative of the organization working for Christ among the people of his nation. The Bible society will try to place a Bible in his hands, persons are at the dock to watch the runners for the places of sin and foil them if possible. Women's societies are ready to protect women who need protection etc. Yet in spite of such efforts many are missed and are easily led into a beginning of a career of sin by their merciless countrymen. The first impressions of America are frequently the influences that count for making good or bad citizens out of the immigrants. The more of a Christian greeting that the Christian people can arrange to give them the better. From the deck they drift into quarters where their own countrymen congregate. There they live in a world apart from America for a while — a little Italy or a little Russia etc. It is in these places that mission work offers excellent opportunities. Many of the people do not propose to stay there. They want to learn American ways. Christian people have in these places the chance of revealing to them the better American ways.

The Jew is a problem. He is a Jew the world over and presents his own peculiarities in regard to being evangelized. Jews like to crowd together in cities. Some blocks in New York (one-eigth of a mile in length) contain a population as high as ten thousand and every one of them a Jew. What would Paul have done in such a situation? We imagine they would have heard him preach Christ in the synagogue, talk Christ in the home, declare Christ on the street, testifying for Christ in the ship, write to them about Christ in the distant cities, and suffer for Christ's sake from their hands. Can any one imagine a better way of winning them for Christ?

The S. S. LESSON

Sept. 30.

Review. Read Dan. 9:3-19.

Golden Text: Psa. 103:8.

Lesson I. Isaiah's Call. — God calls men by giving them visions of their duty. When one sees a vision it is for him to see to it that the vision comes true. The political event, the death of Uzziah, though important at the time, is significant to the spiritual event, the vision of Isaiah. Spiritual things are always more important than earthly things. The vision impresses one with a sense of God's majesty and holiness, of man's unworthiness and need of cleansing. True cleansing comes from the altar upon which Christ died. The steps in true service are: Know the holy God, be cleansed, give yourself to Him without reservation.

Lesson II. Ahaz, the Faithless. —He was untrue to the good example of his parents and therefore untrue to God. He imitated the wicked heathens and became as bad as they. Nothing is easier imitated than sin. The wicked whom he pleased and imitated turned against him. There is no gratitude with the wicked. He did not see the folly of serving the gods that got him in trouble and continued serving them, getting in more trouble. He defied the true God by robbing His temple; he could expect no help from Him. His faithlessness helped him nothing, not even an honored sepulchre.

Lesson III. Hezekiah, the Faithful.—He turned to God and therefore sought to obey His orders. The forgotten feast was established. He called in his neighboring people to help him to celebrate. Some accepted to their everlasting blessing, others rejected to their eternal shame. The passover feast celebrated 1) the passing of the angel of death over Egypt, 2) the crossing of the Red Sea, 3) the passing out of slavery into freedom. Jesus established the new passover in the Lord's Supper.

Lesson IV. Sennacherib's Invasion.—God was the best protection Juda could have. He protected them because they prayed to him, because the rulers were godly, because they listened to God's prophet. Sennacherib was mighty, he was profane, he had many conquered cities behind him, he was sure he would succeed at Jerusalem. His plans had one weak spot. It was a fatal one. He did not consider God in them. Without God the efforts of the mightiest are doomed.

Lesson V. God's Gracious Invitation. — It was a call to all given with all the sincerity an inspired servant of God could give it. It was to eternal things. It demanded faith. It was from God and was accompanied with assurances of blessings that were to bring joy of the highest type.

Lesson VI. Manasseh's Sin and Repentance. — Manasseh was a very bad man who became converted. There is always hope for the bad man who will turn Manasseh, when he sinned, led Judah into sin. Sin brought its terrible consequences. Manasseh being the chief sufferer endured the worst humiliation. In his trouble he found God. Why does God allow the wicked to be led into trouble by their sin? May it not be that in their troubles they might find God?

Lesson VII. Josiah's Good Reign.—Began his life work early. Sought the Lord early. Instituted a house-cleaning early in Judah. Carried his religion to the neighboring tribes, took care of the neglected house of God. The people had a mind to help. That made the task easier and assured success.

Lesson VIII. Finding the Book. —A pity that it should have been lost. The causes of its loss were wicked kings, careless priests and indifferent people. Had any of these classes done right it would never have been lost. The Book in our day is lost by unbelief in high and low places, unfaithful ministers and a don't-care people. It can be found by studying it, by believing it, by living it and by sending it to those who do not have it.

Lesson IX. The Captivity. — The story of a nation's ruin the cause of which was sin. Sin on the throne, sin in the temple and sin among the people. They forsook God, and after many warnings, God forsook them. Destruction and ruin are always bound to follow godlessness.

Lesson X. The Shepherd. — The shepherd to feed, to lead, to restore, to protect. The voice of the Great Shepherd says to his sheep: Follow Me; occupy; come to Me; learn of Me; Open to Me.

Lesson XI. Total Abstinence. —An inspiring lesson of one who purposed to stay clean. By God's help that is the only attitude to take toward the drink curse. He was better off with men and God because of his abstinence. So are all others who do as he did.

Lesson XII. Fiery Furnace. — A story of men who dared to make a stand for the right. God saw them through. They strengthened their own faith and have been an inspiration to multitudes of others. It is better to obey God than men.

DEATH

Stauffer. — David B. Stauffer, a lifelong member of the West Swamp church, died early Monday morning, Aug. 27, of appoplexy, aged 78 years, 10 months and 16 days. The funeral took place Friday, August 31, at the West Swamp church where his remains were interred in the adjoining cemetery. In the absence of the pastor services were conducted by Revs. Thomas Backman at the house and Elwood Shelly at the church. The deceased is survived by two sons. Mahlon and John of Milford and one daughter, Mrs. Harrison Schantz of Emaus. One sister, Mrs. Peter Schultz, of Spinnerstown also survives.

PROGRAM OF THE 44th ANNUAL S. S. CONVENTION OF THE EASTERN DISTR. MENNONITE CONFERENCE

To Be Held in Bethel Mennonite Church, Perkasie, Pa., on Saturday, September 22, 1917, at 9:30 A. M.

MORNING SESSION

Song Service and Devotions. — Rev. H. W. Shelly.

Business:
- Reading of Minutes.
- Reports of Officers and Committees.
- Appointing of Committees.

"What Has Teacher Training and Class Organization Done for Your School?"—Norman Bergey.
- Discussion opened by Austin Keiser. All superintendents are expected to respond.

Solo by M. C. E. Hunter, Philadelphia.

"Most Effective Methods of Promotion in Sunday School." — Erwin Weiss.
- Discussion opened by A. G. Moyer.

Singing and Offering.

AFTERNOON SESSION

Memory Exercises by Pupils of Perkasie School.

Singing by members of Souderton School.

"The Topical Bible Lessons Supplementing, Not Supplanting, the International Sunday School Lessons."—Earl Hixson.
- Discussion opened by S. M. Rosenberger.

Duet by Misses Helen Mohr and Maria Gehman.

"Conference and Convention Co-operation in Sunday School Home Mission Work."—Rev. Jacob Snyder.
- Discussion opened by Rev. Victor Boyer.

New Business.

Singing and Offering.

Address by Maxwell H. Kratz, Esq., Philadelphia, Pa.

EVENING SESSION

Devotional Exercises. — Rev. N. B. Grubb.

Solo—Miss Grace Casteline, Allentown, Pa.

Address.

NEWS OF THE WEEK

ONE SUBMARINE PROBABLY SUNK INSTEAD OF SIX SUBS

Washington, Sept. 12. — A typographical error in a cablegram reporting a submarine attack on a convoy of merchant ships off the coast of France on September 5 led Secretary Daniels to announce yesterday that six submarines probably had been sunk in the battle, when in reality the probabilities are that only one was destroyed. The mistake was not discovered until several hours after the country had been electrified by the report of a wholesale sinking of German U-boats. This statement then was issued by Secretary Daniels:

"My attention has just been called to a serious error made in transcribing the report of the attack made on the Westwego and other vessels. I gave the report to the press yesterday morning exactly as it was presented to me, stating that 'two of the steamers attacked were sunk and probably all of the submarines were lost.' The cablegram I now find stated that 'one' of the submarines probably was lost."

The true version, it appears, is that the merchant ships, of which the Westwego, an American tank steamer, was one, were attacked by submarines in force off the coast of France on September 5 and that in the fight two of the merchant ships were lost, and probably one of the submarines sunk.

JOHN BARLEYCORN WENT TO HIS DEATH SAT. NIGHT

Washington, D. C., Sept. 10. — America's distilleries, ordered closed to save grain, were turning out their last spirits Saturday. At 11 o'clock that night all fermentation ceased by order of Herbert Hoover.

Distillation of the spirits fermented up to the last moment may be continued until completed. No unnecessary delays will be permitted. The government expects every distillery not duly authorized to continue work for government purposes to complete the distillation on hand by tomorrow.

From one end of the country to the other men are affected by the drastic order. Over 600 distilleries and 8,000 men will be out of business. There are 202 registered distilleries in Kentucky, 165 in California, 68 in Pennsylvania, 44 in Ohio, 28 in Maryland and Missouri, and 20 in New York—the state hardest hit.

Peoria, Ill., Sept. 8. — Another increase in the price of whiskey was quoted by the Peoria distillers today. The new price is $2.30, an increase of 10 cents a gallon for the unfinished product. Ten months ago whisky was quoted at $1.10 a gallon.

POWDER TAKEN IN RAID

Chicago, Sept. 10. — Federal agents are seeking to learn whether a quantity of grayish powder taken in the raid on the I. W. W. at Cleveland, is the same as that contained in a bomb taken in the raid at Detroit. The bomb and the powder are both here, the latter arriving today. United States District Attorney Clyne said that the powder was a high explosive. He took both articles to a chemist for analysis.

MAY BE A GERMAN "FEELER" ON THE NEW PEACE TERMS

Washington, September 9.—What purported to be an outline of Germany's peace terms has been circulated among diplomats here within the last two weeks, but has been regarded by the entente embassies and most of the neutrals as a "feeler". The origin of the so-called terms was not disclosed, but they are said to have been written by Foreign Secretary Von Kuhlmann before his visit to Vienna, which since has been pointed to as strengthening the probability that they bear evidences of authenticity.

Briefly the so-called terms were:

Restoration of Belgium and northern France, to be paid for out of the sale of Germany's colonies to Great Britain.

Alsace and Loraine to be independent states. (High French officials recently have stated anew the determination of France to be satisfied with nothing less than the recovery of her lost provinces.)

Trieste to be a "free port."

Serbia and Roumania to be restored and Serbia to have a port on the Adriatic.

The Balkan question and the status of Turkey to be subjects for negotiation.

Freedom of the seas, with Great Britain in control of the English channel until the projected tunel is built between Dover and Calais.

This outline of terms, circulated without definite stamp of any official authority, it will be noted, bears in many respects a semblance to the general tenor of the peace proposals of Pope Benedict.

WAR BOND BILL THROUGH HOUSE

Washington, Sept. 7. — The great war credits bill authorizing $11,538,945,460 in bonds and certificates passed the house last night unanimously. Action by the senate association as the pending war tax bill is disposed of as planned by administration leaders. Not a material amendment was added to the bill by the house representatives of this proposal for a war expenditures committee which was thrown out on a point of order. Every effort of Republicans to limit the control which the bill would give Secretary McAdoo over the bonds and certificates resulted in a failure. The last fight made by Representative Johnson of Washington to direct the secretary to spend at least $2,500,000 for newspaper advertising in disposing of the bonds was defeated overwhelmingly. If the secretary desires, under the measure, he may use some of the $17,500,000 appropriated for disposing of all the bonds, and certificates in newspaper publicity.

Representative Cannon of Illinois managed to obtain the adoption of a compromise amendment to exempt from taxation for ever interest on bonds not in excess of $5,000. He wanted to make it $10,000, but Democratic Leader Kitchin would not agree to that.

The hill authorizes the issuance of $7,538,945,460 worth of Convertible four per cent. bonds, subject to super taxes and war profit taxes, and to terminate at the discretion of the secretary of the treasury. Of this total $4,000,000,000 worth is for a new allied loan; $3,000,000,000 worth to take over a three and a half per cent. issue already authorized, and the remaining $538,945,460 to be used for converting certain outstanding bonds, including the Danish West Indies, Alaskan railway, Panama canal and naval construction issues.

WORLD'S FOOD NEEDS WILL REQUIRE ADDED ACREAGE

To supply the estimated needs of the United States, the allies, and in part the neutral nations of Europe the farmers of the United States must plant for next year about 238 million acres of land to staple food crops. This is 22 per cent. more than the 195 million acres which represent the 10-year average plantings, and 4.5 per cent. more than the large acreage—227 millions—of 1917. Compared with 1917 these acreages represent increases of 22 per cent. for winter wheat, 15 per cent. for all wheat, 51 per cent for rye, and 5 per cent. for oats, and decreases of 6 per cent. for barley and of 8 per cent. for corn. Compared with the preceding 10-year average the proposed acreages represent 43 per cent. for winter wheat. 5 per cent spring wheat, 29 per cent. all wheat, 124 per cent. rye, 7 per cent. barley, 27 per cent. oats, and 7 per cent. corn.

These estimates of required acreages have been made by the United States Department of Agriculture, with due allowance for weather, farm labor supply, injury to crops by insects and disease, and the production of cereals by other nations, and for other usual and extraordinary conditions as far as they may be foreseen.

The war has intensified a general shortage of food products which has been growing for several years, but which this country had not felt until the war made it plainly apparent. To help solve the problem the department has not advocated any startling changes, but has restated the principles which it thinks are sound for the present and the future.

WILSON URGES SUFFRAGE

Bangor, Me., September 6. — President Wilson expressed his interest in the equal suffrage campaign in Maine and urged all Democrats to support the cause at the special state election next Monday, in a letter received today by Mrs. Deborah Knox Livingstone, chairman of the Maine suffrage campaign committee.

Under date of September 4 the president wrote: "May I not express through you my very great interest in the equal suffrage campaign in Maine? The pledges of my party are very distinct in favor of granting the suffrage to women by state action, and I would like to have the privilege of urging all Democrats to support a cause in which we all believe."

FED'L AGENTS RAID I. W. W. AND MAKE MANY ARRESTS

Nation-wide seizure of documentary evidence of the I. W. W. was conducted Wednesday under direction of Attorney-General Gregory.

"This action was taken under the direction of the attorney-general," says a statement issued at the Department of Justice, "and in connection with a grand jury investigation which is in progress in the United States court in the northern district of Illinois."

The investigation was begun by the grand jury at Chicago as a result of a great accumulation of charges of all sorts, mostly of violations of the espionage law, directed against the Industrial Workers of the World and its leaders.

The seizure of the organization's papers was timed for 2 p. m., central time, and was conducted simultaneously in towns and cities throughout the country where Industrial Workers of the World headquarters have been maintained.

SWEDEN HELPED GERMANS' CAUSE

Washington, D. C., Sept. 10.—Sweden has been acting as medium for transferring German messages from the German charge at Buenos Aires via the Stockholm foreign office to Berlin, the State department announced.

The State department has communicated the messages to the Swedish and Argentine missions here.

The effect is likely to be that the United States will break relations with Sweden for violation of neutrality, while Argentina, inflamed at such a plot, is likely to get directly into the war.

How Sweden's legation in Argentina, acting as a secret means of communication between the German charge in Buenos Aires and the Berlin foreign office, transmitted information of the sailing of ships and directions for their destruction by submarines was revealed in official dispatches made public by the State department.

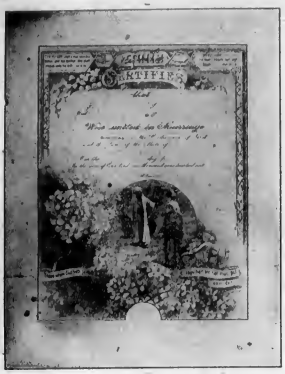
Copies of official dispatches sent to the Berlin foreign office by Count Luxburg, the German charge in Buenos Aires, in cipher through the Swedish legation there, as its own communications were made public by Secretary Lansing, without any comment, or any indication of what is to come as the result of the disclosure.

IF INTERNAL SCRAP KEEPS RUSS OUT, TEUTON MAY WIN

The internal situation in Russia still remains grave and chaotic and just how it will be solved it is impossible to forecast. Apparently, however, the chasm of discord has so widened that either M. Kerensky, head of the provisional government, or General Korniloff, the deposed commander-in-chief of the army, who is opposing Kerensky, and who demands almost dictorial powers, will be engulfed.

At the present moment neither side seems willing to make concessions. Kerensky, at the head of the government in Petrograd, is bending all his energy toward the suppression of the turmoil by Korniloff and his followers, while Korniloff is reported to be approaching Petrograd with troops in order to lay siege to the capital. To prevent such action Kerensky's adherents are tearing up the railroad lines and otherwise are preparing to resist.

While advices, received in London, are to the effect that the Baltic fleet is faithful to the Kerensky regime, other advices say that Commander Denikine of the southwestern Russian army, sent word to the premier that he would give his support to Korniloff. Official reports, however, are to the effect that Denikine and several other generals have been arrested.



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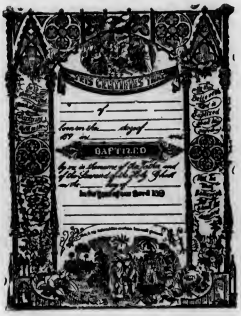

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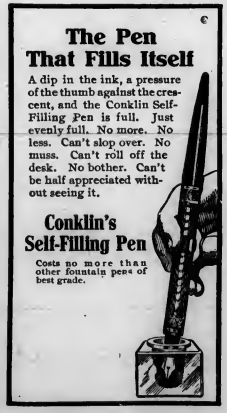

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, SEPTEMBER 20, 1917. No. 37.

CHRISTIAN ENDEAVOR

Forty-two new societies have recently been formed in Texas, six of them are in Mexican churches.

A Christian Endeavor society in Texas cut down a large pine tree, hauled it to the saw-mill and had it cut into boards with which they built a garage for the pastor's Ford.

During the last twenty-two months a new Christian Endeavor society has been formed in the South every eleven hours, 1,541 societies in all being added to the Dixie rolls.

The Madura mission of India has thirty-six churches and two hundred and eighty-eight societies. One of the churches has twenty-five societies and another church has twenty-four.

London Endeavorers have recently held a Christian Endeavor Prayer day in Christ church, hourly meetings being held throughout the day with an earnest consecration address by the pastor of the church, Dr. F. B. Myer.

The corner-stone of Christian Endeavor's new headquarters building in Boston was laid on July 18, with simple services in which President Clark and other United Society officers and trustees took part. It is to be a handsome six-story building, with a basement equivalent, on account of the slope of the land, to another story. The first and second stories are of stone, the rest of brick with stone trimmings. Four stories will be rented, the remainder being occupied by the Christian Endeavor forces. The building is situated on the crest of historic Beacon Hill, just west of the state house, in a fine situation. It is at this writing up three stories, and will be completed in the spring of 1918.

Let us fail in trying to do something rather than sit still and do nothing.

The Price of the Mennonite $1.50

Beginning with January 1, 1918, the subscription price of The Mennonite for the United States and Canada will be $1.50. To foreign countries, $1.75.

The above prices apply to all subscribers, ministers and missionaries included.

New subscribers will receive the paper from now until January, 1919, for the single subscription price, $1.50.

The above terms also apply to the "Christlicher Bundesbote".

The two papers to one address, $2.50.

All subscriptions should be paid in advance.

†REV. HERMAN G. SNYDER†

The news of the tragic death of Rev. Herman G. Snyder on Sept. 11, pastor of several Mennonite churches in the vicinity of Roaring Spring, Pa., cast a deep gloom over Altoona and adjoining counties as well as all the churches of the Eastern District conference. Brother Snyder, besides preaching and doing pastoral work, was employed for many years in the Altoona car shops of the Pennsylvania railroad. While engaged at work, adjusting parts of an engine,—to do this an electric crane was brought into service, Snyder riding on it failed to notice the overhead crane approach, a swinging chain of which struck him and knocked him off. Dropping several feet, the fall was broken by a wire stretched across the shop. His body caught upon this and he clung there dazed, but before he could be rescued the wire broke and with a dull thud he fell upon the hard floor twelve feet below. He was picked up in an unconscious condition by fellow workmen. An ambulance was called to take him to the hospital, but without regaining consciousness he died in the ambulance before the hospital was reached. His body was then removed to his home in Roaring Spring. Funeral services were held on Saturday, September 15. This is the third death in the home within a period of fifteen months. First a son, just having reached young manhood, died; a few months later, Rev. Abraham Snyder, who lived with his son, Herman, passed away. But the hardest stroke of all was the tragic death of Herman, leaving his beloved wife a widow. The widow, one daughter and five brothers survive. Bro. Snyder was born August 15, 1879, was married to Elizabeth Zook in 1899, and in 1910 was ordained to the ministry. His services were much in demand. The Sunday previous to his death he preached four times; to do this he had to travel over one hundred miles. And yet, this was only an ordinary Sunday's work for him.

We hope later to give a full account of Bro. Snyder's work and active life.

PUTTING OURSELVES INTO GOD'S PLAN

God is not indifferent to a single one of His creatures. He who takes note of the fall of the sparrow and who has the hairs of our heads numbered has not failed to make every provision, even to smallest detail, for our highest spiritual good. He has a distinct plan for every life.

No one can justly dispute this statement. Although he may be a person, the circle of whose life may seem to him insignificantly small, or she may be one whose ra lius seems little more than the kitchen and the daily round of domestic duties, yet God has a plan for that life.

No soul is really happy out of God's plan. This is why the sinner gives such evidence of discontent; and the backslider is unsatisfied. The soul was created with a capacity for God, and nothing but God can fill and satisfy the soul of man. All the pleasures, riches and honors of this world might be crowded down into the soul capacity of man and it would still be empty. Only God can satisfy the soul of man and make him truly happy.

It scarcely need to be said that the soul out of God's plan can not be really successful. There are some things which he can do; but since right doing is conditioned upon right being, and since a man can not be what he ought to be outside of God's plan, that individual who has not placed himself into God's plan can not be really successful.

Then, how may we place ourselves into the plan of God? God does not compel anyone to adjust relations with Himself, but leaves that to the choice of the individual. It is His will, however, that all should get into His plan for their lives, and He is ever ready to assist that soul who desires right relations with Him. All adjustments which are necessary are upon the human side, as God's attitude towards us is one of love, compassion and pity, as is evidenced in His dealings with the human family in sending Jesus to become our Savior.

Nothing short of entire consecration — an absolute abandonment of ourselves to God, body, soul and spirit, to be the Lord's alone and forever will place man into God's plan for his life. God is interested in us for eternity and wants our relations adjusted toward Him accordingly. It is not merely the saying of a "yes" with the mouth, or the going to an altar of prayer, or the seeking of an experience, which places us into God's plan, but the saying of an eternal "yes" in the heart, as well as with the mouth, the real and sincere meeting with God, and an earnest, honest, intelligent and purposeful abandoning of ourselves to Him, which really places us into the plan of God.

There is an aspect of this subject which is not frequently mentioned—it is the **privilege** of shifting the responsibility of our lives

upon God. "Does this make God responsible for my life," do you ask? If God is responsible for His plan for your life, and you place yourself into that plan, He is certainly then responsible for your life to the extent that all you need to do is to obey Him and He takes care of the rest. Is not this a wonderful privilege? God knows what is best for us anyway, and the wrongly directed efforts and failures of our lives may be eliminated by putting ourselves fully into God's plan by a complete consecration an absolute abandonment of ourselves to Him. When this is done the experience of full salvation is ours and the Holy Spirit will take over the entire control of our lives, and make us happy and successful in Christ. —Editorial in Gospel Banner.

CHRIST IS ALL

That we ought to be religious is generally admitted, but what true religion consists in is much disputed. Every man forms a system for himself, and then flatters himself that it must be right. As there are various schemes that contradict each other, we are sure they can not all be right. How, then, shall we judge which is true? I answer, Bring everything that is called religion to this text, **"Christ is all."** In true Christian religion Christ is all; He is the sum and substance of it; the beginning and the end of it.

How false, unscriptural and destructive is every system of religion where Christ is not all! Look around you; such systems will readily be found in which Christ is not all, in which He is little or nothing. The notion of men, being saved by their good works, deprives Christ of all His glory "If righteousness is through the law, then Christ died for nought." Beware of every doctrine that would lessen the honor of Jesus and your regard for Him. You can not raise Him too high nor exalt Him too much, for He is all in all.

How rich is the believer! He who has Christ has all, for Christ is all. Come and He will receive you. Come, and He will give you rest. Come as thou art, come needy, come empty; Christ is all and has all and will give thee all to make thee happy now and forever.—George Burdeo, in Sunday School World.

SOCIAL UNREST SELF-CREATED

By Rev. Charles Stelzle.

Practically every American boy has, at some time, been thrilled by the idea that he may become president of the United States. Has he not been told repeatedly that this is quite within his rights?

There is something fine in the thought that the greatest gift within the power of the people may, in time, be bestowed upon the humblest youth in the land.

But here, as in some other things, it would be well to give the young people of our country a clearer sense of proportion and an appreciation of true values. It is so manifestly impossible for more than perhaps a dozen men to become president during the average period of possibility in a man's life, that it would be well to center the boy's attention upon those things to which he may attain with almost absolute certainty, if he is willing to pay the price of persistent hard work. For, after all, this is the essence of genius.

There are thousands of men in this country, unsuccessful products of our professional schools, who might have made first-class mechanics. On the other hand, there are large numbers of workingmen who aspired to positions in life for which they were utterly unfitted and who have today degenerated into bitter cynics.

This class furnishes a large percentage of those who are dominated by the spirit of social unrest. They are the disappointed visionaries among the artisan class—the idealists without a sense of proportion.

It is unfortunate that our system of education—particularly in our public schools—is such that the vast majority of children, even the sons and daughters of the working class, desire to become professional men and women because they have an idea that such work is more genteel than that in the trades; with the result that the professions are overcrowded with people who are unfitted for the occupations which they have selected as their life's work.

The next great task of our educational institutions is so to dignify mechanical labor that it will appeal to the boys because of the possibilities in it for them. This will raise the artisan class to a higher and saner level, and will give the efficient workingman the place in society to which he is justly entitled. It will take away the false conception, present even among workingmen themselves, that to toil with one's hands is to accept a menial position.

GENUINE HOLINESS

I have an honest desire to understand, theoretically and experimentally, what sanctification is as taught in the Bible, and long to manifest its spirit and characteristics in my every-day life. I have not the least sympathy with the sayings and movements of its foes—I mean those who are pleased to cover this important Bible doctrine with laughter and jokes, and sneer at the zeal of those who hold it out to the faith of the people, that they may realize its preciousness. But if I fail to adopt the holiness line theory, to which some are enthusiastically devoted, I trust I shall not be called unclean or put out of commission.

Holiness constitutes the foundation of sound morality and Christian character, is the source and center of our spiritual peace and power with God and man, and finally becomes our passport into the presence of our Lord, who will say to such, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." In Christian theology it is one of the weightier matters, being one of the essentials of salvation; for only the pure in heart shall see God. It is entitled to a very prominent place in our system of teaching, and doubtless has a warm place in the heart of every intelligent and genuine Christian. I am not so much concerned about the method of realizing the state of holiness, much less the second or third work theories, for the doctrine can be put in no such form.

This second work theory of heart-purification leads to a literal classification of individual Christianity unwarranted by Scripture. I have seen two benches presented in time of revival, and "sinners" invited to one and "justified" persons to the other! Indeed, I know of one case where those who were "sanctified" considered themselves too good to worship with the justified portion of the congregation, and actually worshipped in a school house while the "justified" and "sinners" worshiped in the church, all for the reason that one class did not profess sanctification, while the other did. In kind thoughtfulness for the weakness of those who are thus severe, but not in justification of the theory they advocate and insist upon, it may be stated that such persons are fanatical; but does not this theory tend to develop just such a form of fanaticism? I am constrained to believe it.

This unjust classification includes ministers and laymen. Those ministers who embrace the second work theory unintentionally teach, directly or by implication, that those who do not teach sanctification in the form that they do are inferior to them—destitute of genuine holiness. They lay before their brethren their experience and theory, and then ask how they will answer to God if they do not preach this doctrine. Do they think that because others do not present their theory of the doctrine that they are not in possession of the treasure, or that they are not looking after it with that care and prayer that its doctrinal importance demands? When they hold prayer and camp-meetings in the interest of holiness, do they think that the prayer and class meetings and preaching services of others are in the interest of something less worthy? When they say that their sermons are all on the holiness line, is it implied that the sermons of other clergymen are on another line?

The tendency of those who embrace the theory is to disparage those who do not accept it, however good and pure and useful they may be. The doctrine, as taught in the Bible, is plain enough, and I can trace it to its very application to the human heart, and even make it applicable to my own soul, and thereby see and feel what part it has in the purification of my being. A subject so important and precious and necessary as sanctification cannot be an object against which the light of reason and common sense play with no effect. It can be analyzed and understood even by children. Moreover, it is capable of being adjusted to the claims of other doctrines with which it has to do; which, if it has been defended on a mere matter of theory, is impossible. I think it is most explicitly stated and ably defended in the progressive theory, though I would not compel its unconditional acceptance if I could.

The path of the just is as the shining light, that shineth more and more unto the perfect day, and in that beautiful and blessed development of life I find an inspiring illustration of the work of grace in the human heart. We are to grow in obedience and spiritual knowledge before we can expect to be perfect in Christ. It may take years in some cases to develop a real sense of sanctification of heart and life, as the moral complexion of questions and principles are involved in the evolution; but in every such case, if a man makes use of grace, he can and will make his experience correspond with his knowledge. "I have not yet attained, neither am I already perfect; but this one thing I do, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Telescope.

WORLD-WIDE SUNDAY SCHOOL NEWS

5.00 A. M. for Primary Sunday Schools in Japan.

Early to rise on a Sunday morning may work in Japan but it is not the American fashion. A missionary in Japan wrote a letter on a certain Saturday night, which was addressed to the office of the World's Sunday School association and she said, in part: "Tomorrow is Sunday, and that means that if I don't retire early tonight I'll be cross tomorrow and then the children won't behave and things will go all sorts of ways. The Primary school children near here have to be at school at 5:00 a. m. Sunday mornings—so they will learn not to be sleepy-heads! As they keep the children there at school for only twenty minutes or so, the children are soon ready for the next thing that offers. Some go home for breakfast but last week a lot of the big boys were at the gates at 5:30 begging to be let in; but if let in they would tear things up at great rate unless a teacher is there to look after them. We've been beginning Sunday school at 8:00 a. m. for some time, but from tomorrow we start in much earlier. So on Sunday morning when you get in a few extra winks of sleep think of the little children who are being put through the discipline of being at school at 5:00 a. m."

Thrilling Chapter on Life of Dr. George W. Bailey.

A chapter on the life of the late Dr. George W. Bailey, formerly president of the World's Sunday School association, has been added to the very inspiring and informational book, "Their Call to Service", written by Philip E. Howard, of the Sunday School Times, and a very great friend of Dr. Bailey. This book is issued by the Westminster Press. A picture of Dr. Bailey has been placed in this special edition, and the book will be read and treasured by the many Sunday school workers who have known and been influenced by this great leader in winning the young to their Savior. His self-chosen epitaph is; "He loved little children."

In this book Dr. Bailey is rightly associated with other pioneers in world-uplift and betterment such as Sir George Williams, founder of the Y. M. C. A.; John H. Converse, builder of Locomotives and Christian Enterprise; John S. Huyler, friend of the outcast; William A. Dodge, a master of big business and philanthropy; Cyrus H. McCormick, inventor and business builder; Henry Clay Trumbull, business man, army chaplain, missionary and editor, and others of like preeminence.

The Car That Calls as Well as Carries the Crowd.

The North Siam News tells of the good gospel work of a Ford car, "The native people are giving it a cordial welcome. More than twenty carpenters donated their labor to build a garage. In several districts the Christians have volunteered to repair the roads leading to their villages. Last Sunday the car carried two American missionaries and three native pastors to their waiting congregations.

"The man who stood guard over the car during the services improved the time by placing two hundred and one portions of Scripture in the hands of non-Christian readers."

A Large Gift from a Small Income.

One who has never walked and is a dependant receives a gift of $200 yearly from a board of relief. This man wanted to have a part in giving Testaments to the soldiers and from his small income sent the very liberal gift of $2.00 to the Soldiers' Million Testament fund of the World's Sunday School association. He added, "I think you are working in a good cause. May the good Lord prosper your efforts to spread his Holy Gospel." More than 1,300,000 Testaments have been distributed thus far.

Daily Vacation Bible School in Tokyo.

"I have been working recently to open up some daily vacation Bible schools in Tokyo. We have made arrangements for one school to be conducted for four weeks in Mr. Ukai's Methodist church at Ginza, Tokyo, being a union effort of the churches in that vicinity. At least we can have this one and hope for more next summer."

Mohammedans in Egypt "Listening In".

"The attendance is steadily increasing and the last Sunday in this month four Mohammedan professors were present at the preaching service and fifteen Mohammedan boys came to the Sunday school for the first time. Their fathers came and stood outside the windows so as to ascertain what the teaching might be. A number of them were thus listening out of doors, and they formed an outer ring to the class."

RESTORED

She was a tiny mite of three years old, or less, but with a temper which would have been alarming even in one more advanced in years. Paddling was delightful, but mother thought she had had enough; then the trouble began — such a kicking and screaming, as she was borne along the beach in the strong maternal arms. Soon, however, father appeared; then there was a lull, as the mother put her down. Immediately, the little rebel commenced to run seaward, but her father neatly "headed her off".

What followed by way of conversation I was too far off to hear; outwardly the storm subsided, but what followed indicated a tempest working inwardly ere the turbulent little spirit became at rest. Argument and reason failing, both parents walked a short distance and sat down, leaving the little one to her own thoughts.

Once more she proceeded toward the water's edge; stopped, turned, and made a long detour, passing here and there to pick up seaweed or a stone; with ever and anon a furtive and, perchance, wistful glance toward the spot where her parents were seated, apparently unconcerned. Gradually she worked round behind them, stood awhile, came nearer, and then suddenly the little brown arms were thrown around her father's neck.

It was a beautiful picture, illustrating the art of wise parental dealing. Not a blow had been struck, yet the victory was complete. But it was more. My thoughts turned inward. I recalled times when self-will had raised a cloud between my heavenly Father and myself; when He might have justly chastened me sore and bowed my spirit with grievous punishment. I remembered His message to his truculent people, Israel: "Therefore will the Lord wait that He may be gracious unto you." I saw myself revealed in that little child—trying hard not to yield, seeking satisfaction in this and that among the things of earth, yet all the time with an inward desire (hardly recognized, or reluctantly acknowledged) for the Father's smile.

"Therefore will the Lord wait!" His compassionate heart is ever ready to welcome the repentant soul; but the time for His benediction waits until its rebelliousness gives place to filial submission. Then how gladly will He "be gracious unto you"; and resting then in the sunshine of His love you learn the meaning of His ways: "In a little wrath I hid my face from Thee for a moment, but with great mercies will I gather thee!" — The Christian (London).

HOW MUCH IS A BOY WORTH

A farmer drove up to the scales with a load of corn and asked to have it weighed. He had on the load of corn with him his ten-year-old boy. The load was weighed and the weight recorded, and the farmer drove away and sold and unloaded the corn: then he sent his boy off on an errand while he went back and weighed the wagon. The public weigher did not observe that the boy was not on the wagon when it was weighed the second time, and so the farmer got the pay for the weight of his boy. He drove home in the evening, chuckling to himself over the smart game he had played; he had sold his boy for corn. The public weigher had not observed it; his neighbors were all ignorant of what had happened; he had played his little trick successfully, and no one knew a thing about it but himself and his boy. He had sold his boy. He only got about fifty cents for him, to be sure, but then it was a sharp trick, and the farmer laughed aloud, ha! ha!! ha!!! He would a little rather the boy had not known it, "but then, he is young and will soon forget it." Twelve years passed, and one day a criminal stood up in court and received sentence of a long term in the penitentiary. He had committed a burglary, and in attempting to avoid arrest had wounded a man almost to death. Just behind the criminal sat his aged father, his head bowed in shame and his heart almost breaking with grief. After the sentence was pronounced, the criminal turned to his father and said, "Father, twelve years ago, when I was but a mere boy, you put me on a load of corn and deliberately sold me. You thought you were selling me to the corn merchant, but you really sold me to the devil; I, of course, consented to the wickedness you taught me that day, and I have felt ever since that I belonged to the devil, and have been his faithful servant. Father, you sold your boy to the devil for the paltry sum of fifty cents; you are responsible for my ruin."—Unidentified.

When you are lonely or fearful, read Psa. 23.

When you forget your blessings, read Psa. 103.

For St. Paul's secret of happiness, read Col. 3:12-17.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the intereats of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.50

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

PERSONALITY A FACTOR IN RELIGIOUS EDUCATION

There is something about one's personality which eludes the photographer, which the painter cannot reproduce, which the sculptor can not chisel and which you and I can not describe. This mysterious something which everyone feels, but which no one can describe, which no biographer ever put down in a book, has a great deal to do with one's success in life.

It is this indescribable quality, which some persons have in a remarkable degree achieved which sets an audience wild at the mention of a great man and hysterical with laughter beyond the bounds of enthusiasm at the mere mention of a comic or humorous expression.

If we had discernment fine enough and tests delicate enough we could not only measure the personal atmosphere of individuals, but could also make more accurate estimates concerning the future possibilities of schoolmates and young friends who are being ushered into and trained in Christian life. We are often misled as to the position they are going to occupy from the fact that we are apt to take account merely of their ability, and do not reckon this personal atmosphere or magnetic power as a part of their successful capital. Yet this individual atmosphere has quite as much to do with one's advancement as brain power or education. Indeed, we constantly see men of mediocre ability but with fine personal presence, superb manner, and magnetic qualities, being rapidly advanced over the heads of those who are infinitely their superiors in mental endowments.

This has made Walter D. W. write:

"Life's battles don't always go
To the stronger or faster man;
But soon or late the man who wins,
Is the man who thinks he can."

Two qualities are here implied of which I shall speak later: Determination, Perseverance.

Personality is a tremendous factor in religious education because of the influence of personal atmosphere—this is well shown in the orator who carries his audience with him like a whirlwind while he is delivering his speech, and yet so little of this personal element adheres to his cold words in print that those who read them are scarcely moved at all. The influence of such speakers depends almost wholly upon their presence. They are much larger than anything they say or do. They are great powers and the charm of their personality is a divine gift that sways the strongest characters and sometimes even controlls the destinies of nations. We are unconsciously influenced by people who possess this power. The moment we come into their presence we have a sense of enlargement. They unlock within us possibilities of which we previously had no conception. Our horizon broadens, we feel a new power stirring through all our being; we experience a sense of relief, as if a great weight which long had pressed upon us had been removed.

One can converse with such people in a way that astonishes us, although meeting them perhaps for the first time. We express ourselves more clearly and eloquently than we believed we could; they draw out the best that is in us; they introduce us, as it were to our larger better selves. With their presence, impulses and longings come thronging to our minds which never stirred us before. All at once life takes on a higher and noble meaning and we are fired with a desire to do more than we have ever done before and to be more than we have been in the past.

Even a momentary contact with a character of this kind seems to double our mental and soul powers, as two great dynamos double the current which passes over the wire and we are loathe to leave the magival presence lest we lose our new-born power.

On the other hand how frequently do we meet people who make us shrivel and shrink into ourselves, the moment they come near us we experience a cold chill, a blighting narrowing sensation which seems to make us suddenly smaller, passes over us, we feel a decided loss of power, of possibility. We could no more smile in their presence than we could laugh while at a funeral. The gloomy miasmatic atmosphere, chills all our natural impulses. In their presence there is no possibility of expansion for us, as a dark undefinable uneasiness.

The effect of their presence is paralyzing and we hasten from it as soon as possible. If we study these two types of personality we shall find that the chief difference between them is that the first loves his kind, and the latter does not.—Religious education is based on the law of love — consequently that personality is a great factor in religious training, is self-evident. The man or woman who practices unselfishness, who is genuinely interested in the welfare of others, who feels it a privilege to have the power to do a fellow creature a kindness—even though polished manner and a gracious presence may be lacking—he will be an elevating influence wherever he goes. He will bring encouragement to and uplift every life that touches him. He will be trusted and loved by all who come in contact with him This type of personality we may all cultivate if we will.

I never knew a thoroughly unselfish person who was not an attractive person. No person who is always thinking of himself and trying to figure out how he can get some advantage from everybody else will ever be attractive. We are naturally disgusted with people who are trying to get everything for themselves and never think of anybody else.

All doors fly open to sunny, pleasing personalities — they are more valuable than a personality which always attracts and never repels. It is not only valuable in business but in every field of life. It makes statesmen, it brings clients to the lawyer and patients to the physician. It is worth everything to the clergyman. No matter what career a religious trained man may enter, he can not overestimate the importance of cultivating that charm of manner, those personal qualities, which attract people to you. They are often a substitute for a large amount of hard work.

Some men attract business, customers, clients, patients, as naturally as magnets attract particles of steel, everything seems to point their way, for the ame reason that the steel particles point toward the magnet—because they are attracted.

The secret of pleasing is in being pleasant yourself, in being interesting. If you would be agreeable, you must be magnanimous. The narrow, stingy soul is not lovable. There must be heartiness in the expression in the smile, in the hand-shake, in the cordiality, which is unmistakable. The hardest natures can not resist these qualities any more than the eyes can resist the sun.

It is unfortunate that these things are not taught more in the home and in the school; for our success and happiness depend largely upon them. Many of us are no better than uneducated heathens. We may know enough, but we give ourselves out stingily and we live narrow and reserved lives, when we should be broad, generous, sympathetic and magnanimous.

The whole principle of an attractive personality lives in this sentence: "A fine manner pleases; a coarse brutal manner repels." We can not help being attracted to one who is always trying to help us—who gives us his sympathy, who is always trying to make us comfortable and to give us every advantage he can; on the other hand, we are repelled by people who are always trying to get something out of us, who elbow their way in front of us to get the best seat in a car or hall, who are always looking for the easiest chair or for the choicest bits at the table, who are always wanting to be waited on first at the restaurant or hotel, regardless of others.

We are very apt to overestimate the value of an education from books alone. A large part of the value of a college education comes from the social intercourse of the students, the reinforcement, the buttressing of character by association. Their faculties are sharpened and polished by the attrition of mind with mind and the pitting of brain against brain, which stimulate ambition, brighten the ideals, and open up new hopes and possibilities. Book knowledge is valuable, but the knowledge which comes from mind intercourse is invaluable.

The man who mixes with his fellows is ever on a voyage of discovery, finding new islands of power in himself which would have remained forever hidden but for association with others. Everybody he meets has some secret for him, if he can only extract it, something which will help him on his way, something which will enrich his life. No man finds himself alone. Others are his discoverers. On the other hand you can only get a great deal by giving them a great deal of yourself.

The more generously you give, the more you get in return. You will not receive if you give out stingily, narrowly, meanly. You must give yourself in a wholehearted generous way or you will only receive stingy rivulets, when you might have had great rivers and torrents of blessings.

When you look upon everyone you meet, as holding a treasure, something which will enrich your life, which will enlarge and broaden your experience, and make you

more of a man, you will not think the time in the drawing-room wasted.

The man who would build a personality will look upon every experience as an educator, as a culture chisel, which will make his life a little more shapely and attractive.

Everybody admires the open-hearted, the people who have nothing to conceal, and who do not try to cover up their faults and weaknesses. They are, as a rule, large-hearted and magnanimous. They inspire love and confidence and by their frankness and simplicity invite the same quality in others.

I have shown thus far that personality is a tremendous factor in religious education because of the influence which one exerts either for good or bad as he journeys through life. I have also shown that personality is not only a success asset, but an absolute necessity in order to compete with worldly shrewdness.

Now, then, some qualities are absolutely necessary to create and form personality and I have mentioned the fact that all can, if they will, create a personality. What are the qualities necessary to form this power?

To form one's personality there is need, first of all, to know one's self thoroughly; to compute accurately the balances of moral, intellectual and physical qualities and defects.

Everyone can thus mold for himself a personality; for in this world everything has its relative importance. Every man and every action has a particular value, a real effect. The profound knowledge of our own soul gives us a clear light on humanity, reveals to us occasional certain treasures in our nature which have lain unobserved and would, without particular care, perish or waste for lack of use.

The discovery of all the profound secrets of will and feeling, which personality begets, is the work of intimate wisdom. Personality is not our instructor. It lives within us and we are simply the instruments which bring it to life, to light, to work.

Gold does not manufacture itself. It exists in the bosom of the earth, in the yellow sparkle of the sands, in the clearness of the rivers. To find it, there must be skilful and experienced prospection—so to find our personality we must be as the seekers of treasure, prospectors for gold, we must study, while obtaining a religious training, with shrewdness and care, our main characteristics. "The most difficult task is to sound one's own soul." And to these efforts there must be added a **lofty sincerity** without which no revelation of one's self can be of value. **Personal sincerity** is, then, the beacon light to guide the seeker, one must be conscious of himself as well as of others, but he must be discerning and sincere.

Few people are able to unveil the illusion of their own individuality. Those who do, are of a superior grade. Perhaps it is because of the rarity of **personal sincerity** that personality is so valuable.

To be truthful one must be fearless face to face with one's self.

Among tests of physical energy is the resolution:

To jump into an ice-cold bath on leaving one's bed in the morning in order to calm a nervous disorder.

To have an open wound dressed without complaint.

To have an aching tooth extracted with good humor.

Among tests of moral energy is the resolution:

To say to one's self, "I have lied", when one has glossed over the truth. To decide to confess and suffer the ridicule and blame inflicted by others.

To acknowledge the reason you hate someone is, because you envy them, admit very frankly the folly of it, and reprimand one's self.

To find one's self stupied and dull. To tell one's self that one is in the wrong about something, that one has acted badly, and, to reproach one's self severely.

Moral energy, which is the cornerstone of religious education, is the great factor in the creation of a personality. It is a luminous ray that lightens all the darkness of the abyss, and shows its depths before we descend into it.

All these tests should be undergone by us for the inward molding of our personality, and where we find that we are possessed a certain quality, a personal gift, we must take it apart from the others, plant it, develop it, watch it closely. This is care.

With our chosen quality cultivated, wisely placed, we also can foresee the good to be acquired. This is **perspicacity.**

Face to face with ourselves, then, what remains to be done in order to succeed? Will or determination, which is the motive power of all our actions. This is the highest of qualities, without which nothing can be achieved; it is the quality that governs all our moral and intellectual faculties. It is the pivot of our being. As an electric wire gives to our house illumination, or at the turn of a switch darkness, so the will affords the individual all the opportunities of his natural gifts or the lack of it leaves them untouched and profitless.

Determination is the "open Sesame" to moral treasure. Determination without perseverance may be compared to a strong chain, whose links are not securely jointed. Perseverance secures the links. So the two together form a chain not to be broken by the heaviest strain.

In summary, then, the qualities necessary to form a personality are: Care and vigilance; energetic sincerity; perspicacity; perseverance and determination.

The defects to overcome are: Pride, envy, jealousy, conceit—exactly what a God-fearing man prays for. Personality, then, is a great success asset, for him who would obtain a religious education. It is wealth within ourselves. It is rare wealth which few have the patience to acquire; that some possess, but have the weakness to lose, tempted as they are by life to mold themselves according to the common herd.

Personality is a great factor in religious education because it is a noble quality, for to exist at all it requires mighty effort at self-control, great self-sacrifice for others.

It is a great factor because it makes you cautious of mistakes and of exaggerated errors. It makes you esteem others, helps you to overcome the greatest obstacles. It helps you exert yourself. It makes you love company to widen your connections. It makes you try to get some good out of your personal riches, and while you may have some setbacks and in spite of revolts and unbeliefs, which mutter within you, it gives you a permanent foundation on the borders of a promised land, and finally makes you captain of your ship of destiny launched on the ocean of life. —Written by Dr. N. S. Hilty, Pandora, Ohio.

THE GREAT PATTERN

In the Christian religion everything comes back to Christ and to the imitation of Christ. He is the pattern of those simple and hardy virtues, industry and steadfastness. He wrought at His trade in Nazareth till the hour came to enter on His supreme vocation. Who can undervalue the possibilities of goodness in the lives of men who work with quietness and eat their own bread, that remembers it was over a village carpenter the heavenly voice sounded, "This is My beloved Son?" Christ is the pattern also for Christian discipline in its treatment of the erring. No sinner could feel himself, in his sin, in communion with Christ; the Holy One instinctively withdrew from Him, and He felt He was alone. No offender had his offense simply condoned by Jesus; the forgiveness of sins which He bestows includes condemnation as well as remission; it is wrought in one piece out of his mercy and his judgment. But neither, again, did any offender, who bowed to Christ's judgment, and suffered it to condemn him, find himself excluded from His mercy. The Holy One was the sinner's friend. Those whom He at first repelled were irresistibly drawn to Him. —James Denny.

FRIENDS

"In-a-Minute" is a bad friend. He makes you put off what you ought to do at once, and so gets you into a great deal of trouble.

"Right-Away" is a good friend. He helps you to do pleasantly and quickly what you are asked to do, and he never gets you into trouble.—Sel.

THE C. E. TOPIC

Oct. 7.

Christ's Yoke: What It Is and How to Wear It.

Matt. 11: 25-30.

When it is remembered that the greater part of Christ's mature years were spent as a carpenter and that the carpenter's work in Palestine consisted largely in making agricultural implements such as plows, yokes, etc., we get a new light upon His saying, "Take My yoke upon you." It is the yoke He made and He knows how to make so that it will be easy and not impose unnecessary hardship —nevertheless, it is a yoke—a something that has to do with our daily tasks and burdens. Moreover, the yoke is needful in service. Two ways of serving the Lord impose themselves upon the believer, one is by sacrifice, the other by service. A missionary society placed on its seal the figure of an ox with a yoke on one side and an altar on the other, and over it placed the words, "Ready for either." Whether God calls us to lay ourselves a living sacrifice on His altar or asks us to submit our necks to the yoke, it becomes us to say, "Ready for either."

We are concerned principally in the study of this subject with service. It is not that kind of service which means a little inconvenience or an insignificant amount of endurance; it means the consecration of an entire life to the continued hard tasks that involve a lifetime of devotion un-

der the strain of every effort we are in a position of putting into it. In all things the Christian should imitate his Lord and Master. Jesus declared the purpose of His life when He said, "The Son of Man is not come to be ministered unto but to minister." He gladly took upon Himself the duty of yoke-bearing and so when he bids us to take up the yoke, it is a thing which He already has taken upon Himself. There are two kinds of leaders, the one, the unloved one who drives his men into tasks to be done, and the other one, the good one, who pitches in and says, "Boys, come with me," doing as much, if not more, of the hard work as he expects others to do. In this, as in everything else, we find Jesus doing the right thing. He bears the yoke and does the hardest part of the task, expecting of us that we cheerfully follow His example and exert all of the strength we can command in doing what He is doing.

The yoke is an instrument so designed that when placed upon the animal its whole strength comes into play. The whole ox is back of the yoke. There are kinds and kinds of work for Jesus. Some is just Sunday work, done during a small portion of the time. Some is merely recreation, done when there is nothing else to do. Some of it calls only for the use of the head or the hand. Some is only the work of the tongue. Other work again is only the work of the pocket-book. Such work may count for something or a little, but it is not serious service. Yoke service for Christ involves a whole service in which the full energy of the head, the heart, the hands and the whole body are called into play without reservation. When work for Christ is not yoke work it is hardly more than play and play always robs a thing of its seriousness.

The yoke is the implement by which the Master asserts His authority. When once laid upon the neck the bearer becomes the slave of the master. Does it seem hard to call one's self a slave of the Lord? Paul, who found great satisfaction in the liberty there is in Christ, boasted of being a slave of Jesus. He said he bore in his body the mark (the slave brand) of the Lord Jesus. He very often calls himself a servant (the word he uses is the word for slave) of the Lord Jesus Christ. There is a kind of slavery that is undesirable. A human master, sinful, selfish, unjust and apt to err, is a master to whom no one would want to be bound in slavery and God does not demand that we submit to such masters. But a divine Master, one who is "altogether lovely", who loves as no other can love and is therefore just, kind and sympathetic and who cannot possibly be in error, is a master greatly to be desired. Under Him we attain the highest type of good which we are pleased to call blessedness.

Unlike the yoke animal who has no choice in the matter, but must wear the yoke laid upon his neck and wear himself out in serving under it, the yoke of Christ is laid upon none but those who choose to submit to it. They are to take the yoke upon themselves. This surrender may be a loss of the world's pleasures and sins, but it is taking up something by far lighter and easier to bear than they are. Indeed, true happiness and a happiness that brings with it eternal joy is only possible as we faithfully bear the yoke of Christ.

THE S. S. LESSON

Oct. 7.

Psalms of Deliverance.

Psa. 85 and 126.

Golden Text—Psa. 126:5.

The psalms were the hymns of ancient Israel, written for devotional use. The church has inherited them as the record of the emotions of God's people in the past and inspirations to them in the future. Some one has observed that "Christians of all ages have here the temptations, conflicts, perplexities, doubts, fears, penitant moanings and overwhelming griefs on the one hand, and the joys and hopes of pardoning mercy, the victory over the seductions of false-hearted flatterers and deliverance from the powers of Satan on the other hand."

In this psalm the writer has in mind the blessings of the past. What a wonderful scene must have passed before his mind! All that God did for the patriarchs, for Israel under bondage and in freedom, for Israel a nation in God's favor and under His disfavor, for Israel united and Israel divided; for Judah destroyed and Judah restored, must have come to his mind. We have the same heritage. We have seen what God will do for us when we serve Him and how merciful He is when we err. It should inspire us with a determination henceforth and forever to be true to Him. We now live in a favorable land with the windows of heaven upon pouring in His blessings like the sunshine from an unfailing spring of His goodness. We cannot do enough to show our gratitude for His forgiveness. Were it not for the fact that God is a forgiving God what would we do and upon whom could we call? God has ample reason for showing the fierceness of His wrath, but thanks be to Him, He has also great reason for showing His forgiveness. That comes through the atonement wrought for us by His Son, our Savior upon the cross.

There are two things upon which one may always depend, namely God's mercy and power. He shows His mercy (1) by providing for our bodily necessity down to the slightest detail; (2) by providentially keeping harm from us. Who is there of us who could be safe a single second of his or her life were it not for the fact that the unseen hand of the Almighty is always extended in our protection? (3) by not striking us down in our iniquity. Our God is a patient God, waiting long before He pours out the vials of His wrath. Perhaps one reason why the wicked are allowed to prosper unhindered is, because God is giving them another and another chance. (4) His mercy is portrayed in giving us Christ to save us so that no one will have a reason for dying outside of the pale of safety. God is powerful. He shows it (1) in creation; (2) in sustaining the universe; (3) in opening a way by which the doomed sinner may be saved; (4) in the resurrection; (5) He will show it again in His coming.

Verse 8 gives promise of great things to come through obedience. Obedience is always a condition when God has a favor to offer. Disobedience is always the reason for His wrath. He offers restoration to sonship. He gives us a Christ to save us. He sustains us in the hour of temptation and trial. In the hour of death He offers immortality. All these things are for those who will obey Him. It is useless to hope for His favor and yet continue in disobedience. As the king will not treat with the rebel in arms so the great God will not treat with those who will not surrender to Him and pledge their obedience.

In Vs. 10 and 11 appear the greatest words in religion, namely salvation, fear, glory, mercy, truth, righteousness, peace. The first word, salvation, embraces them all. Salvation with all that it brings is certainly near at hand to all those who earnestly desire it and having that all the other graces follow as a matter of course given such a gift, the blessings promised in V. 12 are sure to follow, truth, righteousness and an abundance of the good things of earth. Indeed, unless there is righteousness there can be no true way of enjoying the material and spiritual blessings God so freely bestows upon His people.

When we read Vs. 1-3 of the 126th psalm we get an idea of the joy Judah had upon being restored again to favor and to its own country. This was one type of joy for restoration. What must be the joy of the sinner when he knows that God has again restored him to favor through the forgiveness there is in Christ? But (V. 3-6) "the Lord hath done great things." He always will do that; He only waits for us to be willing that He do great things for us. The picture of sadness turned to joy is always encouraging. The sadness of failure, of disappointment, of pain, of sorrow may, in the Lord, be turned to rejoicing if we are right in our attitude toward Him.

MARRIED

Schmidt-Amos. — On September 12, 1917, in Philadelphia, Pa., by Rev. N. B. Grubb, Mr. Charles H. Schmidt to Miss Alma E. Amos, all of Philadelphia, Pa.

DEATHS

Funk. — On the eve of September 5, 1917, at Elkhart, Ind., Salome, the beloved wife of Rev. John F. Funk, fell peacefully asleep in Jesus at the age of 78 years and 6 days. After the funeral services, on Saturday, Sept. 8, in the Prairie Mennonite church, conducted by Rev. George Lambert, her mortal remains were laid to rest in the Prairie street cemetery. Salome Kratz Funk, a daughter of Jacob and Mary Myers Kratz, was born August 30, 1839, in Hilltown, Bucks Co., Pa. She was a descendent of Swiss ancestors who had settled about fifty years before the Revolutionary war, in Pennsylvania. At the age of eighteen she united with the Mennonite church, ever proving herself a devoted and faithful member of the church to the end of her life. On January 19, 1864, she married John F. Funk of Chicago, but also a native of Bucks Co. Pa. Mr. Funk resided in Chicago at the time where he was engaged in the lumber business. After three more years in Chicago the family moved to Elkhart, Ind., in 1867, where they resided ever since, Rev. Funk having been ordained to the ministry in 1865, six years after he had united with the Mennonite church, now gave his time to preaching and publishing religious literature. Six children were born to them, only two of whom are living: Martha Funk and Phoebe Funk, the wife of A. B. Kolb. She is survived by her aged husband, a brother, Henry M. Kratz, and a sister, the wife of Joseph D. Bishop. Four grandchildren, Helen, Clemens, John and Constantine Kolb, also survive.

Myers. — In Bedminster, Pa., Henry S. Myers, on August 26, 1897, aged 67 years, 2 months, 26 days. Funeral services, conducted by H. W. Shelly in the absence of the pastor, at Deep Run church, where interment was also made.

Shelly. — In Quakertown, Pa., on September 3, 1917, Milton B. Shelly, aged 66 years, 4 months and 20 days. Funeral services were conducted by H. W. Shelly. Interment in East Swamp cemetery.

NEWS OF THE WEEK

HOUSE PASSES 7-BILLION-DOLLAR BILL WITHOUT NAY

Largest Supply Measure in Country's History Now Goes to Senate — —Is An Eye-Opener.

Washington, Sept. 19. — The $7,000,000,000 war deficiency bill, carrying large appropriations for the army, fortifications and shipping board, passed the house yesterday by a unanimous vote.

The bill, the largest supply measure in the country's history, now goes to the senate where prompt action is expected. It directly appropriates $4,830,000,000 and authorizes contracts for $2,314,000,000 additional.

The big items include:

Shipping board, $635,000,000 cash, as part of the board's construction program, limited to an aggregate amount of $1,749,000,000.

Fortifications, $1,495,000,000 appropriated and contracts authorized for $975,000,000 more.

National emergency fund, $100,000,000.

War department emergency fund, $100,000,000.

Construction of additional torpedo boat destroyers, $225,000,000 to start a $350,000,000 program.

Transportation of the army and its supplies, $350,000,000.

Army subsistence, $175,000,000.

Quartermaster supplies, $100,000,000.

Clothing and camp equipage, $350,000,000.

Horses, $30,000,000.

Barracks and quarters, $49,000,000.

Medical department, $100,000,000.

Engineer department, $105,000,000.

Ordnance stores ammunition, $39,520,000.

Small arms target practice, $13,000,000.

Ordnance stores and supplies, $70,000,000.

Automatic machine rifles, $220,000,000 and $118,000,000 more authorized.

Armored motor cars, $16,750,000 and $5,000,000 more authorized.

Aviation, $35,000,000.

Naval Ordnance and ordnance stores, $12,446,480.

Ammunition for vessels, $40,000,000 and $15,000,000 authorized.

Batteries and outfits for vessels, $50,000,000 and $28,000,000 additional authorized.

Reserve ordnance supplies, $47,500,000 cash and $17,500,000 more authorized.

The senate appropriations committee has been at work on the house measure for several days and will hold brief hearings beginning today, when Secretary Baker will appear and probably submit further additional estimates.

With new army and other estimates the senate committee may be called upon to increase the bill a round one billion dollars.

Senate Republicans favoring a congressional expenditures supervising committee have been planning to propose such a provision as an amendment to the bill, but may postpone their effort in view of the general desire to hasten adjournment.

GOVERNMENT WOULD HELP SETTLE WESTERN STRIKE

Washington, Sept. 19. — The government yesterday undertook to settle the strike of Iron Workers at San Francisco shipbuilding plants working on government contracts without awaiting a basic agreement on other strikes in Seattle ship yards. Reports to the shipping board from Captain A. F. Pillsbury, the board's agent on the Pacific cast indicated a more favorable outlook on the situation which is interfering with one-eighth of the government's ship construction.

Chairman Hurley of the shipping board expects to leave for San Francisco today with William Blackman, a department of labor conciliator. Before departing he will confer further with Samuel Gompers, president of the American Federation of Labor and chairman of the Defense Council's Labor committee to whom he appealed yesterday for aid.

Secretary Wilson has ordered W. T. Boyce, assistant commissioner of immigration at San Francisco, to offer his services as mediator. Secretary Daniels also has joined in the government's efforts. He conferred during the day with Mr. Hurley concerning the effort of wage increases on navy contracts.

Mr. Hurley said last night he believed the strikes on the Pacific coast will end shortly under an agreement by which the men will be granted higher pay, the burden of which would be divided between the shipbuilders and the government with the government's proportion larger for builders making small profits. He will suggest such a plan at San Francisco, Seattle, Portland and other coast cities which he plans to visit next week.

OFFICIALS DENY RUSSIA IS TO QUIT THE ALLIES

The latest pro-German story put in circulation is that Russia is about to declare a separate peace with Germany, and will sell to the German government all the Russian war material. How such a story could originate, unless fostered by the German agencies in this country, which from week to week invent new stories and try to obtain their circulation, is a mystery to the authorities. While the state department makes no attempt to conceal the seriousness of the situation in Russia, the fact is that the official advices from Petrograd during the last few days have been most hopeful in character.

SWEDEN'S REPLY TO THE UNITED STATES EXPECTED

Washington, Sept. 13. — Sweden's official reply to the Luxburg disclosures at Buenos Aires reached Washington today. This was indicated when Baron Akerheilm, charge in the absence of Minister Ekengren, arranged for an appointment with Secretary Lansing today.

Sweden, it is understood, will express deep regret that her minister, Lowen, at Buenos Aires, was duped by the German, Luxburg, and involved in the correspondence, disclosure of which has brought a delicate situation between Argentina and Germany.

The reply will add, however, it is understood, that such "mistakes" as were made by Lowen, might well have been made by other neutrals—the United States included, before she went into the war—because all have at times done exactly what Lowen did.

LEAD CAPS ON NAILS

New York, Sept. 17. — Accidental discovery that wire nails in a consignment for Sweden were covered with lead caps caused the custom authorities today to hold up a shipment of 300 cases of the nails. The smashing of one of the cases by a passing truck on a Brooklyn pier led to the discovery. It was said there was enough lead on each nail for the manufacture of a rifle bullet and that the application for a shipping license contained no mention of the lead.

The cases have been standing on a dock for about three weeks. The investigation will seek to determine whether the lead was placed on the nails as a subterfuge to get needed war material to Germany, or whether it was there for some legitimate purpose.

STATEMENTS FROM BERLIN SHOWING SIGNS OF NERVES

Tactics, employed by the British, are beginning to be reflected in the official statements from Berlin which are showing unmistakable indications of "nerves". Although Field Marshal Haig in his report asserts that beyond patrol encounters in the Ypres sector "there is nothing special to report," the artillery is pouring a steady stream or lead against the German positions.

The German army headquarters announce the progress in Flanders of a bombardment which in some regions attained the intensity of drumfire, but that the British infantry did not attack. Repeatedly in the statement the German staff reports the drumfire, which is regarded as preparation for an infantry movement. Apparently the Germans facing the English are in a state of suspense, awaiting development of General Haig's next blow.

German troops, after a violent bombardment south of the Miette river, Tuesday night attacked and reached the French lines toward the Neufchatel road. The French official statement issued Tuesday says that after a sharp fight the Teutons were ejected from the positions, losing heavily and leaving prisoners in the hands of the French. The artillery was active on both sides of the Meuse river and in the region of Fosse wood.

Austrian attempts to regain trenches on the Biansizza plateau were repelled four times by the Italians, who captured seventy-three prisoners during the fighting. Increased artillery activity is reported from the Carnia sector, which lies to the northwest of the Isonzo zone.

A delayed dispatch from Petrograd asserts that the Russians not only are offering increased resistance to the Germans but that they are making progress in some regions, having occupied the cemetery southwest of Hapsal, on the northern bank of the River Aa and having driven the enemy from the Sadzen farm, south of the town of Sisseral.

French airmen have dropped 15,000 kilos of projectiles on enemy establishments, including barracks and factories at Stuttgart, an aviation camp at Colmar, depots at Lens and Elbach and establishments south of Metz. During this activity the French report says that four German airplanes and one Drachen were brought down, and that other machines were damaged.

Bombs numbering 143 were dropped by the British on enemy works, including an airdrome and billets. Machine gun fire was also directed from the airplanes at targets on the ground. In one instance a body of 2000 German infantry was engaged in an exchange of fire. Six German machines are reported destroyed. The British statement says that "eight of our airplanes are missing."

VON HINDENBURG AGAIN

Amsterdam, Sept. 19. — According to the German press, Field Marshall von Hindenburg has telegraphed to Duke Johann Albrecht of Mecklenberg, the president of the new patriotic party, the following message:

"Your appeal to the men of East Prussia has filled me with great joy because it seriously warns us Germans not to forget the war during internal dissensions. Despite the promising military submarine situation our people's existence and position in the world is still at stake."

The message urged the conclusion of peace between the rival parties in the empire and added: "If we are united at home we shall prove unconquerable."

GERMAN CENSORS PERMIT PEACE RUMORS IN PAPERS

London, Sept. 19. — The crop of so-called peace rumors that the German censor is permitting to sprout in leading German newspapers, convinces the London press and public that Berlin is preparing some opinion for another adroit peace maneuver which probably will take definite shape before the snow flies.

First came the alleged British peace offer, which, notwithstanding official denial is still being commented upon excitedly in Germany. Now much fuel has been added to the agitation by the report that the German government has abandoned claims of supremacy and control over the territory and population of Belgium. In addition, there are all sorts of rumors regarding the German answer to the pope.

RUSSIAN SITUATION BRIGHTENS; KORNILOFF LOSES OUT

Petrograd, Sept. 13. — The executive committees of the workmen's and soldiers' deputies and peasants delegates held a general council today to discuss the action of General Korniloff.

Mr. Skobeleff, minister of labor, announced that the Korniloff adventure had collapsed completely and that his headquarters had surrendered. The minister added that soon the whole administration and organization of the Russian army would be modified. He declared that the government had acted in full agreement with the revolutionary democracy, which had thus triumphed, but that the victory ought not to lessen the vigilance of the government because new attempts at a counter revolution were possible through the criminal activity of General Kaledines, chief of the cossacks. M. Skobeleff concluded by saying that in the new government the presence of any elements suspected of sympathy with Korniloff ought to be made impossible.

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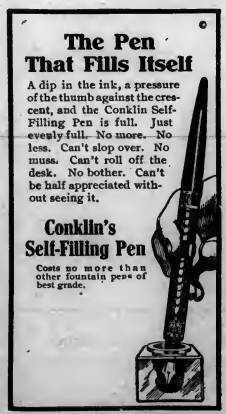

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Montana	1	50.00	50.00
Arizona	6	50.00	300.00
Idaho	2	50.00	100.00
Kansas	138	70.00	9,660.00
South Dakota	6	70.50	423.00
Ohio	6	85.00	510.00
Iowa	4	70.00	280.00
Nebraska	14	60.50	847.00
Saskatchewan	3	100.00	300.00
Missouri	3	70.50	211.50
North Dakota	1	70.50	70.50
Minnesota	3	77.50	222.50
Oklahoma	34	62.50	2,125.00
Pennsylvania	11	100.00	1,100.00
Manitoba	3	80.00	240.00
Indiana	10	85.00	850.00
*India	2	78.00*	156.00
Illinois	1	70.50	70.50
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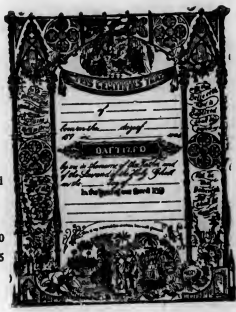

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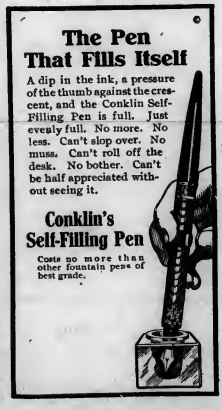

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sas churches, a few in Oklahoma, thence via Nebraska and Minnesota to Canada, respectively Manitoba, Saskatchewan and Alberta. May 19 we arrived in Gretna, Man. It apeared as if we reached our old beloved homeland; thirteen years had elapsed since my husband was last teaching in Canada.

Three weeks passed off quickly in Manitoba, thence Saskatchewan, and August 1 we enjoyed the beautiful green valleys and vales of Didsbury, Alta., and the neighborhood. Almost daily we were privileged to make from 6 to 12 or more calls besides an evening meeting, lasting from two to three hours, other days, when no long trips were to be made, often two or three meetings were on the program. Hardly ever a second night the same bed received us, very few consecutive meals were enjoyed at the same table. A great number of old friends were greeted, a host of new ones added. To all was communicated of that what great deeds our Master had done to us and the mission in distant India, but likewise intimations concerning the great need for workers, various lamentable conditions, the utter darkness in which the multitudes are groaping were copiously brought forth. No one is able to realize the actual circumstances unless he witnessed them himself for a time, the willingness to help would be much more progressive if everybody could be eye-witness. The call becomes continually stronger, "Come over to Macedonia and help us!" or, "Lord, here I am, send me." The listeners likely will have noticed that our hearts are burning for the great cause among the benighted souls. Our prayer is that the Master should bless the weak efforts made by His servants the world over. This is not said in our own behalf, but for the sake of the work in the foreign field to lead more souls to Him who left His life also for the coffee-brown, etc.

June 28 numbers among those days when one affair could hardly wait for another to pass by. My dear husband, while lecturing at Osler, Sask., took sick from an attack of appendicitis. Part of the night was spent in the private home of Bro. and Sister Bartel. Mrs. Bartel used to be his scholar. The attack developed rather seriously, no physician could be gotten. At 4 o'clock the next morning, under terrific pain, he lay moaning on the auto, hurried by Messrs. Driedger and Bartel to the Saskatoon hospital more than twenty miles away where we arrived at six. Yet, the same forenoon Dr. Peterson, one of the best physicians in the city, operated. Those sensations cannot be described here that flushed through my system when the surgeon after the operation intimated, "A very serious case, gangrene had begun, with great care he may be spared, few hours' delay might have proved fatal." The many questions, "Will I now have to return to India alone?" etc., strove hard to gain attention.

What should one do in such dark hours without a kind, heavenly Father who cares for us constantly and leads on where it is best. The prerogatives of God's children actually surpasses all human imagination.

Two days later the Canadian Mennonite conference convened at Laugham, Sask., where both of us were expected. Heretofore both alternatively witnessed, now I was to leave my very sick husband 35 miles behind to fill his place as was told. Exceedingly depressed and much distressed with tears complying to the wishes of my husband and the members of the committee, I left the sick-bed on Sunday morning and leaning as a child on the arm of his father I ventured out.

The delightful morning, the large tent filled with visitors, the showers of blessing passed into the private annals never to be forgotten throughout my career. The Holy Spirit was perceptibly near, such the collections helped to display. Bro. David Toews suggested a season of prayer. We are fully convinced that the many prayers hastened the recovery. Not satisfied with this alone, a collection to defray the expenses was taken up amounting to $366.-25. The sum unused should go towards the mission cause, respectively the new Boys' home in India. In some way the surgeon's heart was touched, because when we desired to see his bill he frankly replied, "I have none to present." After deducting the hospital expenses, $328.95 could be sent for the above mentioned institution. In no wise the gratitude towards the Canadian churches, conference and numerous friends can be fully expressed in words. May our Lord be the one who knows how to repay, is our prayer.

Our expression reads the same to the various sewing societies who have so freely contributed in different ways to help ease conditions. I am fully convinced that some day on the other side someone will give way to the statement, "Dear sister, through your help I am here at the right hand of God." What a reward awaits, may He increase the help wrought by the sisters. How delightful that we sisters have the privilege to do something for the Master in sewing, donating the eggs gathered on Sunday, or in prayer.

Little Nellie frequently spoke of the many uncles, aunts and numerous friends whom she got to know everywhere. In her little prayer she would say, "Dear Savior, bless them all very, very much."

A more depressing communication hardly could have been brought to us than the one received on the way home, viz. that on account of war conditions we cannot return to India now. All should make this an instance of special prayer that this detention may only be for a few months.

My writing was interrupted here. In the meanwhile we have spent a little more than a week at our parents' home. We have now packed and gotten ready for shipment all articles prepared by the various sewing societies and private friends for the mission in India. These were taken along to the General conference and dispatched from San Francisco.

Let your prayers also ascend to the throne of God for the safe delivery. May God reward all tokens of kindness shown towards us and the entire mission cause. His be the glory and honor.

Yours in His name,
Mathilde and P. W. Penner.

WHY IS OUR CHURCH NOT LARGER THAN IT IS? IS IT LACK OF OPPORTUNITY?

H. G. Allebach.

1. When the Protestant spirit which occasionally and locally throughout the more enlightened sections of Europe broke out against Roman hierarchy and Roman superstition—when this came to a head in the days of Luther, Zwingli and Calvin—there were individual spirits and leaders and even bodies of pious and spiritual people here and there who took what can with reason be called radical and thorough-going steps in defiance of church traditions a thousand and more years old. It is common knowledge that in the opinion of many such reformers in the sixteenth century, men like Luther and Zwingli, Melanchton, Decolampadius, Bucer and others, generally associated with the great reform movement, did not make their reformation fundamental enough. They should have gone back to the simplicity and pure doctrine and practice of the apostolic church and thus have reconstructed Christendom from the foundation. They should have abolished infant baptism, elaborate church ritual, and certain other non-apostolic practices which were retained. They should have insisted more upon purity and holiness of life. Men like Hubmaier and Denk were deeply impressed with this aspect of reform. But all the conference of Baptist reformers (as we shall style the forerunners and sympathetic contemporaries of Menno), all their conferences with the representatives of official Protestantism and all their controversies and disputations failed to convince and win over the great bulk of Lutheran and Reformed adherents, and as a consequence the radical reformers and their followers and flocks always remained a small body in comparison with the state churches. Certain sections of Germany, Switzerland, Alsace, Bohemia, etc., contained groups and colonies of these more radical believers, afterwards crystalized into the Mennonites, Schwenkfelders, and other bodies. This minority of numbers has characterized these bodies up to the present day. They were not present when the Lutheran bodies compelled Charles V. to grant them toleration, whereby, as a semi-political measure, each German state was permitted to adopt the religion of its prince, making the principalities become Lutheran in a lump. Political organization imposed its faith and its conscience as it imposed its authority upon the community. Under these conditions the state churches from the beginning assumed an outward strength and solidarity that other religious bodies could only accomplish through voluntary organization and co-operation. Dissenting churches are always the weaker churches, unless some genius, like Wesley, is gifted with superior organizing and executive ability sufficient to turn the scales. Mennonite bodies in the different European states have always retained and confessed their modest status.

2. This historical origin of Mennonitism would be a sufficient explanation of the comparative smallness of the Mennonite body. But other explanations showing how the situation was aggravated, are at hand. The Mennonites were early victims of animadversion, ecclesiastical prejudice and persecution. Being for the most part wrongfully identified with the Anabaptist extravagances and excesses they often shared the fate of those wild fanatics. The old Catholic church, under Roman political pressure, set up local inquisitions. The Zwinglians persecuted them and banished them from Switzerland. Later they were persecuted in Holland. With such powerful and well or-

ganized foes to hound them down, the Mennonites lost out in many places where they were considerably reduced in numbers and in some localities extinguished altogether. Mennonite weaklings, some not well grounded in the faith, deserted Mennonitism Others joined heretical bodies or organized other sects. Many whose convictions leaned toward Mennonite ideas and who would have been won entirely had the times called for less heroism, were not heroic enough to stand up for their convictions and lost themselves in the mass. In this way our church remained a small body.

3. The great historical Protestant movements like those inaugurated by Luther, Zwingli and Calvin, were transitions of whole populations from outward Catholicism to outward Lutheranism, etc. As if all the Republicans in Pennsylvania should by some political maneuvering become Democrats, while Socialists, Prohibitionists and other third parties would be thrown upon their own resources to maintain a respectable showing. Mennonite people enjoyed from the beginning only local strength and influence. They existed only in certain sections, and that not always permanently. They gained converts, but these could not swell their numbers to any comparison with those who had the numbers for the reasons stated, Mennonitism has always been regarded as a sporadic denomination, confined to certain classes and colonies.

4. The early Mennonites were a retired and secluded people, little prominent in the eyes of the world, and still less conversant with the ways of the world which they feared and shunned. Natural disposition, a passion for the simple life, and utter inability to indulge in any presumptuous, limelight-posing before the world, kept them in their secluded valleys, on their farms and in their vineyards until the world at times almost forgot there were such people. When their business abilities brought them later into more intimate contact with society at large in Holland and other industrial and commercial centers, even there they kept aloof from social and political participations and agitations to a great extent. Under these conditions they remained a more or less obscure people courting obscurity, and naturally they would be the last people in the world to undertake a religious propaganda except very quietly by way of personal effort. The world passed them by and they were indifferent to the world.

5. The Mennonites for centuries lacked the spirit of missions. This is not a severe impeachment, for other bodies had the same lack. Modern missions had not yet been born. In this respect the Mennonites were but children of their age. We refer not only to lack of interest in foreign missions, but likewise to their indifference to home mission work. The various scattered Mennonite settlements doubtless mingled with one another and sustained and edified one another spiritually, but they had not the vision or the heart to venture outside of their brotherhood and look for recruits among those of foreign blood and alien tongue, characteristics and traditions. John Wesley's great idea of evangelism, going out into the highways and hedges and compelling the world to stand still and listen to the gospel, was not as yet thought of and would have been promptly outlawed. Mennonites have been slow to assimilate the Moody and Sankey, or the Billy Sunday type of evangelism. In America the large Mennonite communities, notably those in eastern Pennsylvania, kept for decades the even tenor of their way, satisfied to hold their own people and practice their spiritual inbreeding, giving no thought to the needs of those who sat outside in spiritual darkness, waiting for the light. This indifference to the Great Commission, this failure to perform the great missionary function of the church can be explained, but not justified. We rejoice that today the scales have fallen from Mennonite eyes, that our people have also caught the evangelizing spirit, and that nearly all branches of Mennonitism are represented in some sort of missionary work. But had this spirit been animating and vigorous a century ago and since, especially here in America, how much larger the chapter on Mennonite history might be!

6. The Mennonite people believe in non-resistance as applied to warfare, to taking vengeance, and to personal resentment and violence. In this they have done well. But other church bodies have taken advantage of their mild, unresenting and yielding disposition and have practiced wholesale proselyting at their expense. Thousands of young people in the years past have been captured by other churches, aiming at outward expansion. Their decendants are now ardent Lutherans, Reformed, Methodists, etc., whereas, if our churches had been alive to their responsibilities to their children, these men and women would be just as ardent Mennonites today. Proselyting is still going on to some extent; but since our church awakened to the urgency of looking after her young people, the inroads are not so great. In justice let it be said that Mennonite people are poor proselyters—perhaps a sad thing to confess. It is easy to see how, with these things going on, the Mennonite church has been in many places a diminishing body.

7. Peculiarities of dress or speech or habit are in general not likely to attract outsiders to membership, but instead, only to whet their curiosity and cater to their hunger for sensation and novelty. The plain dress with its primitive pattern, as worn by many Mennonite people in the past and at present is not so much a token of welcome as it is of separation. It is a fence, not an open door; a badge of exclusiveness; of spiritual clannishness, not a banner of universal brotherhood and love of humanity. When the worldling sees them pass by him in the streets of the town, he is apt to say, "See, those are Mennonites!" and he thinks in his heart, "What a big difference between me and a Mennonite!" He sees their dress, not their religion; their peculiarities, not the "one touch of nature which makes the whole world kin". He is plainly made to feel, "you are not one of us." The garb makes no appeal to the soul. It is as if a procession of monks or nuns had passed by.

This glaring unworldliness practiced by various branches of Mennonitism in the past has contributed to the smallness of our religious body. It has not only kept those aloof who always were outsiders, but it has alienated many young people born of Mennonite families and driven them into other churches. The conference will pardon my plainness of speech and my candor. I am supposed to discuss this subject as thoroughly as I can. In thus using plain language concerning dress which is to be plain, but is more peculiar than plain, I am seeking to describe not my own impression, but the impression left on the non-Mennonite mind. I am aiming to study and set forth the psychology of the subject.

Likewise has our inveterate clinging to the German tongue lost us many young people in the past as well as English-speaking people in the communities, and decreased our numbers. Personally I am fond of the wonderful German language with its richness and variety and melody. It represents to me—especially when embodied in hymns—a fascinating past, a spiritual depth and fervor, an atmosphere of home, a spiritually-flavored taste and culture which fills me with romance and transports me to a kind of Mennonite dreamland. German was the language of most of our fathers in the faith. German prayers were upon the lips of many a sainted martyr as he endured the cross and had a vision of the crown. But the church does not exist as a historical museum or as a synagog to repeat old traditions. For the sake of its vital message traditions, however sacred, must, if need be, receive decent burial. Souls, not customs, must be saved. There are some churches in our conference union even today which must shift their center from German to English if they would not outlive their usefulness.

8. Lastly, our church has both lost and failed to win souls through indifference to the cause of education. Our Mennonite pioneers, especially the leaders and preachers, were not illiterate men. They were conversant with Latin and Greek as well as with the Holy Scriptures. The records in the Martyrer-Spiegel show in a very striking manner that our fathers could hold their own not only by reason of their aptness at Biblical quotation, but likewise by their keen logic and by their trained mental alertness and intelligence in general. They defended themselves with the dignity that attaches to mental depth combined with spiritual warmth —the wisdom of serpents, wedded to the harmlessness of doves. But by some strange revulsion of sentiment, ministers and spiritual leaders presiding over populous Mennonite communities in various sections and states, suddenly discovered that "the wisdom of this world is foolishness with God", and began to look suspiciously upon educated men and higher education in general. Ignorance became a gauge of piety, a mark of the Spirit's presence. For decades some of our brethren in other branches of the church did not maintain any educational institution, or send their prospective preachers to any school whatsoever. Our early Mennonites in America developed very little of a literature. Some young ministers were poor public readers and still poorer penmen. Here and there broader-minded young laymen with a thirst for education and the push and persistence that sent them out to acquire the education, could no longer listen with patience to stereotyped exhortations that did not illuminate or inspire, and in consequence they found a more congenial church home elsewhere. As popular education became more widespread, the home pulpit failed to live up to the

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THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.50

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor .
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

EDITORIAL

OUR CONFERENCE

The General conference which recently closed its session at Reedly, Cal., was one which many of those attending approached with serious concern, not only because matters of gravest importance to the church were to come before it for final disposition, but because it was held at a time when our non-resistant position needed positive assertion and was in gravest danger of being misunderstood by the world to the extent of putting our entire brotherhood in a difficult position in the eyes of those outside of the church. Fortunately, or rather by the grace of God, the conference on the whole was not an unsatisfactory one. The draft problem which at that time was concerning the delegates and, to their great concern, the people of the home churches, naturally received the first and most serious consideration of the conference. In order to meet this problem and others like it, which might arise after the closing of conference, a committee of seven representative men of our church was appointed. It will be to these men that the church will have to look to care for its interests and the maintaining of its position in what may be the most trying experience through which our Mennonite church ever had to pass during its existence in America. This committee is also entrusted with the task of working in conjunction with other bodies holding to principles identical with our own as occasion for united action arises. The position of the church on the matter of participating in the present war was asserted in a formal statement, copies of which were immediately struck off and forwarded to the churches. The position reads as follows:

"Inasmuch as the exemption clause in the present conscription law is expressly formulated for such denominations whose creed forbids participation in war in any form, we encourage our members to appeal freely to this law; and we further recommend to our members who may be called to mobilization camps to respond to the call in so far as the response does not conflict with the Word of God nor with our creed and principles concerning military service, which service we cannot render in any form and consequently cannot render the military oath.

"In short, we can render any service outside the military establishment, which aims to support and save life; but we cannot participate in any work which will result in personal injury or loss of life to others.

"The last and final military law passed by our congress this summer contains the following clause:

"And nothing in this act shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well recognized religious sect or organization, at present organized and existing, whose creed or principles forbid its members to participate in war in any form, and whose religious convictions are against war or participation therein, in accordance with the creed or principles of said religious organization, but no person so exempted shall be exempted from service in any capacity that the president shall declare to be non-combatant."

During the session of conference word was received from a number of churches that the right to exemption was being denied Mennonite young men by Local boards. The following telegram was suggested to be sent to Washington by the authorities of the churches so affected:

"Provost Marshal General Crowder, Washington, D. C.

"Local board ——, County——, State——, fails to comply with provisions of selected service law which, according to Section 4, grants exemption from combatant service for religious sects whose creed forbids its members to participate in war in any form, not granting certificates provided for in No. 174 of Rules and Regulations prescribed by the president for Local boards. Kindly advise what recourse can be had in compliance with law.

(Signed)————"

As is usual with conferences, the missionary interest was prominent. Missionaries from several of our fields together with several native Christians, a number of prospective missionaries and some former missionaries helped to add to the interest and inspire enthusiasm. Our missionary enterprises are growing rapidly. The reason for this is that the missionary spirit in the home churches is keen, but the facts that our people are more numerous, in many instances more prosperous, and better informed concerning the missionary situation naturally lead one to expect a growing interest. Also the missionary spirit is abroad elsewhere in the Protestant world, and it is no more than might be expected that our church is in tune with the spirit of missions abroad in the world. While the war greatly disarranges missionary plans it has not dampened the missionary spirit. Indeed a study of missions during war times in America shows that in every instance the missionary efforts of the Christian people have increased. With the great rise in the cost of everything it is for our people also to realize the high cost of missions and respond as generously, yes, more generously, than they ever before have done. It is not too much to expect that they will do so.

Home missions received the interested attention they deserved. While radical changes have been made there has been no letting up of the energy required. With us as with other denominations, we prove our seriousness in foreign missions by our concern for the fields nearest to home. Also, the matter of our future existence is involved in the way we care for our own in our home fields.

Last conference made a mistake when, after a profitable period of publication, our Publication board was ordered to reduce the price of our publications. To be sure, the rise in material and labor was not anticipated at that time, but that did not prevent our papers from losing money. The only reasonable remedy had to be applied. Prices are to go back to their old figures. Our people did not complain very much when the prices for secular sheets were increased, or rather doubled, there should be no complaint now when we only raise the price of the church organs fifty per cent. Loyalty to the church and its interests should lead our people not only to respond cheerfully to this increase, but should also move them to increase the number of subscribers everywhere.

The past three years have seen supreme suffering in various quarters of the world. It was therefore quite natural that our Emergency Relief commission should have had an active term, as their report will show. Mennonite people were never slow in responding to the cry of the needy. Very often all kinds of appeals were answered with generosity before a fair and safe investigation was set on foot to discover the worthiness of the cause. Our commission is prepared to see that gifts get to the right place and that the appeals for them are legitimate. All the benevolences of the churches should flow through this channel and in this way they would be assured of the proper administration of their gifts and the church would get the credit. Having the machinery for giving in the right way and to the right persons it is no more than reasonable that our churches make use of it.

The Educational board was the new board to report to this conference. Its interests are important and in order to give the many matters which concern its special consideration it reported a cabinet method of work, each member giving his particular attention to a particular phase of the work. The fact that so many of our school men were delegates to the conference emphasized the importance and influence of our schools and colleges. It must never be forgotten that school and missionary interests were at the bottom of our General conference organizations.

Women's work received its proper emphasis at one of the evening meetings and plans are afoot for bringing about more unity and greater effort along this line. Deaconess work had its notice from conference and the Mennonite sanitarium at Alta Loma, Calif., which the conference took over from the local board, will probably be added to the care already assumed by our deaconess sisters.

In the matter of our relation to the Federal Council of Churches a difference of opinions developed not only among the members of the committee in charge, but in the conference as well, but conference disposed of the matter by severing connection with the council. Perhaps this will not settle the differences of opinion, but it will at least leave the way open for united action along other and more important lines. In a democratic organization, such as our conference happens to be, it is the duty of the minority to bow gracefully to the will of the majority.

The matter of lodges with which a committee had been concerned since last conference, resulted in an amendment to the Constitution and the creation of another committee whose duties will be defined in the printed minutes of the conference. When this appears the officials of our

church will do well to thoroughly familiarize themselves with it.

Conference sessions were made delightful by a number of splendid conditions. The cloudless California skies, the delightful evenings and the over-laden orchards and groves all seemed to conspire to make the stay of the conference guests in Reedley delightful, but all that was insignificant when compared with the unique hospitality shown by the brethren and sisters of the local church. Everyone left for home with the most delightful recollections of blessings received and friendships made.

WHY IS OUR CHURCH NOT LARGER THAN IT IS?

(Continued from page 3.)

times and opportunities, and the lack of education and of interest in it told still more severely upon the growth and influence of the church. Our General conference was to a great extent the outgrowth of an educational awakening. Men like Schowalter and Oberholtzer saw clearly what such illiteracy would lead to. The mission spirit and the thirst for education seem to go together. In our conference at least missions and education have gone hand in hand. Lack of education was greatly responsible for lack of organization and of aggressiveness in any direction. Sister denominations looked upon Mennonites half contemptuously. A Lutheran minister once told his congregation that Mennonite ministers prepared their sermons behind the plow, and a half-derisive snicker swept like a wave through the audience. Such a reputation was not likely to generate respect on the part of the outside world for the Mennonite church, much less to draw them toward it. Happily this picture no longer reflects the educational situation among all Mennonite people. Nevertheless, the mistakes of the past can not be recalled.

Other contributing causes of the lack of outward growth of our church could be discussed, like internal dissensions, failure to follow Mennonite influx into the cities and towns, and others. But we think enough causes have been presented and discussed to answer the question assigned me. We pass on to the question submitted:

Is it lack of opportunity?

One word is a sufficient answer: No. No man, no body of men, no church ever lacked opportunity. It is as bountiful as the air about us. Mennonites are no longer persecuted. Within the recent past our people have discovered some opportunities and have taken advantage of them Nearly all branches of Mennonitism now carry on either home or foreign missions or both; maintain their own higher schools or help to support others; issue publications such as periodicals, pamphlets, tracts and books. Many branches no longer cling to glaring peculiarities of dress or customs. Nearly all branches carry on Sunday school work. Splendid young men engaged in business in the cities, distinguished in college, honored with positions of responsibility and trust, are throwing a luster upon the name of Mennonites. Our opportunities for spreading the distinctive teachings of the Mennonite church were never greater than they are today. The present war is an unequaled opportunity for us to demonstrate, if we can, the immense superiority of the gospel of peace and non-resistance. The cities and towns are open to us. We dare be as aggressive as we please. We have the right to rear our own Billy Sunday and send him out to say "Woe" to a heedless world and make it halt for a moment. We may, if we wish, send more young men into our Mennonite colleges and into our missions. We can do more praying, set up more family altars, write more literature. There is no horizon save the one we lay down ourselves. What we need eternally is the vision. Our growth and size will then take care of themselves.

LEONHART KEYSER

Leonhart Keyser died three days before Laurentii, August, 1527.

Leonhart Keyser was one of the first Anabaptist-Mennonites who suffered martyrdom for conscience sake. He was a mass priest in Bavaria in the early part of the sixteenth century, a man of learning or what passed for such, in the monasteries to which "the church" consigned such lives; he had already perished while Menno Simon was still remaining in their dark shadow. He earlier recognized the tendencies, and became himself a part of the movement of that age. He accepted the writings of Zwingli and Luther and went to Wittenberg, and there held converse with the doctors, partook with them the Lord's Supper, joined himself to the separated, cross-bearing church of the Anabaptists in 1525; he returned to Bavaria spreading the work of the gospel with great zeal and power; the end, however, came as it does to all, in one form or another, in whom a higher truth of the advancing age, has its first manifestation. He denied the power, he refused obedience to the church of which he was a priest duly accredited; he put aside the mystery and obscurity of the Latin tongue, and went among the people telling them in their own language—the common language of the country — what they should do to be saved. The power of the church was yet very great, and its answers to such leaders of the future time, beating, drowning, burning, quartering, strangling, flaying—modes of arguments suitable to the ignorance and evil intention of the masters of that age—but he did not therefore cease from his labors, and so surely came to his end; he was taken at Scharding in Bavaria, by the bishop of Passau, and by the other priests and capitulars of the church, and condemned to be burned alive. On his trial he repeatedly refused to speak in the language of the tyranny of the time—the Romish language, he would answer them only in the German language—the people's tongue. Three days before Laurentii, in August, 1527, he was taken to his execution; it was mid-summer, the trundle on which he lay with its broad wheels, crushed down the flowers in the meadow along which it was passing, as the church was crushing out his hopes and desires for the future time; and while he was answering, the monks following the wain, they addressing him in the Latin, and he always answering in the people's tongue, these flowers struck his eye; and reaching down he plucked one and held it in his hand; beyond him the fire was burning; on a distant hill, a group was standing, his friends or his enemies, watching the event; over him was the clear sunshine of the heavens. It was his last hour on earth. And here this incident occurred. He said to the judge riding near him, "I have plucked this flower, I hold it in my hand, if you burn this flower with me, you have justly condemned me, but if otherwise, if it shall not be burned in this hand, then consider what you have done, repent and be saved." Of what follows there are two relations; Sebastian Franck in his chronicles of the Romish church says that he was taken to the fire by three executioners, bound crosswise on the ladder and thrust into it; that he called on the name of Christ, that the ropes burned and fell from his body, that he, still alive, fell from the fire on one side, that the executioners thrust him back into the fire with their poles, that he again fell out on the other side; that they then cut his body in pieces but that the body was not burned.

His chief servant, who went afterward into the Netherlands and became a brother and lived and died there, gave the following account at the time: That the judge and the three executioners first threw in a large quantity of wood, which burned to ashes, but that the body was not injured by the fire, that the three executioners and their assistants built another great fire, but the body was still uninjured, his hair and nails burned only, and that the flower remained unwithered in his hand. They both agreed that the body was finally cut to pieces, he still alive, and cast into the fire, but yet was unconsumed—his servant's account further says, the pieces were cast into the River Inn. So it is written, that when the strong fibres holding the material frame work of his undying soul together, were cut and hacked away, the flower remained, as he had said, unwithered in his hand—that, when, like the prophet in earlier times, his spirit was ascending to the heavens by a chariot of fire, there might still remain for his followers this assurance of his prescience for their consolation, and for the strengthening of the faith of future generations. And so this story having the undoubting acceptance of the believers of the time, has been transmitted to us, as a precious legacy, of his nearness to the God he served so steadily to the end; and whatever in the clearer light of our increasing knowledge be the veracity of its details, so much is certainly true, he perished by the hand of his executioners for conscience sake; and beyond any interest in the assurance of the fact of that prescience which this relation of his death evinces, fair and gentle and strong as it is, and unforgetable, of far greater significance to us, is the high faith it illustrates; the long after-ages have proven to us, that against such men's pure purpose and enduring courage, the gates of hell can not at last prevail. Such men as these can not be burned to death; the fire built for their destruction, lights only their immortality; their disserved limbs, their perishing bodies only pass away along the stream of time, the truth they grasp, and living or dying will not let go, frail and perishable as it seems at the time to every one but themselves, does not wither or decay, is indestructable. — (From Dutch copy, Het Bloedig Tooneel, 2nd Edition, printed in Amsterdam 1685, by N. B. Grubb.—Leonhart Keyser was the ancestor of Rev Dirck Keyser, a minister in Germantown who died there 1714, aged 79 years, buried in Germantown, Pa., Mennonite cemetery.)

THE S. S. LESSON

Oct. 14.

Returning from Captivity.

Ezra 1:1-11.

Golden Text—Psa. 126:3.

One of the most convincing proofs that prophecies not yet fulfilled will be fulfilled is the fact that so many of the assurances given to us through the prophets have come true to the letter. The many details concerning the life and work of Christ, as the prophets portrayed them centuries before His coming, compell us to accept the words of the inspired seers of God as coming from the almighty One. When it seeks His purposes and plans He will manifest Himself. Jeremiah's references to the return of Judah must be taken as a matter of course. God promised and now we see the realization of His promises. Unbelievers are blind to the prophetic utterances because they want to be. If the prophecies concerning Judah and Christ and many other things have been realized, there is nothing more reasonable than to expect without a doubt that all other prophetic utterances will also find their truthful realization.

In the events of this lesson we see how God directs the affairs of men. He has a hand in the development of nations and nothing progresses without His permission. Persia was a heathen country. Cyrus was the mighty ruler of that country. Judah was a captive people found in Babylon when that nation passed into the hands of its conquerers. Political policy, a desire to establish a loyal population in Judah and a liberal attitude toward the religions of peoples other than his own may have been the motives known to Cyrus and his confidents, but there was more in the transaction than that. "The Lord stirred up the spirit of Cyrus." It was God using Cyrus for His purposes. He had promised a return to Judah when all the doors were closed; now He unlocks the doors by moving the spirit of the only man who could possibly give their country back to the Jews. History shows us many such incidents where God used men in power, who may not even have been confessors of the Lord, to prepare the way for His plans. Pharaoh was one of them when he advanced Joseph. Augustus was another when he decreed that all the world should be taxed. Constantine was another, when he recognized Christianity as a superior religion.

The act, in permitting Judah to return was but one of many official acts that Cyrus had a part in, but upon this act hangs the history and the salvation of the race. Had there been no return, what would we have of the later prophets? of John the Baptist? of Jesus? of the apostles and of the early church? To be sure, we do not know, but we do know that this return was a part of God's plan and the whole future was to be influenced by it. That God made the return possible to the Jews shows His patience and forgiveness. Those who were carried into captivity had so fallen into sin that they certainly were unworthy of so great a mercy. Though the captivity was a punishment, it came to be a great blessing. Before the captivity Judah was continually falling off into idolatry. In Babylon they saw enough of it and never after that did they again fall into idolatry. The cure was a severe one but it served its purpose well. It was also during the Babylonian captivity that the synagog service developed which was destined to become the rock of Judaism everywhere and in all ages. Contact with Babylonish culture made of the jews a more literary people. Other of their sacred books developed there and because the Bible came to be so well preserved and so well written at that time the world has been blessed with its possession and in a pure form at that.

The order of Cyrus that those who return be assisted by those who remain behind shows an appreciation of the duty that all owe to a common cause. So it should always be in the church. Each one should do his or her part and those who are active in one direction should have the moral and material assistance of the rest.

The return to Jerusalem was a religious move. It was to build up the house of the Lord and to restore His worship. Business kept many in Babylon, but the cause demanded the co-operation of all.

God takes care of His own even to the vessels and instruments used in service as we see by the return of the vessels originally stolen from the temple.

THE C. E. TOPIC

Oct. 14.

What Is Committed to You?

II Tim. 1:1-14.

We often think of the ideal relation existing between Paul and Timothy as that of a father to a son. Paul had a great heritage to leave to Timothy, but it was not in the gold and silver of the world. Timothy also inherited a goodly heritage from his pious mother and grandmother. The chapter which is the base of our study of this topic suggests to us the beauty of ideal friendship and the worth of the training received in the home where God is honored. Jesus gives us a picture of another young man who had a goodly heritage, but it was in this world's goods. The parable of the Prodigal Son, if it teaches anything, shows that worldly possessions are not the chief things to desire and when received, do sometimes carry damnation with them. The parables of the Pounds and Talents also show that things placed in one's keeping not only require to be used, but to be used well with the fact in mind that sometime there will be a reckoning in which each one will face the responsibility or receive the reward that comes from things entrusted into one's keeping.

To Timothy were committed several splendid things. We note the home-training which he received. God does not give us pious parents for no purpose. Their efforts are to make us worth while to the world so that we may pass on the good things we have received to the glory of God and the blessing of the world. No greater fool ever lives than the one who despises the care and training received from his God-fearing parents. To let them go is, to sell a birthright in the kingdom of God for something that is less than a mess of pottage. When God commits little ones into the hands of their parents they are lent from Him in order that they may make the home happy and then be sent out into the world on a life's mission of helpfulness and blessedness. To omit doing all involved in this is not only to fail seriously, it is to defy and despise the purposes of the almighty. The fact that there was a boy in the home of Lois and Eunice who was later to become the friend of Paul, made their names immortal because they were true to a trust.

Paul reminds Timothy in this chapter of some of the things God has committed, namely, power, love and a sound mind. Great gifts which have the force to regenerate the world. (1) Power. What kind of power? Not only power to succeed as men count success, but power to move heaven and earth for righteousness. The Christian who has power has the power of prayer. A power that brings God's help to him and defeats the supernatural power of the devil. Then, there is the power to resist temptation, no matter how seducing it may happen to be. No Christian is ever in danger of facing a temptation mightier than he if he puts his trust in God and prays ceaselessly. Again, there is the power over self. The one who masters self is mightier than the conqueror of a city, the wise man observes. Self-conquest is a power all who take God at His word may exercise. (2) Love. It is the greatest thing of the world, mightier than eloquence, mightier than prophecy, mightier than benevolence and mightier even than the faith that removes mountains, we learn from that wonderful love classic in the 13th chapter of I Corinthians. Love can win where force fails. God wants the world won for Him and He puts the weapon with which to do it into our hands,—it is not a weapon with which to do hurt, but an instrument which we call love. (3) A sound mind. The ability to think clearly and correctly. Many men use this instrument for wrong. The most successful rogue must have it. The prosperous business needs it. The successful soldier can't be without it. It is the instrument that gains the rich man his wealth and the politician his success. God committed it to the Christian for a higher and better purpose. The clear, straight-thinking mind, like that of Paul, and the multitudes of other mighty saints, was the gift they stirred up and used to which to live and open up glorious prospects for the world to come.

Another thing committed to him was "the testimony of our Lord". Of this he was bidden not to be ashamed "of the testimony of our Lord". It was the gospel. Paul once declared of it that he was not ashamed of it because it is the power of God unto salvation. That of which we are not ashamed we gladly proclaim and display. The way some Christians are silent about what the Lord has done for them and what He is able to do for others makes it appear that they are ashamed of the gospel. The gospel is the one great boom to all the world. It should be boldly kept to the forefront by all who believe in it.

Again, he was to "hold fast the form of sound words." It was the doctrine through faith which had been taught him by Paul. Only a sound doctrine will save an unregenerated world. The danger lies rather that men will corrupt the truth than antagonize it. Our faith is a sacred heritage from the past, it must be passed unsoiled on to those who come after us.

DEATH

Ledig. — Elizabeth Ledig, wife of Louis Ledig, was the daughter of Gerhard Vogt, and was born in Lichthausen, Ober-Bayern, Germany, on April 13. 1831. She was in her 18th year when she came with her parents to America. The beginning of her long wedded life with her now bereaved husband was made on January 7, 1857, in Lee Co., Iowa, where they lived for 38 years in all, and were

blessed with the birth of eight children, 5 sons and 3 daughters. Three further years of their life were spent in Summerfield, Ill., and about eight at Moundridge, Kans. In 1906 they came to Upland, desiring to spend the declining years of life in nearness to their children who had removed to these parts. Here in their home at Alta Loma, after a brief illness, she fell peacefully asleep on Saturday evening, August 18, 1917, aged 86 years, 4 months and 5 days. Her surviving descendants are: 7 children, 25 grandchildren and 3 great-grandchildren. One brother, Gerhard Vogt, of Summerfield, Ill., also survives. One son preceded the mother into the life beyond. Funeral service was held on August 22 in the First Mennonite church, where the deceased had been a loved and faithful member, the senior member at the time of her death. After the service the body was taken to the cemetery in Ontario for interment.

NEWS OF THE WEEK

ARMY MAY SOON GET NEW SECOND CALL INCREMENT

The first official announcement of plans to call out a second levy of 500,000 men of the drafted forces was made by Secretary of War Baker in submitting a supplemental deficiency estimate of $287,416,000.

It was further officially disclosed by Secretary Baker that the war department's plans under present appropriation bills call for an army of 2,300,000 men.

Before the third draft shall be made, which would increase the army to nearly 3,000,000, an additional appropriation will be necessary.

The $287,416,000 requested by Secretary Baker is in addition to the $7,000,000 deficiency bill which passed the house lately and is now before the senate.

It is explained by Gen. Crozier, chief of ordinance, that the "war conditions which have arisen since the submission of the regular estimates render imperatively necessary the appropriation now asked."

In explaining the estimates Secretary Baker said:

"The submission of all these estimates is made necessary in order to provide increased facilities for the manufacture, issue, and storage of ordnanee material; for equipment for an additional 500,000 men in an anticipation of a call for that number (the second draft levy); for procuring additional rifles and an additional supply of small arms ammunition for machine gun, rifle, and pistol target practice of an army of 2,300,000 men; for construction work with which the engineer corps is charged in France, and for the equipment of special troops operating in the theater of war in Europe."

GOVERNOR IS IMPEACHED BY TEXAS STATE SENATE

Austin, Texas, Sept. 24. — James E. Ferguson, governor of Texas, was impeached by the state senate Saturday. Sitting as a high court it sustained ten of the twenty-one charges in the bill of impeachment, which had been returned to it by the lower house committee of the whole.

The vote on the first article — that he used $5.600 of state funds to settle a personal obligation — was sufficient to convict. A two-thirds vote was necessary. The ballot showed twenty seven ayes and four noes.

At noon Tuesday the senate will formally pronounce its judgment. Conviction carries with it, it is understood, disbarment from future offices, but this condition may be ameliorated.

As a result of the action Mr. Ferguson is completely severed from the position to which he was twice elected by the people. William P. Hobby, an editor of Beaumont, acting governor, has assumed the full power of office. His tenure will extend to January, 1919.

Mr. Ferguson said he did not know what his future plans would be. It is probable he will go to his ranch for a rest. His decision as to the future will be made there. He received his defeat cheerfully. To friends who surrounded him when the last article had been disposed of, he said:

"Everything will be all right."

NEW COAL RULINGS

Washington, Sept. 24. — New rulings governing mining and distribution of coal have been announced by the fuel administration. In substance they are as follows:

Operators who maintain their own sales departments are not to be regarded as jobbers and may not charge jobbers' commissions.

Free coal shipped from mines subsequent to the fixing of prices must reach the dealer at the prices fixed, plus transportation charges and jobber's commission, if handled by a jobber.

Coal from wagon mines direct to the consumer may be sold at the prices fixed plus cost of hauling.

The burden of proof that contracts are bona fide will rest upon the dealer and other parties to the contracts.

U. S. DISCOVERED EVIDENCE OF GERMAN PLOTS IN 1916

A recent disclosure shows that the United States government as long ago as the spring of 1916 discovered evidence—in the safe of an agent of Germany—that the kaiser's government, through its representatives in a then friendly nation (Von Bernstorff's staff) was concerned with:

Violation of the laws of the United States.

Destruction of lives and property in merchant vessels on the high seas.

Irish revolutionary plots against Great Britain.

Fomenting ill feeling against the United States in Mexico.

Financing of propaganda.

Maintenance of a spy system under the guise of a commercial investigaton bureau.

FLOW OF IMMIGRATION IS SHRINKING TO A TRICKLE

The flood of immigration continues to dwindle to a constantly smaller trickle. It also shows many strange and sometimes alarming tendencies.

In the fiscal year ending June 30, 1914—just before the great war began—it was at its height with a total of 1,220,000 immigrants. For the year ending with June of this year it had dropped to 295,000 — which is the smallest for twenty years. In all but four years since 1879 the number of aliens coming into the United States has been larger than it was the last year.

Last year, also, some 66,000 aliens left the United States. That leaves a total of less than 230,000 people added to the population of the United States. Of these a very much larger part than usual in times of peace was made up of women and children. The exact figures are not at hand. The report of the immigration bureau says that of the incoming aliens no less than 104,000 — including women and children — are classified as having no occupation.

For the first time in history New York came near losing its pre-eminence as the chief port of entry for immigrants into the United States. It recorded a total of 129,000 incoming aliens, while stations along the Canadian border reported more than 104,000. If stations along the Mexican border be included, the figures show more people coming into the United States from this continent than from Europe through the great port of New York.

In the three years since the war started more than 40,000 Germans have come to the United States. One item which the layman finds it hard to understand is that in June, 1917, there were 196 German immigrants recorded as admitted to the United States, while during the same month only two persons were refused entrance because they were alien enemies. That was, of course two months after war was declared between the United States and Germany. How any German subject could fail to be classified as an alien enemy is difficult to understand. In July, 1917, also, the report of the immigration bureau shows that twenty-six alien immigrants departed on their way back to Germany.

ARGENTINE MAY YET AVOID WAR WITH GERMAN PEOPLE

Buenos Aires, Argentina, Sept. 23. —Just as the Argentine chamber of deputies early this morning was preparing to vote on the question of breaking diplomatic relations with Germany, an official communication was received from the Berlin foreign office. The note disapproved of the ideas expressed by Count von Luxburg, the German minister here, regarding Germany's "cruiser warfare".

The word "cruiser" left some doubt in the minds of government officials as to whether Germany intended to modify her submarine campaign. A declaration of war by Argentina on Germany, however, was postponed by the receipt of the German note.

Foreign Minister Pueyrredon later gave out two notes that he had received from Dr. Luis B. Molina, the Argentine minister at Berlin. The first reads:

"I confirm my telegram of September 21, and am translating the exact text of the note from the German government in reply to your communication. As you will see the satisfaction cannot be more ample and definite.

"This note was delivered to me personally by the imperial chancellor, who has just returned from Munich and who repeated the sentiments of the note in a most expressive and definite manner. There is no doubt therefore that the German empire condemns the conduct of Luxburg whose opinions were purely personal, and it disapproves absolutely. You may be sure the German government will faithfully keep its promises."

LATEST DRIVE MET WITH VERY REMARKABLE SUCCESS

The British at daybreak Thursday launched a heavy offensive against the German defense about the Ypres salient along an extensive front, which has its center around Inverness copse and astride the Ypres-Menin road, a little southeast of Hooge. From the first moment of going over the top the assault proceeded with marked success especially in the crucial sector between the Ypres-Roulers railway and Hollebeke, where the British early in the day had forced their way forward over marshy ground and through woods filled with machine guns to a considerable depth and were continuing the bitter fight in the neighborhood of the famous Inverness copse, Nun's wood and Glencorse wood, where so much blood has been shed since the allies began the battle of Flanders on July 31.

If the attacking forces maintain the positions to which they have advanced in this section, they will have accomplished one of the most remarkable and most important achievements in recent months. The German infantry made the most determined resistance in their attempt to regain this vital ground and their artillery retaliated heavily against the British big guns.

GERMAN REPLY TO POPE'S PEACE PROPOSAL ISSUED

The German reply to Pope Benedict's peace proposal declares special measures to be taken by the government in closest contact with the representatives of the German people to discuss the answer to the question raised, proved how earnestly it desires to find a practical basis for a just and lasting peace.

Continuing, the reply says that Germany finally recognizes with his holiness the high peace producing effect of arbitration to decide international difference of opinion and in this respect Germany is ready to support every proposal with the vital interests of the German empire and people. The German reply says that the imperial government greets with special sympathy the leading idea in which his holiness clearly expresses the conviction that the future power of arms must be superseded by the moral power of right.

Peace would come from the recent proposals of Pope Benedict XV. if the belligerent nations would enter into negotiations in the sense of the pontiff's suggestions, Emperor Charles of Austria-Hungary, states in his reply to the vatican note.

Although Pope Benedict plans to make a further effort to bring to an end the world war, the answer of the central powers to his peace note was a disillusion, even to the vatican, according to reports current in Rome.

In political circles it is observed that both Berlin and Vienna were less specific about the conditions of the peace negotiations they intend to propose than was the pope. While they accept the leading suggestions of the papal note regarding the limitation of armaments, their silence concerning Belgium, Serbia, Roumania, Alsace Lorraine, Trent and Triest is looked on as significant.

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VOL. XXXII. BERNE, INDIANA, OCTOBER 4, 1917. No. 39.

IN MENNONITE CIRCLES

The West Zion and Hebron churches of Moundridge, Kans., enjoyed a visit from Prof. J. J. Balzer last Sunday.

Prof. G. A. Lehmann of Bluffton college spent September 29 and 30 visiting the Philadelphia and Quakertown brethren.

The First church, Philadelphia, holds its fall communion Sunday, October 7. The Second church holds its celebration a week later.

The Eastern District conference held a special session in Philadelphia on September 2. The meeting was called to ratify the action of a number of churches during the emergency caused by the draft.

It is with deep regret that we learn of the death of Bro. G. A. Entz of Newton, Kans., who was seriously stricken while attending the General conference and had to be removed to a hospital in Fresno where he died.

The efforts of the ministers of the Alexanderwohl church to reach General Wood at Ft. Riley and secure from him a declaration of what the duties of the drafted none-resistant men are to be only resulted in their being permitted an unsatisfactory interview with an underling, Capt. Lee.

The Preparatory school of Meno, Okla., which is under the direction of Rev. J. B. Epp, began its new term on October 1. The school gives special attention to religious training as well as to general subjects.

Among the old families of Pennsylvania of Mennonite extraction possibly none are so numerous as the Gottshalk (Gottshall) family. This class will hold its twelfth annual reunion in the Mennonite church at Schwenksville on October 6.

Bethel college's opening was promising. The teaching force has been increased, and several professors have returned from their leave of absence. The opening exercises brought to notice many new faces in the student body.

Rev. Wm. Grubb of Trenton, Ohio, who will become the pastor of the Schwenksville (Pa.) church after December 1, is at present navigating a Ford somewhere in the wilds of Pennsylvania. His destination being a temporary visit to his new field.

The address on "Judaism and the Word of God", delivered by Rev. Wm. Dickman at our General conference, has been published by the Brooklyn Jewish Mission and may be had upon application. Address 245 Wallabout St., Brooklyn, N. Y.

Our dear friend, the former editor of the Mennonite, writes to us from Berne, Ind., Sept. 21: The delegates and visitors to the Middle District conference and the General conference returned recently. Rev. C. van der Smissen, editor of the Bundesbote, stopped off in Kansas and came home on September 20.—Mary Burkhalter is yet visiting in California with her sister, Martha. She and Elizabeth Foth, the two prospective missionaries to India, intend to sail from San Francisco on October 10.—On Wednesday evening, October 19, we had an inspiring Bible and prayer meeting. A large audience gathered to bid goodby the drafted four young men from our congregation who left on Friday for the camp at Louisville, Ky. Many precious Bible promises were given these "four brethren" and fervent prayers ascended to their Master in behalf of them. The meeting closed with the song, "God be with you till we meet again."

Bro. Samuel Snyder gives us further information concerning the churches of Bedford county of which our late Brother Herman Snyder was pastor. He writes:

I give you the following report from the congregations at Napier and Manns Choice, Bedford Co., Pa.

On account of the sad tragic death of the pastor of these congregations Rev. Jacob Snyder of Roaring Spring came to Napier on Saturday, September 22, to fill the appointments made by the pastor before his death. Rev. Snyder preached to a large sorrowing congregation at Napier on Saturday evening from the text, Job 23:10: "He knoweth the way that I take; when He hath tried me I shall come forth as gold." Sunday school was held at the usual time Sunday morning and preaching at 10 o'clock, after which a council meeting was held, when it was decided by unanimous vote that the Home Mission committee of the Eastern District conference see that all appointments are filled until a pastor is called and duly installed. It was also decided by unanimous vote that Rev. Jacob Snyder of Roaring Spring be accepted as elder in charge of the congregation temporarily. The congregation also decided to hold a memorial service jointly with the Napier and Manns Choice churches in memory of their departed pastor, October 21, and that as many of the members and friends who were not able to attend the funeral services, and the ministers who had charge of the funeral services, be present. On October 20 preparatory services will be held at the Napier church, and Sunday morning, the 21st, the service will be held at this church in memory of the pastor, and Sunday afternoon the memorial services will be held at the Manns Choice church. Sunday evening communion will be held at Napier.

Deacons Asa Shaffer, Point, Pa., William Haslett and Rev. S. J. Hairline were appointed as a committee on resolutions.

Letters of sympathy, sent to the committee, will be spread on the records of the church and read at the memorial services.

We crave an interest in the prayers of the brotherhood in behalf of these congregations.

If a bill, now pending before the Canadian parliament, becomes a law, the Mennonite people as well as other non-resistant people within the dominion will become a people without a country. The bill proposes to disfranchise (render ineligible to vote or have any voice in the affairs of government) all such whose religious convictions and church connections are opposed to war. This would certainly be an unjust law, as non-resistant people are expected to pay taxes as well as others. It would be, in a very real sense, "taxation without representation", which would be bad business from the government side of the proposition. Christian people might sustain a greater loss, however, than that of their temporary citizenship, in the light of the fact that their citizenship is in heaven, from whence they look for the Savior, the Lord Jesus Christ. Phil. 3:20. It might be a blessing in disguise, as it would certainly result in the loosing of their affections from this world and the temporary citizenship which it offers, and fix them more

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firmly upon the other world and its permanent citizenship.—Gospel Banner.

The position of the Old Mennonite church with reference to the war is stated in the Gospel Herald as follows and deserves the careful attention of our readers:

"There are two positions which churches are taking with reference to the terrible world war now raging: (1) support; (2) non-support. The Mennonite church, for reasons often stated in these columns before, belongs to the latter class.

"The practical question now before us is, How does the position of the church affect our boys now in the selective draft? This is a live question which some of our boys are already facing, and others will in the near future. Briefly stated, the church attitude on non-resistance, as applied to present conditions, is as follows:

"Have a submissive attitude toward constituted authority.

"Let the Word of God be your supreme guide in all things.

"Go as far, in the way of obeying every command of civil and military officers, as your conscience (shaped by the Gospel of Christ) will allow.

"Do not hesitate, when in your judgment the Gospel of Christ and the laws of nations conflict, to obey God fully, looking to Him for sustenance and guidance, trusting Him for results. Here are four more 'don'ts' which our church attitude includes:

"1. Don't take the oath—'Swear not at al.'

"2. Don't wear the military uniform or bear arms, for 'the weapons of our warfare are not carnal.'

"3. Don't march in the ranks of the army.

"4. Don't take any military training.

"At the time you are asked to enroll, to take the oath, to put on the uniform, or to join a regiment, state meekly but firmly your position, that you can not perform any service under the military arm of the government.

"Submit to arrest, or any form of persecution, rather than waver on any of these points.

"If following this kind of a program means arrest before you reach the mobilization camp, submit your all to Him who promised, 'I will never leave thee nor forsake thee.' Make no effort to resist or to get away from the authorities.

"If (as a civilian) you are taken to the camp, take your Bible with you and show yourself both a man and a missionary after you get there.

"Beware of temptations. The devil's traps are numerous and malignant in war times. If you fall a victim of any one of them you will have a hard time convincing the authorities as to your conscientiousness.

"If you suffer, remember three things: (1) Your loved ones at home are praying for you and suffering with you. (2) Your suffering will hasten the day when our full faith as to non-resistance will be recognized by the nations. (3) You will have plenty of friends who are ready to help you whenever and in whatever way they can.

"A threat of punishment or persecution is no reason why you should do violence to your conscience. There is no suffering which equals that of a guilty soul.

"Some who hold to the doctrine of non-resistance have unwittingly proclaimed their purpose of bearing their share of the burden of doing non-combatant military service. The Mennonite church has never made any such pretensions. Believing, as we do, that the Bible is against war we, as followers of the Prince of Peace, can not consistently have any part in aiding or abetting war in any form. That is why we can not have any part in even non-combatant military service and make no pretensions to bearing any part of the burden in supporting the war. But—

"We are resolved to carry more than our share of the burden when it comes to caring for the needy and alleviating the sufferings brought on by the war. Our creed, so far as it applies to burden-bearing, is correctly stated in Gal. 6:2, 10. As the war advances the sufferings will come nearer our doors and opportunities for giving relief will be multiplied. Even after peace will have been declared and the minds of people will have been diverted to other channels there will be broken hearts to bind up, desolate families to cheer on their journey of life, vice and ungodliness to combat, starving multitudes to feed, millions of perishing souls to enlighten with the gospel of salvation. No one in whose heart the love of God waxes warm will turn a deaf ear to the shrieks of wounded soldiers, the cries of widows and orphans, the moans and groans of poverty-stricken multitudes, the blood of many an Abel which cries to God from the ground, the voice of many millions who are perishing without a knowledge of the Christ who came to save. To turn a deaf ear to the distress of a suffering world and live in luxury and ease under such circumstances is sin against God, a crime against man, a calamity to every soul wrapped in such God-dishonoring and man-destroying selfishness.

"Brethren, save all you can. Before this dreadful war is over you will need every cent of it to help the needy and to assist in bringing the gospel to the lost."

IN MISSIONARY CIRCLES

"Not Interested". These words written across the face of a postcard returned in reply to an appeal for the starving people of Bible lands (Armenia and Syria) stir a feeling of one's heart that is not altogether happy. They raise some interesting questions also. Was the writer never hungry? Has he (for surely no woman would have written these words) no children who look to him for bread? Since reports of starving millions don't touch him, can it be that he remains imperviously to all the other fearful concomitants of the great war? What would "interest" such a man? Since the appeal was for money, possibly his "interest" lies wholly in that. A slump in stocks might jar him, or still higher prices for food and clothing. Let us hope that no greater calamity will be needed to arouse him to a realization of the fact that this old world is undergoing a pretty severe strain and that his own safety and comfort are assured because other people are "interested".—Fred P. Haggard in Missions.

When George Borrow in 1837 proposed to set out on the dangerous task of circulating the New Testament among the Spaniards of Old Castile, Galicia, and the Austrians, says a writer in Common People, he wrote thus to the Bible House: "I intended to take letters of introduction to some of the most respectable people of Oviedo, of Corunna, of Lugo, of Vigo, Pontevedro, Barbastro, Bilbao, etc., and to establish depots of Bibles in those towns; but in my way I intended to visit the secret and secluded spots amongst the rugged hills and mountains, and to talk to the people, after my manner, of Christ and to explain to them the nature of His book, and to place that book in the hands of those whom I should deem capable of deriving benefit from it. True it is that such a journey would be attended with considerable danger, and very possibly the fate of St. Stephen would befall the adventurer; but does the man deserve the name of a follower of Christ who should shrink from danger of any kind in the cause of Him whom he calls his Master? "Whosoever will lose his life for My sake shall find it" (Matt. 16:25) are words which the Lord Himself uttered, and words surely fraught with consolation to every one engaged in propagating His gospel in savage and barbarian lands."

In his book, "Thirty Years in Moukden," Dr. Christie describes the ravages wrought in the Boxer rebellion. "Among the many families wandering outcast that summer there was hardly one which did not lose a child. We heard many expressions of thankfulness, too. Over and over again was it said that the tall millet saved their lives. And the weather was so warm that sleeping out-of-doors did not matter. 'We know what the text means,' said one, 'Pray ye that your flight be not in the winter. Matt. 24:20. Had it been, then not one of us could have lived.'"

Sister Dora, after her long day's work in the hospital at Walsall, often went to rest too tired to sleep. But over her bed hung a bell, to be sounded in spite of all her weariness whenever any sufferer needed her. And the bell bore this inscription: "The Master is come, and calleth for thee." John 11:28.

A professor in a college in Lucknow, India, relates in the American Messenger the following incident which happened recently. It is a worthy pendant to the story told in the 16th chapter of Acts:

"Panjabi was my classmate in school and an earnest Christian. Some time ago, when in Tibet, he visited a noted shrine and started preaching the gospel to the priests and worshipers. He was interrupted and told not to preach further, but he insisted on continuing. Then they arrested him and put him in jail, but he began preaching to the prisoners. This was unexpected and word soon reached the officer in charge. Panjabi was ordered to keep still but he felt no call so to do. Then they bound him hand and foot and cast him into solitary confinement. This indeed seemed a hindrance to his work of giving the message of the kingdom. Yet he could sing and the old prison was soon ringing with Christian hymns. The jailers were at first disconcerted. After some consideration on their part the door of the cell opened and a man appeared with a basket on his head. The contents were sprinkled over the prisoner's naked body, and he saw to his horror that some three dozen hungry leeches were attacking him. Bound as he was he could not protect himself against them.

"He suffered terribly but prayed for help. It seems that a report concerning him had reached the ears of a higher official. Finding on inquiry that the man had done no harm he ordered his release. Panjabi has recently been preaching in Jubbulpore."

According to figures, given out by the Home Mission council, California has 20,000 Indians who are widely scattered — 14,000 of these who are in the central and northern part of the state are in 257 bands, located in 36 counties. Here the greatest religious destitution is found, not more than 2,000 of these Indians being adherants of any church. Perhaps as many more have had some instruction in the Christian faith. The remainder are altogether neglected.

CLARA BARTON AND THE RED CROSS

When Clara Barton founded the Red Cross, little did she realize the magnitude to which the organization would grow. With all her vision and faith she would scarcely have believed that in a few weeks the membership in the United States would jump from 20,000 to 300,000, and that in one memorable week, a few months after the war with Germany was declared, over $110,000,000 could be raised for Red Cross activities.

At sixteen years of age Clara Barton began teaching school, but she found her health too delicate for this work. She then became a clerk in the Patent Office at Washington. During the early days of the Civil war, without any preparation or even definite plans, she entered upon the work which will make her name live as long as men and women are called to endure suffering.

A Massachusetts regiment arrived in Washington from Baltimore with many of its men suffering from wounds, all of them needing kindly ministrations. Miss Barton provided food and delicacies, and soon her friends helped her with the Samaritan work she had thus begun. Within one week this frail, untrained girl was the leader of the novel and remarkable movement of sending cheer and comfort to men on the firing-line. Convinced that she had a mission, Clara Barton soon went to the front herself to render what aid she could to the sick and wounded in the improvised hospitals. Thus began her real career.

When the Civil war ended, inquiries concerning missing men began to pour into Washington. To aid in securing the desired information Miss Barton organized a bureau of records which was continued for about four years. In connection with this work she identified and marked the graves of more than twelve thousand soldiers in the National cemetery at Andersonville, Ga.

In 1869 she went to Switzerland for much-needed rest. At once, however, she was visited by members of the International Committee of the Red Cross, who wanted her counsel and assistance. Although the United States had declined to become a party to the Treaty of Geneva, on which the Red Cross was founded, Miss Barton co-operated with the society upon the outbreak of the Franco-Prussian war, going personally to the seat of hostilities. In 1873 she returned to the United States, and in 1882 was successful in bringing this country into the Geneva Treaty.

She was the first president of the American Red Cross, holding the position until 1904. During this period she represented the United States at the international conference held at Geneva, 1884; Karlsruhe, 1887; Rome, 1892; Vienna, 1897; and St. Petersburg, 1903.

She was the author of the American amendment to the society's constitution, which provides that it shall distribute relief not only in war time but when need is occasioned by famines, floods, earthquakes, storms, and pestilences. Many notable disasters have since called for relief work, both in this country and abroad, which has been directed by Miss Barton and her successors with unfailing efficiency.

Miss Barton passed away at her home in Glen Echo, Md., April 11, 1912, at the age of ninety, but the philanthropy of this inspired woman lives today in the hearts of everyone who sees and understands what the big Red Cross emblem stands for.

A QUAKER VIEW OF THE PRESENT NATIONAL CRISIS

Many of you have stood, as I have done, on the edge of the Great canyon of the Colorado, in Arizona, and have looked down into that tremendous gorge—6,000 feet down—cut through the solid strata of the slowly piled rocks of the continent, and you have seen at the bottom, roaring, tumbling along, the turbulant river that is slowly cutting this channel. And you have seen the many colors flashing and playing on the jutting rocks of the strata, and you have felt steal over you a sense of awe and sublimity and majesty, such as perhaps you have never felt in any other spot in the world, that made your whole being tremble with an emotion such as seldom comes to anyone gazing on any other scene.

Today we stand on the edge of a chasm which cuts down, not through the strata of the earth, but down through the slowly piled layers of the world-old civilization and cleaves down to the very base and pillars of that civilization—a chasm into which the slowly accumulated wealth of the world is being tumbled—a chasm into which the millions of young men throughout the world from the universities and the schools, the skilled workers of the world are plunging headlong, never to come back. And we are gazing down at that continuous running crimson river at the bottom of this chasm, which gives us not merely a sense of awe, but an overwhelming sense of terror in the presence of it. And a thousand times I have asked myself what I ought to do with my life in the presence of that tragic situation. No less urgently I have asked again and again what the Society of Friends ought to do in this desperate hour.

Always I come back to the same conclusion. It is this: That there is no service which we can render in this tragic crisis greater or more important than will be the luminous exhibition of loyalty to our historic principles and the sacred ideals of our Christian faith. If the world were asked now what it most wanted for us in this hour, I feel sure that it would choose that we should continue to give absolute dedication of our lives to the spiritual task which has been laid upon us by almighty God. When this war is over—when the reign of hate is at an end—those who have kept the faith—faith in the all-conquering power of love—faith in the kingdom of God—faith in the weapons of the Spirit—those persons will be the ones who will be seen and recognized as having made the greatest contribution to the higher life of the world.

The exemption which has been granted our society is a great recognition of the estimate which is given to the worth of our spiritual service, and it is a challenge to us to remain unswervingly loyal to those historic ideals. Never has there been a greater need than just now of a remnant left in the world to bear testimony to the power of the spiritual forces of the universe as against the destructive forces of man. But this testimony cannot be borne in any passive way. We must act! We must be virile.

The way to use saints is, to put them into circulation. It would be pitiful if our patriotism, our loyalty, our consecration of ourselves, were to fall behind that of the soldiers who have unsparingly given their lives and all they had to what they believed was the great cause of the hour. Far be it from us, who take a different position, to assume an attitude that in any sense seems to be one in which we desire to save ourselves. We must not have as our creed, "Safety First". We must be ready for risks, and we must be ready for the highest call that comes to us to dedicate our lives.

It is peculiarly fortunate, I think, that just now has come to the Society of Friends a great chance to serve and to take the risk. We have been asked to prepare a great Quaker unit, to be Unit No. 1 of the Society of Friends in America, to go out and help rebuild a wrecked and ruined world in the vacated war zones of northern France. I say it is fortunate, for as this work has to be done it certainly is fortunate that some of that work should come to us, and that the first chance for America to undertake this work should be ours. We are calling on young Friends — at first the men, and later it will be the women — from all over the Society of Friends in America, to send in their names for this service.

It is not, however, merely reconstruction work in France that comes to us to do. Wherever men and women live and toil there is a call for consecrated, devoted men and women who will go out to the farm and take part in the great human task of saving the world from famine. Our president has certainly done right to lay upon America this great task of today. It is not raising food to feed an army. It is raising food to save the world from famine; and the need is far more urgent than many of us recognize. Fortunately, here again, Friends are to have a very great part in that work.

Finally, there is a still greater mission upon us today than either of these of which I have spoken, great as will be the blessed result of giving to these terribly wrecked regions and making it possible once more for scattered families to come back and live in the little shacks we build, and to start once more to till the fields that look now as though nothing would ever grow upon them. Great and fortunate as is the task to help produce the food for the mouths and the bodies, I feel the greatest single thing that comes to the Society of Friends today is the mission of helping our poor stricken humanity once more to find God! Great as the danger of food-famine, vastly greater just now is the

(Continued on page 5.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.50

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

THE ATTITUDE OF MENNONITE CHURCHES AND PASTORS TOWARD MINISTERIAL UNIONS

P. P. Hilty.

The scope of this question is already defined. To divide it into various sections for more convenient treatment is not necessary for they are already indicated. The advisability for a church to engage in work and activity as named in the theme, seems to be better understood and there is possibly less concern for enlightenment than to know the proper bounds and limits after such work has once been actually commenced. For the sake of clearness it seemed better to give due consideration to both sides of the question.

Every church and every pastor will have to show their attitude to work and policies that are possibly not common to all. The position should be right. If it is right it is also safe and the only course that deserves to be carried out.

The Mennonite churches and her pastors can by no means be looked upon as being pioneers in working to bring about union and co-operation between churches and pastors of various denominations. Their past experiences did not encourage them very much to do this. Not infrequently they were only too glad to let others alone if they themselves were permitted to exercise their religious faith. Fortunately, however, among the changes that have come into the church of today, the desire of the various religious denominations to understand and to co-operate with each other along such lines as they can, is one decidedly for the better.

What should be the attitude of the Mennonite churches and its pastors toward ministerial unions? Should they unite with such? Organizations and unions seem to be the watchword of the day. There is a reason for this. Like seeks like. Persons might be divided very distinctly as regards to their nationality, and their religion; the fact, however, that they are engaged in the same work, unites them in their sympathies and their interests for each other. The teachers, the doctors and the farmers and all who are engaged in the various vocations hold their conventions in order to be of a mutual service to each other and to exercise their fraternal feeling which naturally draws them closer together.

The meetings in point in our question have their origin in the same manner as those organizations already referred to. In the main, all church work is alike. The problem of one is the problem of all. To be sure, the method and plan followed in some city church might not bring the same results in a rural community. Each worker may have tasks and aims which he must solve alone, but there is something that he needs more than suggestions and that is fellowship. What worker has not yet been benefitted by meetings with workers of others than those of his own denomination. Who can doubt for a moment that God is with His servants when they meet for the purpose of considering the interests of His kingdom?

The Mennonite pastors need these unions often more than the pastors of other denominations. While there are settlements where the workers of the various churches of our denomination can meet in unions held for their own needs, there are others where such are entirely out of the question. Most Mennonite pastors are so isolated geographically that the time and the expenses involved to have unions are prohibitive.

If we further ask ourselves what have been the results of such unions, we can not fail to find results that have been very beneficial. The temperance movement was lent a greater impetus at such meetings. The desecration of the Sabbath was reproved and its observance demanded. Communities and cities and towns were warned more effectively of certain sins and wrongs because of the unanimity in the prayers and the zeal of the workers.

Because of such meetings there is a better understanding between the various churches and its workers. Churches have certain rights and privileges that must be respected in a community or a city or a town. If these privileges and courtesies are denied them, they can not have that interest and that regard for each other that they should have. They can not be neighborly. The bitterness and the jealousy that often exist between churches of a community is oftentimes an open secret before the world. It is a great sore-spot in the kingdom and hinders greatly the progress. The attitude of the various pastors of churches to each other is oftentimes the cause for this. The conduct of the pastor to one church and its worker is not infrequently the watchword for the members of his flock to rise up in arms against that church. If the ministers of the various churches of a community are sympathetic and affectionate toward each other, they will be able to prevent much jealousy and strife of the members of the various churches. They will then be able to cart away to the dump-heaps slanders and microbes of most deathly spiritual poison that would otherwise bring much harm.

Ministerial unions should not be held as an end in themselves, but for the sake of the kingdom. They give an opportunity for testimony. To fail to testify will weaken a Christian, it will weaken a minister and a church. One brother who for years has taken active part in such meetings is still very enthusiastic about them and recommends them to the churches and the ministers of today. Only where the spiritual atmosphere and the purpose of the majority attending them is not the best, is it advisable for one to discontinue to attend such meetings.

Many may be better able to decide a course for the gatherings referred to above than they are about the union meetings. Union meetings are an outgrowth of a normal relation that exists between the churches and the pastors of a community. When I say a normal relation I mean that their relation should be affectionate and loving. The committee undoubtedly has in mind here such services as the union meetings on Thanksgiving day and the out-door meetings as they are held during the warm summer months in some cities and towns of today. Many of us are familiar with such meetings. The purpose of them is in the main as follows: It gives the churches an opportunity to preach to a greater number. Even Jesus might not have had the large audiences He did if he had preached in a synagog. Many people have not attended a service for years. The shasm that exists between them and the church seems to be widening from day to day. They pretend to love Christ but they hate the church of today. Others are indifferent. They do not care for the things of the kingdom. Such people will often come to a union meeting. As they pass the place in the open where the service is held, they halt and hear the preached Word.

For a church to unite with others to hold union meetings, helps it to render a service to the community in which it is. Jesus said, The field is the world. It might likewise be said that the field is the community, which must naturally follow if the former be true. If churches have life, they should also try to share it with those with whom they come in contact. The members do not only look to their own church for religious instruction but it is also supplemented by the activity of other churches. This is especially done in union meetings and in conventions and in such meetings as the needs and the activity of any churched community calls for. Those who are still outside the pale of the church set certain standards for the church and if it fails to come up to this it fails to be of a service to them. The church and the pastor forget too often that they should not only live for themselves, but also for others. Here also it is true that he who gives, receives, and he who keeps, loses. In a union meeting the pastor does not only serve the members of his own church but also others. It increases his opportunity for service. To many such service is very acceptable and strengthens confidence and trust. It will be equal to a personal visit in their home.

In order to render such a service some innovations may be necessary. The pastor may be asked to preach in another language. The members might find it somewhat difficult to sing the new hymns, but what of it. To those who desire to serve it is an experiment worth while. Even the crab doffs his shell in order to grow larger and the chick comes out of the egg to grow in the yard.

Against what must a church and a pastor guard themselves in such meetings? It is hard to say in advance just what would prevent such meetings to be a blessing. Good judgment and the desire to serve the Master may in the main help to avoid serious mistakes. Those who seek the highest interest of the kingdom will not lack guidance in this respect.

In a paper of this kind we would not do justice to the subject if the revival meetings were not mentioned, in fact they are included in the question. Not all Christians are agreed on the merits of the so-called revival meetings. Some say they are the normal signs of true life in a church and others say they are abnormal and do not properly belong to

church life. The latter undoubtedly arrive at their conclusions through the unhealthy, unguarded and the un-Biblical way in which such meetings were conducted in the past, but should the church as such stand aloof of the revival meeting because of the mistakes of some? Most assuredly not. When the Holy Spirit fills the members of the Christian churches they will be united for Christian service. Like an irresistible torrent it will move on and nothing will be able to stand before it. The testimony of the church will convict the world of its sin. It will prepare the hearts of men, women and children for the King of kings.

When should a church join in work of this kind? There are times when a work can be done to a much greater advantage than at another. This is especially so of the revivals. Revivals that count are not the result of mere human organization, but they are born from above as a result of earnest prayer. The ingathering of souls in the days of Finney, in the revival of Wales and of a more recent date have been given to the world as an answer to prayer.

If God lays the spiritual need of a community as a burden upon the heart of His people the right course to pursue seems to be indicated clearly.

In all church work which has been touched upon in this paper no definite rule or method of proceedure can be laid down for any congregation. That which is expedient for our church may miss the aim sought for another. Those churches who earnestly desire to serve the Lord will through prayer and close observation be able to give expression to any duty and labors they may have.

A QUAKER VIEW OF THE PRESENT NATIONAL CRISIS

(Continued from page 3.)

danger of spiritual famine. It was the spiritual famine that caused the war. Behind this awful thing was the loss of spiritual vision. Behind all this desolation that has been ruthlessly going through humanity has been a profoundly materialistic conception of life.

It is our business to help turn the tide, to call men back once more from false trails and bring them face to face with the tremendous spiritual realities of the universe, and make them realize the everlasting love of God and the sacrifice of Christ for men; to make them see what love really means. And to this great task as the supreme mission of our lives I call Friends today.

One of the noblest, one of the most gifted of all the young men who went out never to come back —cut down in his youth, stricken down in the creative period of his great life—I mean Rupert Brook —obeyed these words in the great sonnet which he wrote in the beginning of the crisis:

"Now God be thanked who matched us with this hour!"

I cannot yet feel that our Society of Friends is matched with the desperate need of this hour. I long and pray that such an awakening may sweep over us—such a sense of mission will once more possess us—that others may say when the work is done, "Now God be thanked, those Friends have been matched with the hour."—Rufus M. Jones, in The Friend.

OUR DUTY

We are a peculiar people in a peculiar situation with duties thrust upon us. Since we are members of this great commonwealth which gives us that for which the Pilgrim fathers braved the terrors of the angry deep and the dangers of an uncivilized land we must give our hearty support by doing our part. The voice of our nation and hence suffering humanity across the seas is crying out to us for help. Not only as Americans, but as Christians, we dare not close our ears to the cry of either. Yet inclining our ears to our nation and humanity, the voice of God must not be disregarded.

Our fathers believed in God as the God of peace, hence the clause of non-resistance was embodied in the "Articles of Faith of the Mennonite church". We, the sons of those who suffered and died for their convictions make a research of the Word which gave birth to the convictions of our fathers. In so doing, we trace the steps of the Master, examine His teachings, and look upon the instrument and cause of His death. Whoever will do the same will vindicate the beliefs of our fathers, and in the secret of his own heart will say, "Those are my ideas."

The truth, as we find it in God's Word, tells us that the Jews were burdened with the yoke of the Roman empire seeking freedom, justice and peace. While craving for a democracy, the world Deliverer, the world Conquerer, Christ, "came unto His own and His own received Him not." Furthermore, it says, He came in the fullness of time, hence it is not wrong when we conclude that He came at the right time to save the world, and to plant the seed from which the fruit of eternal democracy would grow. From all that can be learned of Christ's life it was a quiet and simple one. He was a great lover of nature, and intensely interested in human nature. The records of His public life inform us that He parried every insulting remark or the other things which would have occasioned unpleasant words or harsh actions from another with kind words and loving sympathy. He taught truths contradictory to the inherent nature of His people. Even today the general tendency is to gain, to conquer and to rule. Whereas the Christ emphasized serving to be better than being served, giving to be better than receiving, and that duties were preferable to rights, and that forgiveness is the basic principle of love. Prayer and love for personal enemies is the all-conquering weapon of the kingdom of heaven. For these principles He bled and died upon a cross. Such a death was inflicted upon Him because His mission of the world was to shed abroad the "more abundant life". The light of life might have vanquished the soldiers but being obedient unto death He became the great world conqueror. "Oh, Galilean, Thou hast conquered."

These facts face us as we look at the Word itself, therefore the dying words of our Lord, "Forgive them for they know not what they do" give us the example which we as His followers should practice in life. Like Christ, we are living in an age when soldiers and civil officers are seen in public places, and tribute money and loyalty is demanded. We must be Christ-like in this day as He was in His day. We must serve our generation. but how? If we would be Christ-like, dare we kill; dare we wish our national enemies ill? We have a duty to our nation, to the sufferers, and to God, and He, God Himself, will hold you and me accountable to perform our duty to each of these obligations which circumstances have thrust upon us. As citizens of the United States we must respect our officials. We must believe that our president feels the responsibility of the nation resting upon him. We must recognize that he is human as we are human, and that in a crisis like this he needs the support and prayers of all the people of this Republic. If we are Christians, we ought to pray all the more because we believe in the power of prayer. We must also support our government by giving of our money with which the affairs of the nation may be advanced. We must give of our provisions, time and labor. We can not take up arms to kill, but we may use the plowshare. God sends the sunshine and the rain, hence if the gound is not tilled, the seed planted, and the attention given to the land, we are at fault. God does His part, are we doing what we can?

There is but one phase of this war which is distinctively humane, namely: The Red Cross work. It may be humane to use a more powerful and more destructive instrument than that used before. It may be humane to use such things as gases and the like to make death more certain and to come more quickly. If killing and plotting to kill is humane, it is not Christian. The duty that is thrust upon us is no light one. We must be true to the government, and true to God. There are the sick and the dying. There are the hungry and neglected. The Master Himself was faithful to the needy, and commissioned us in that He said: "In that ye have done it unto the least of these, My brethren, ye have done it unto me." Our duty is to equip ourselves with the whole armor of God, to face the crisis with our faces set upon His face, and be true to our country by ever considering her interests, praying for the peace of God and serving by upright and righteous lives. The true Christian soldier with the whole amor of God has the love of God and love for his fellow men implanted in his heart so that enemies are diminished and friends multiplied.

R. F. Landis.

When you want courage for your task, read Joshua 1.

DO YOUR "BIT" WHERE YOU ARE

The man who works in a sewer does a work that is as necessary as he who is mayor of a city; indeed the health and happiness of a people are perhaps more dependent upon the work of the humble man in the ditch. Archbishop French says, "Thou camest not to thy place by accident; it is the very place God meant for thee"; and Rutherford says, "Just where you stand in the conflict, there is your place." Another has said, "Get ready for better things, or, by refusing to do so you prepare for worse ones; and the situation you today fit yourself for, you will find tomorrow." Ruskin tells us that if we want to be strong, we must work; if we we want to be happy we must be kind; if to be wise, we must look and think. It is by this process that we prepare ourselves today for the tasks of tomorrow. It is well to keep in mind the fine

sentiment expressed by the poet when he said:

Honor and shame from no condition rise;
Act well your part; there all the honor lies.
—The Unused Talent.

THE C. E. TOPIC
Oct. 21.

Putting Religion Into Politics.
Isa. 1:10-17.

Politics, in the good sense of the word, has to do with the affairs of state. In the bad sense of the word it means party interests, questionable methods and bad practices generally. No nation can care for itself or forward its interests unless its political affairs are in the hands of men who may be trusted for their integrity and honor. The Christian citizen has ideals that conform with those Christ presented to the world. It should be his duty to see that these Christ-given ideals are accepted and practiced by the state of which he is a citizen.

The position taken by some that the Christian should absolutely cut himself off from the affairs of government is, we believe, a dangerous one and not in accord with the example and teaching of Scripture. It is dangerous because the Christian's place is on the aggressive side for righteousness. If he does not do his part as a citizen he is giving assent, or at least passively permitting the wickedness growing up in the state which the right of citizenship gives him the power to oppose and prevent. Scripture declares that the rulers of the state are God's ministers exercising their power for right and for the defense of the weak against the strong. There is therefore a God-given dignity in holding and rightly administering public office. One of the crying disgraces of our age is possession of public offices by godless men whom it is in the power of Christians to displace by those who will do right and see that righteousness is upheld. St. Paul gives us an idea of the attitude of the Christian toward rulers. He respected them and their authority even when he was the victim of unrighteous persecution. He was proud to be a Roman citizen and made use of his privilege of citizenship when his rights were involved. He was glad to testify that he was "a citizen of no mean city". He took his citizenship seriously and saw nothing but right in making use of whatever privilege that citizenship gave him.

Since Paul's time the opportunities for citizenship have widened greatly. We live in an age of democrary. Kings are no more our masters by the right that accident of birth gives them. Every member of the commonwealth has a part in the privileges of government and as such his responsibility has greatly increased. If the government engages in wrongs such as the liquor traffic, war, the suppression of the rights of others, it is because the great body of citizens give their assent to them. The individual is only relieved of his share of the responsibility for national wrongdoing as he opposes them and uses every means at his disposal for preventing them.

They say, "Religion and politics don't mix." That is the argument of those who make possible such evils as the white slave traffic, graft, the rum curse, etc. Godless men are the most interested in keeping righteousness from asserting itself. The only way such iniquities may be suppressed and prevented is through the ballot. Can any one hope to give an account of himself before the great Judge when he does nothing, and especially refuses to use the means God has placed in his hands, to prevent them? We hold that wherever wrong flourishes unrebuked in high places it is because those who have the power of the ballot for righteousness in their hands are "corrupt and contented." From this indictment there is no escape for even the professing Christian who does nothing.

All great reforms have come about because the religious element in the land insisted that they must have their way. They, and they alone, drove slavery from the face of the earth, it was through them that the rights of women were recognized; it was their interest that gave to the poor and oppressed what was theirs. Wherever social evil has been suppressed it was in answer to the Christian demand. Children received recognition of their rights because of them. We see great strides in the suppression of the rum-traffic today. Can anyone assert that this would have occurred had the Christian element been passive or silent?

How shall religion be put into politics? Certainly not by drawing the lines of creed in politics. Righteous men, of whatever beliefs they happen to be, should stand shoulder to shoulder for right. Let the Christian voter realize that he must let his interest begin at the bottom of the system and continue to the very top. The place where the worst wrongs begin is the place most neglected — the primaries. There bad men get in and there good men should stand together to keep the bad men out. But they should not stop there. A vote not cast for the right counts one vote for the wrong. The citizen who does not vote is the citizen who does not do his duty.

THE S. S. LESSON
Oct. 21.

The Temple Rebuilt and Dedicated. Ezra 3:8-13; 6:14-18.

Golden Text—Ps. 100:4.

The restoration of Israel could never be complete without the restoration of the temple. A nation that turns to God will gather in His house to serve Him because there must be both a fellowship and a peace of fellowship. The same thing holds true of the reclaimed individual child of God. We have no patience with the one who sets up the claim in the face of what the Word teaches by precept and example, that he can serve God just as well if he refrains from identifying himself with the church, neither can we take much stock in the conversion that does not lead the reclaimed sinner right back into the bosom of the church. Whenever and wherever there arises an appreciation of all that God is and will be there is sure to be a loyal gathering together into His house.

There is always a necessity for rebuilding the house of God. The reason for this is that some will neglect Him, others will wander away from Him and others again will be found who have not had the opportunity of knowing Him and His service. Then, again, one generation passes from the scene and another comes on. For all these there must be a place where they can turn to God and be instructed from His Word and edified by the fellowship that comes from intimate association with His people. In our day, though in some quarters much is made of the splendor of the building and the equipment, there is more involved in building the house of God than merely erecting a splendid structure that represents the gifts and offerings of a company of people. The temple of God is the body of His saints. It should be built up so as to make it a suitable abiding place for Him and an appropriate center where holiness, sacrifice and service are inspired. Another task of the community of the saints of today consists in seeing to it that God's temple is not neglected, defiled or misused. It is not so much that we are without temples today that makes the position of the church pathetic as it is that the temple of God is so often misused for purposes other than those which God approves.

Leaders, prophets and priests are given conspicuous notice in this account of the reestablishment of the temple because good leadership has so much to do in the making or unmaking of any people. It was largely because of bad leadership that Israel and Judah fell away from God and rushed into destruction, although a great measure of the responsibility for this apostacy fell upon the people, because it is for them to determine that they will follow right leadership. It was because of good leadership, plus a willingness to follow that brought the people to where we find them in this lesson. All the leadership in the world will fail if those who are to follow refuse to heed those who would bring them nearer to God. We cannot complain today that there is lacking a leadership that would bring the people to the higher and better things of religion, but it is pathetically apparent that many will neither hear nor follow.

The scene when there were those about the laying of the foundation who wept and those who rejoiced pictures conflicting emotions such as ever associate themselves about the house of God. In it there are those who find great joy for their souls. They are free. They are forgiven. They have eternal assurance. But with these things are also the emotions of those who repent of their iniquity, weep because of their sins and bow in all humility and contrition to receive the sweet words of pardon from the lips of their Master.

In the erection of this new temple the part taken by the heathen kings, Cyrus, Darius and Artaxerxes, is noticed. Even they are instruments in the hands of the Almighty. Never must we lose sight of the fact that all the powers of the world are God's instruments when he sees fit to use them. Kings and rulers may seek to serve their own ends and think they are doing so, but behind them all is the mighty power of the Creator of the earth who, when it serves His purpose, uses the great ones as puppets to do His will.

The long delay in completing the temple was trying as all long-hoped for things are, but in its completion their patience was vindicated and the goodness of God demonstrated.

The temple completed was a great thing for Judah. It stood there reminding them of their duty to God and it gave them the great opportunities which assured faith and a continued knowledge of God and His goodness.

When you feel down and out, read Rom. 8:31-39.

NEWS OF THE WEEK

CLAIMS BERNSTORFF KNEW ABOUT MEXICAN MESSAGE

Washington, September 28. — Secretary Lansing has answered in an emphatic way a few defenders of Count von Bernstorff, the former German ambassador here, who have been trying to make it appear that the ambassador did not know at the time he sent this "slush fund" message to Berlin that Germany was getting ready to break her pledges to the United States and resume ruthless submarine warfare.

The secretary has issued the following statement:

"In view of inquiries which have been made as to whether Count von Bernstorff knew of the purpose of his government to renew relentless submarine warfare when he sent his message of January 22, 1917, asking authorization to expend $50,000, I can state the Department of State possesses conclusive evidence that on or before January 19 Count von Bernstorff had received and read the Zimmermann telegram to Minister von Eckhart in Mexico, which contained the following:

"'We intend to begin on the 1st of February unrestricted submarine warfare. We shall endeavor, in spite of this, to keep the United States of America neutral.'

"Count von Bernstorff was, therefore, fully advised of the intentions of the imperial government at the time when he asked for authority of Berlin to employ funds for an organization to influence congressional action in favor of the continued neutrality of this country."

Secretary Lansing's categorical statement that Bernstorff had the Zimmermann telegram before him at or before the time it was sent to Mexico, suggests, for the first time, the possibility that Bernstorff himself advised the Zimmermann scheme of lining up Mexico and Japan against the United States, and that he forwarded the message to Von Eckhart.

Bernstorff denied any knowledge of the existence of the Zimmermann communication before its publication by the United States shortly after the severance of diplomatic relations between the two countries. Mr. Lansing's declaration gives him the direct lie on this point.

At the time that Captain BoyEd and Captain von Papen, the former naval and military attaches, respectively, at the German embassy here, were sent home by the United States government for abusing the neutrality of the United States, it was shown that both officers were actively identified with the plot to restore Huerta to control in Mexico.

MOVE TO EXPEL SENATOR LA FOLLETTE FROM SENATE

The first formal move toward the proposed expulsion of Senator La Follette of Wisconsin from the United States senate for alleged seditious and disloyal utterances concerning the American cause in the war with Germany was made in the senate Saturday.

Senator Kellogg of Minnesota, identified, as La Follette always has been, with the progressive wing of the Republican party, arose shortly after the senate convened and presented a petition of the Minnesota commission of public safety praying the removal of the Wisconsin senator from his office.

The charge upon which the Minnesota body bases its position is that La Follette in his speech to the Nonpartisan league convention in St. Paul on Sept. 20 uttered disloyal opinions which "have already served to create treasonable sentiment in the state of Minnesota and, being spread through the public press, can have no other effect than to weaken the support of the government in carrying on the war."

The memorial was referred to the committee on privileges and elections. Chairman Pomerene will call a meeting of the committee this week to consider the petition and to decide whether the charges and the available proof warrant the institution of proceedings to expel La Follette from the senate.

WIRELESS BREAKS RECORD

Washington, D. C. — The world's record for long distance communication by wireless was broken when messages were exchanged between the United States navy radio station at Honolulu and Sayville, L. I., 5,000 miles apart. The new Hawaiian station, formerly opened, is the most powerful in the world.

Its first message went to Secretary Daniels, who replied:

"Express my gratification to the Hawaiian authorities on the momentous occasion, wherein the first exchange of radio messages is made possible between Honolulu and the Atlantic coast."

PRICE OF STEEL IS CUT IN HALF

Steel prices in the United States were cut in half when President Wilson approved a scale of quotations fixed in a voluntary agreement made by producers with the war industries board. The general public as well as the American and allied governments, will share in the reductions, which go into immediate effect, and the agreement provides that producers shall not reduce wages.

The prices will obtain until Jan. 1, 1918, to be revised then if investigation shows they are incquitable.

The entire output of American steel plants will be distributed under supervision of the war board, which, exercising the powers of priority of transportation given the government by congress, will apportion it in a way best to meet the country's war requirements.

ASSERTS WAR PREJUDICE

Philadelphia, Sept. 27. — Captain Max V. Thierichens, former commander of the German sea raider, Prinz Eitel Friedrich, was placed on trial in the federal district court today, charged with violating the Mann act by bringing a woman from Ithaca, N. Y., to Philadelphia, for improper purposes. Counsel vainly sought to have the trial deferred until after the war on the ground that Thierichens could not get a fair trial.

Captain Thierichens is also under indictments charging him with smuggling dutiable chronometers from his ship and with violating the postal laws by sending improper letters to a school teacher in Saginaw, Mich.

ELEVEN DEAD IN ANOTHER AIRPLANE RAID ON LONDON

London, Sept. 30. — Eleven persons were killed and 82 injured in last night's raid, it is announced officially. The material damage was not great. Four groups of German airplanes attempted to attack London in the raid but most of the machines were driven off. Bombs were dropped in the northeastern and southeastern districts of London and at various places in Kent and Essex. The following official reports of the raid was given out today.

"Latest reports show that a determined and simultaneous attack was made upon London by three groups of raiders. Each of these groups which approached from different directions was broken up by anti-air gun fire and only two, or at the most three machines penetrated the defenses. Bombs were dropped in the northeastern and southeastern districts. A fourth group of enemy machines which attempted to approach London later was driven off, none of the raiders penetrating the outer defenses of the capitol.

Berlin, Sept. 30. — The following official announcement was given out here today:

"Our aviators attacked docks and warehouses in London as well as Ramsgate, Sheerness and Margate. The effect of the bombs was recognized from conflagrations caused. Our airplanes returned undamaged."

London, Sept. 30. — While the air raid of last night was at its height, a large convoy of wounded from the west front arrived at the London terminal and were transferred to ambulances with the customary calm and celerity.

There was no sign of panic at any of the west-end theatres although the roar of guns almost drowned the voices of the actors. When the play was concluded at one theatre not a single spectator had left its seat and the audience continued to cheer the players.

The promenade concert was given as usual at Great Queen's hall but when the program was finished a thousand people refused to leave and one instrumentalist at the piano played dance music for more than an hour. Almost immediately hundreds of persons began to dance in the promenade and did not cease until the "clear signal" indicating that the raid was over, was given, when they gave three loud cheers.

GERMAN PRICE OF BELGIAN FREEDOM HAS BEEN FIXED

London, Sept. 28. — Germany is ready to evacuate Belgium in order to gain peace, Pope Benedict has been informed.

The kaiser, however, lays down certain conditions under which he will withdraw his armies.

Germany demands the right to develop her economic enterprises freely in Belgium, especially in Antwerp.

Belgium, also, will be required, it is said, to give a guarantee that any such menace as that which threatened Germany in 1914 would in future be excluded.

Germany is prepared to contribute a share of the compensation to be paid to Belgium for war damages.

The German proposal concerning Belgium was made in a supplementary note to the vatican, replying to the peace initiative of Pope Benedict. It was in the form of a verbal communication made by foreign Secretary Kuehlman to the papal nuncio at Munich, according to a dispatch from Bern, Switzerland, given out here by the British wireless press.

Belgium must undertake to maintain administrative separation of the Flanders and Walloon districts, introduced by Germany, the verbal-note also declares, because the separation corresponds to the wishes of the majority of the Belgian people and because Germany desires such separation on account of racial sympathy.

RUSSIA TORN BY INTERNAL SCRAP

Stockholm, Sept. 28. — An American who has spent ten years in European capitals and whose position compels him to take the viewpoint of an impartial observer, reached here after six weeks in Petrograd and gives a pessimistic report of the fighting spirit in Russia and of political and industrial conditions there. He says:

"There is no fighting spirit except among the Cossacks and Caucasians, and that seems to be waning. A Caucasion colonel said to me: 'There are no real fighters left in Russia, except us and we are not Russians, thank God, but Caucasians and Mohammedans.'

"The interior cities and villages are filled with Russian troops who refuse to go to the front. Young Russians of the better class are hunting the streets of Petrograd for men who are willing to become officers. Since the murder of officers by men has become a daily occurrence only the most fervent patriots will assume the risk of taking commissions.

"The reports of open disobedience of troops at the front and of deeds of violence committed by them are countless. Railway travel in many places, and particularly in southwestern Russia, is unsafe because soldiers loot trains, steal baggage and mistreat and even murder those who resist.

"I sat in the war office at Petrograd when the report was received of the murder of nearly one hundred officers at Viborg and of the preparation of proscription lists against officers in Tammerfors.

"Newspapers in Helsingfors carry daily accounts of military deeds of violence and of the murder of officers and civilians by soldiers often accompanied by robbery. The government has not dared to do more than announce that these matters will be investigated carefully'.

"The bolsheviks are gaining the upper hand in Petrograd and are increasing their strength in Moscow. I venture to predict their eventual supremacy. I know this means almost the elimination of Russia as a factor in the war and places new burdens on America.

CHINESE FLOOD MENACE

Peking, Tuesday, Sept. 25. — The city of Tientsin is threatened with destruction by flood. The Chinese city and parts of all the foreign concessions are under water, which is rising rapidly and which covers the great plain to the southeast of Peking. It is estimated that 1,000,000 Chinese are homeless.

The railway embankment between Tientsin and Nanking has been cut to permit the escape of the water. The Hoang-ho overflow has spread to the northward and has broken the Grand canal at many places.

The mud walls protecting Tientsin are being strengthened under foreign supervision.

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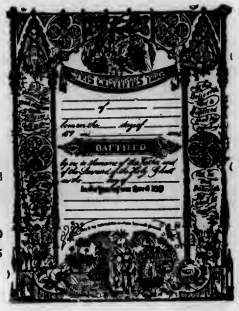

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VOL. XXXII. BERNE, INDIANA, OCTOBER 11, 1917. No. 40.

IN MENNONITE CIRCLES

Among other interesting features of the Montgomery County (Pa.) Historical societies' fall outing was a visit to the old Germantown Mennonite church. An interesting program was arranged in the church, the pastor, Rev. J. W. Bayley, participating.

The work in Bedford Co., Pa., left without a pastor by the sudden death of Bro. Herman Snyder, is going on in spite of the severe loss. Rev. S. D. Yoder of Roaring Spring is supplying for the month of October. The brethren, though severely tried, are determined to continue the work with vigor.

Many of his people were unable on account of the distance to attend the funeral of Rev. Herman Snyder at his home in Roaring Spring. Arrangements have been completed for a memorial service, to be held in the Napier church on October 21. His friends and fellow ministers who are able to do so are invited to be present at that service.

Because of a recent law, prohibiting Hindus from entering the United States, Bro. and Sister Penner were unable to bring their little Hindu ward, Nellie, with them to the conference and had to leave her in Canada. Later Nellie met with the misfortune of breaking her arm by a fall from an express wagon. She is reported to be doing nicely, however, and is happy in the hands of friends.

The special session of the Eastern District conference, held in the First church in Philadelphia on Tuesday ratified the action of the informal conference, held on August 29, as also the committee and its work then appointed on draft and exemption. That committee and the committee appointed at the May conference were merged into one. It was also decided to ask the congregations of the conference to raise a fund of $500 for the use of the committee. How easily could this amount be in the hands of the committee when every member of the congregations of the Eastern conference would do his share! It would mean less than 18 cents per member.

In writing of the missionary phase of our late General conference, Rev. H. G. Allebach says in the weekly Bulletin of his charge: "In the several conferences I have been privileged to attend before this one I have never seen so many missionaries or felt half as much of the spirit of missions. The missionaries and mission workers present were: Mr. and Mrs. P. W. Penner and Miss Braun of Janjgir, India; Mrs. H. J. Kliewer of Hammon, Oklahoma; P. A. Kliewer of Birney, Montana; Missionary Frey, Miss Caroline Burkhalter and Elizabeth, the native helper, and her brother. In addition to these there were several prospective missionaries, who are ready to proceed to their field of labor, among them Mr. and Mrs. Ed Kaufman who go to China, and Martha Burkhalter and Elizabeth Foth, who are going to India, and Mr. and Mrs. J. B. Epp, former missionaries, who have been requested by the board to return to Oraibi, Ariz. Miss Anna Stauffer also put in her application and will be assigned to some branch of the work in the future. On Thursday evening, Sept. 6, all the workers, present and future, were on the platform and gave a most impressive demonstration of missionary activity. There were addresses by different missionaries, setting forth the trials and triumphs of the gospel. But the most touching testimony was that of Elizabeth, a Hopi convert at Moen Copi. 'It is not in my head, but in my heart,' she said. 'I am happy in the Lord all the time.' She lamented that her parents were still unconverted heathen, and asked again and again for the intercessory prayers of our people in behalf of her parents. 'I want to be a blessing to my people,' she repeated over and over. Her brother, Otto, had the same sort of testimony. Elizabeth is well educated in the Bible and in music. She sang a pleasing solo at this meeting. Her voice is sweet, though not strong, and her singing is natural and unaffected. She is one of the brightest jewels our missionaries have ever found in the mire of heathen idolatry and superstition. She speaks English easily and without much effort. She also shows good sense in her conduct and conversation, as well as a good heart. With her and her brother and others like them as workers, we have good reason to look for a great awakening among the Hopi Indians in the not distant future."

NOTES AND COMMENTS

A friend in Indiana writes that in his judgment the devil is trying to break up the church. That is not true in these parts. All he is trying to do is, to run it.—Bishop Berry, in New York Christian Advocate.

The enrolment for the common schools this year was slightly over 19,000,000. The daily average attendance was 14,000,000 pupils, the total number of teachers is 580,000 with an average monthly salary of $66. There are 11,674 high schools with about 1,330,000 pupils.

When the news of the death of Captain Bickel of the gospel ship on the inland sea of Japan was told, a sense as of personal loss was felt in the convention. Dear Mother West, in conversation with several, told how Evelyn, Captain Bickel's only and well beloved daughter, received the news of her father's death. She is attending school in Newton Center, and Mother West had to tell her when the cable came:

"If you were not a brave girl, Evelyn," she said, "I could not bear to tell you the news that has just come from Japan."

"It is my father?" said the young girl, looking at her steadily. And then, as the news was gently broken to her, with one thought of her own sorrow and loss, she said instantly, "Who will tell these poor island people of Jesus?"

Captain Bickel's soldier heart would thrill with pride would not the Lord Jesus, too, look with special tenderness on the young disciple who so unpremeditatedly put Him first, others second, and self last.—Told at Northern Baptist Convention.

The Bible, says Bishop Wm. F. Anderson, is the begetter of life; the uprooter of sin; the revealer of God; the guide of history; the fashioner of law; the friend of science; the comfort in sorrow; the foe to superstition; the textbook of ethics; the star of death's night; the light of the intellect; the enemy of oppression; the strength in weakness; the promise of the future; the pathway in perplexity; the illuminator of darkness; the escape from temptation; the forerunner of civilization; the charter of all true liberty; the inspiration of philosophies; the secret of national progress; the soul of all strong heart life; the steadier in the day of power; the embodiment of all lofty ideals; the guide and hope and inspiration of man; the ornament and mainspring of literature; the molder of institutions and governments; the regulator of all high and worthy standards; the answer to the deepest human heart hungerings.

"The White House,
"Washington.
"July 23, 1917.

"The Bible is the word of life. I beg that you will read it and find this out for your-selves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women not only, but also of the things you have wondered about and been troubled about all your life, as men have been always; and the more you read, the more it will become plain to you what things are worth while and what are not; what things make men happy — loyalty, right dealing, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of the Christ, who gave everything for them; and the things that are guaranteed to make men unhappy—selfishness, cowardice, greed, and everything that is low and mean. When you have read the Bible, you will

know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty.

"(Signed) Woodrow Wilson."

A WORD FROM THE LOS ANGELES MISSION

Los Angeles, Cal.,
Sept. 29, 1917.

Greetings to all the readers of the Mennonite and friends of our mission!

The weeks of August and September brought with them many a season of joy and refreshing. Friends of our missions, most of them dear personal friends, came to pay us a visit and at the same time take a look at our station and the mission district. Some came before General conference which convened at Reedley and many of them took time to come after the conference. This is as it should be. We feel that the more our mission is known among our people the deeper will become their love and interest and the more joyfully and intelligently their prayers and gifts will be offered.

I am somewhat disappointed that our dear brethren from Pennsylvania did not take the time to visit our mission district. It was somewhat of a misarrangement that I had to be away the day those Mennonite coaches arrived in Los Angeles. Perhaps it could have been arranged for some of the delegates to see the mission. The chamber of commerce men who so kindly took care of our people of course had other than mission interests. Still, we had the great pleasure to meet at conference and renew our friendship and love. What a great unifying factor our conference is! From the extreme points of the compass we meet, learn to know and appreciate one another and are one in carrying on the work of our Master. We are glad to know that aside of our common Mennonite principles, the great unifying factor is missions. Our dear Master has assigned to us extensive fields in His great vineyard and we want to work them with all our might. Those who labor together find themselves on common ground and serious problems will be solved by mutual love and forbearance.

But I got off my subject, for I started out to write a few notes concerning the Los Angeles mission. Some of our visiting ministerial brethren were kind enough to occupy our chapel pulpit a number of Sundays. These dear brethren were used by our dear Master to bring spiritual feasts to us through their messages. Some of them were present and a help at our evangelistic meetings. Last Sunday, after service, we all repaired to a near-by park, partook of a simple luncheon and spent a number of hours in profitable conversation amidst pleasant and beautiful surroundings. In this respect Californians are blessed above the inhabitants of most other states.

Tomorrow, the Lord willing, we will have Missionary Penners in our midst and hope for a blessed day. The Mennonites of Los Angeles live very scattered and this is one of the great hindrances to overcome. Still, the services are quite well attended and we expect the mission chapel to be filled tomorrow. May the dear Master accompany all of our poor efforts in behalf of His kingdom, with the power of His spirit.

The needs in our mission district are great indeed and the work is hard and exacting, but the Lord grants grace and strength. We endeavor to solve the ever-present boy-problem along the line of a boys' club. This name does not sound the best, but we have no better for it. Our hearts go out to those poor children who can't help it that they grow up worse than heathen and know nothing of parental love. They try our patience to the utmost; yet with God's help we want to persevere and if possible save some of them. So last Wednesday night we had our first boys' meeting upon our back lawn. The lawn was electrically lit and is very good for the purpose. Had a number of boys' games and wound up with ice cream and some cookies. We believe that by having such gatherings, perhaps once a month, we will win the confidence of those boys and influence them so they will not be such a disturbing factor any more. The greatest factor is that we want to find an avenue to their hearts and win them for Jesus Christ. This district offers no play-ground for these boys, so all they can do is, to roam the streets and, of course, get into all kinds of mischief. So we want them with us socially once a month. Our Sunday school is open for them, so are our evangelistic meetings and we want to have our hearts and the hearts of all our mission friends open for them.

So we endeavor, as your representatives, to do the Master's work as far as He grants grace. May we all be faithful till He comes.

Sincerely,
M. M. Horsch.

When you leave home for labor or travel, read Psa. 121.

PERKASIE'S "WONDER" CONVENTION

The Eastern District Mennonite Conference Sabbath School union held its best convention yet at Perkasie on Sept. 22, 1917. Delegates from nearly every school responded with excellent reports, the spirit and zeal of our western wing delegates from Roaring Springs was especially commendable. The keynote of their report might well be the aim of every child of God, viz., "More efficient efforts toward the saving of souls and a closer tie of Christian fellowship."

The morning session of this convention was opened by spirited singing and fervent prayer, led by Rev. Harvey Shelly of Quakertown, Pa., pastor of the convention church congregation. After the usual routine of business and the reading of last year's minutes, Mr. Norman Berky of Allentown, Pa., very creditably presented the first topic open for discussion, "What Has Teacher Training and Class Organization Done for Your School?"

Mr. Austin Keiser of West Swamp being absent, the superintendents of our union responded heartily to the secretary's roll-call and a very profitable discussion followed.

We were next favored with a very touching solo, "The Judgment Throne Dream," by Mr. Harry Dodgson of Philadelphia, who substituted for Mr. Clarence E. Hunter of Philadelphia, Pa.

The second topic for discussion, "Most Effective Methods of Promotion in Sunday School Work", was presented by Mr. Erwin Weiss of Philadelphia, Pa., by a well prepared paper in which he made special mention of the true aim of our present-day Sabbath schools, viz., "The Saving of Souls, from Cradle to Grave." A lively discussion of same was opened by Mr. A. G. Moyer of Quakertown, Pa. The most practical decision from this vital topic was: (1) Promote pupils when old enough. (2) Arrange lessons as pupils develop.

At this time Pres. Henry M. Clemmer of Palm appointed the following committees:

Auditing Committee — Erwin Weiss, Philadelphia, Pa., and A. G. Moyer, Quakertown, Pa.

Resolution Committee — S. M. Rosenberger, Chr.; Rev. Reed Landis, Rev. Harvey Shelly, Rev. D. J. Brand.

Nomination Com. — Franklin Moyer, Chr.; Norman Berkey, Clayton Fretz.

The following reports were next read and approved by the convention. Report of the Topical Lesson committee, and our efficient field secretary's report; both of these reports show a marked degree of progress throughout the union.

Following the suggestion of Bro. S. M. Rosenberger, a motion was made and seconded by the convention authorizing the convention secretary to forward a note of appreciative recognition of the most valuable and untiring service rendered by our retiring field secretary, Miss Anna G. Stauffer (formerly of Allentown, Pa., now a student at Los Angeles Bible Institute, California) over a period of several years, and that we deeply regret her absence at the Perkasie convention, but extend our very best wishes for her success in the preparation for the larger work in the Master's kingdom upon which she is now entering.

After singing, "Throw Out the Life Line" and the offering, Pres. Clemmer closed the morning session for a social noon intermission.

The afternoon session opened with fine convention singing in charge of Rev. Harvey Shelly and a fervent prayer by Rev. D. J. Brand.

A pleasing introduction to our afternoon program was a memory exercise, given by five pretty Primary girls representing the Perkasie Sunday school.

The third discussion topic now following, viz.: "The Topical Lessons Supplementing, Not Supplanting the International Sunday School Lessons."

We were all sorry to note Mr. Hixson's absence, since he seems to be one of the few Inter Dept. teachers who has thoroughly "tried out" this plan. Bro. S. M. Rosenberger, a member of the Topical Lesson committee, very ably presented the topic and opened a practical discussion of same which ended in a motion by Rev. N. B. Grubb, approved by convention, to continue the splendid course and have same copyrighted.

A duet, "Father in Heaven Above", was now effectively rendered by Misses Helen Mohr and Mirjam Gehman, Quakertown, Pa.

Our fourth and last topic for discussion: "Conference and Convention Co-operation in Sunday School Home Mission Work", was open for general remarks and discussion, led by Bro. Attie from Altoona, and Rev. D. J. Brand from Bailey. This new, yet old, phase of work should be the prayer of every loyal Sunday school as well as church member, for the home mission is a golden opportunity for every church and Sabbath school.

The convention decided upon a

closer relationship of same and appointed a committee to help plan for a "Midway" (Lancaster suggested place) meeting sometime in the spring.

The Nominating committee now reported and the following officers were commended for the ensuing year, 1917-18: President, Erwin Weiss, Philadelphia, Pa.; vice-president, Henry M. Clemmer, Palm, Pa.; secretary, Miss Lillian Walp, Allentown, Pa.; treasurer, D. M. Landis, Phila., Pa.; field secretary, S. M. Rosenberger, Phila., Pa.

We were now given a fine spiritual treat in the form of a short address by Mr. M. H. Kratz, Esq. of Philadelphia, Pa.

His subject, "Needs In Our Church or Our People as a Body." His first words, Who are we? and, What are we doing? came or fell upon his hearers as a ray of light from the mountain peaks of God, opening our hearts and souls to a greater vision for God's kingdom, and a deeper appreciation of the blessed legacy handed down through ages by our forerunners, viz.: Democracy, the great religious principle of the world today. Bro. Kratz, with his quiet optimism and enthusiasm, was a great power for good at our convention as was shown by a rising vote of appreciation as he left the convention church. Later a committee of laymen was appointed by Pres. Clemmer to work in cooperation with Bro. Kratz's views in order to bring about (1) a closer brotherhood unity; (2) more cohesion to spread the Gospel of Christ; (3) supply more educated men; (4) interest in all people; (5) follow up college students; (6) a greater positive religion; (7) charity that gives with open hearts. The committee to co-operate with conference

Under New Business came a bill of $58.00 for Topical Lessons. The following schools pledged allegiance to the cause: Allentown, $3; Deep Run, (?); East Swamp, (?); Flatland, $3; Germantown, (?); Hereford, $8; Perkasie, $3; First Phila., $10; Second Phila., $3; Quakertown, $4; Saucon, $5; Schwenksville (?); Souderton, $10; Springfield, $1; Upper Milford, $2; West Swamp, $5; Boyertown, $2; Roaring Springs and Napier, $3.

It was moved and seconded that Treas. Landis collect these pledges.

It was also moved and seconded at this time that the invitation to Bally be accepted for our next convention.

Pres. Clemmer closed the afternoon session with prayer by Rev. Fretz, and song.

The evening session was opened by a spirited song service, conducted by Rev. Harvey Shelly, following this we were led in our devotions by Rev. N. B. Grubb of Philadelphia, Pa. It was a blessed quiet season, everyone nearing their Savior and Lord. (1) First prayer, silent meditation; (2) the message from God as found in Eph. 6; (3) a most fervent, effectual prayer by Pastor Grubb. We were now ready for the great feast in store for the evening convention, this being opened by a pleasing solo, "Open the Gates of the Temple," by Miss Grace Casteline of Allentown, Pa.

This was followed by a powerful address for God and righteousness by Mr. Harry Paisley of Philadelphia, Pa.

Mr. Paisley, in his modest Christian manner, made a stirring appeal for greater efforts and greater sacrifice in behalf of all Christians for the Lord Jesus Christ. He believes in every Sunday school member in the church and especially every church member in the Sunday school, his principles being founded on the greatest Sunday school text in the Bible, Deut. 31:12, a text that every man, woman and child should read and reread, and last, but not least, live in his work for Christ.

Mr. Paisley took us to feast on God's blessed mountain peaks, filling us with better things for Christ's kingdom.

The Souderton sextet rendered a very appropriate selection now, "Win Them One By One."

The convention was closed by singing, "Blessed Assurance", and the Benediction by Rev. Victor Boyer of Allentown, Pa.

Laura A. Nolf,
Convention Sec'y.

FROM CAMP TAYLOR, KY.

The following is a personal letter, written to Prof. Huffman of Bluffton college, the editor of the Gospel Banner, and will no doubt be of great interest to our readers because of its bearing on the situation of the members of the Mennonite church who have been drafted into the army.—(Ed.)

"My trip from Goshen, Ind., on Saturday, Sept. 22, was without incident that might be called disagreeable. I made it a point before entrainment to get acquainted with as many of the non-combatants as I could without masking my search conspicuous among the regulars. I found seven before boarding the train I met two others on the train, and found a tenth at the camp. Six of these ten were from the various branches of Mennonites in the Goshen district of Elkhart county. The party numbered 52, so in this case the non-combatants being one in five, were unmolested and received no jeers of any kind, though we avoided making ourselves conspicuous by indulging in any form of argument with the combatants.

"Upon arrival at the camp we marched in line with the rest of the men, and answered roll-call at the barracks with the others, received the same blankets and mess kits. We felt no occasion to state our stand upon the war question until the next morning when we were called to give our measurements for the uniform. At this juncture I asked the officer if it was not true that non-combatants were excused from wearing uniform. It was evident he had received no orders regarding this matter. After a few remarks he said, "Well, you'll want something to wear anyway." At this I let him proceed with measurements. Later in the day he held conference with some of the higher officers. During the afternoon he came to the non-combatants individually and asked each one if he wanted a uniform. Four of the Mennonite boys refused, the other six taking uniforms, at least tentatively. Some of them took uniforms because they had failed to bring working clothes. I suggest to those who come later that if they can't bring two suits, that they bring a work suit. We have so far been put to work at such tasks as sweeping out the barracks, raking the yard and gathering rubbish.

"Non-combatants are required to answer roll-call with the others, morning and evening, just before breakfast and supper, but have not been required to drill. I am glad to report that the officers have treated us with perfect, gentlemanly consideration. We have not been asked to date, to show our exemption certificates, the officers depending upon the reports from the Local board at Goshen.

"Because of our absence from drill the combatants know who the non-combatants are, but we have received no taunts. The boys seem to respect our position. This situation may not be duplicated, however, in other barracks of this camp or in other camps where the non-combatants are fewer.

"The only question which gives us concern at present is the disposition which will be made of us later. We understand from Secretary Baker's statement to the Mennonite committee that non-combatants will be transferred shortly to another camp. Our immediate officers know nothing of such an arrangement so far. In view of the kind treatment we have received, we have felt it unwise to press the matter at present, trusting that they will take care of this feature in due time. As the present camp is not entirely finished they will probably not make any effort toward construction of a separate detention camp until a little later. I hardly think we will be transferred until the next contingent arrives.

"May we be grateful to the powers of our country and reverently thankful to God for the consideration we have received, and which, I believe, we have every reason to expect will continue.

"Your brother in Christ,
"Jesse L. Brenneman,
"Camp Taylor, Ky.
"(Goshen, Ind., Contingent.)"

A PLEA FOR SCHOLARSHIP

Colleges, contrary to the predictions of our friends, the pessimists, have opened their doors again. Many colleges have a smaller attendance. Bluffton, however, has more students than she ever had in her short history. These people, be they here or at some other school, have come for a definite purpose. This is more true this year than it has been for a long time. Ask any one of the men at Bluffton about their life plans and the invariable answer will be definite, within certain limits.

A purpose in view is a fine thing but it takes a lot of effort to satisfactorily reach the desired goal. There is a man in our college who got the idea that he would like to run the quarter mile in record time. He started out by running three miles daily for three months before he even tried the quarter. After this preliminary work he set in to master every step of that quarter-mile course. Six months after he commenced his training, he had made a better record than any man of his age had ever made.

If our goal is clear enough in view, we should be willing to actually grind for nine months in order to reach that goal. Not a few have come here with the goal of class achievement in plain view. Due to some laxity in the faculties' attitude towards the truly diligent students and slighting remarks of upper classmen, this goal soon vanishes into thin air. As a substitute goal these "students" adopt that of efficient bluffing. There is no more degrading influence within the walls of any college than that influence which causes conscientious students to change from the valuable to the paradoxically useless goal.

Efficiency, both in business and in professional lives, is required after the war of every individual.

(Continued on page 5.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.50

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2056 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

EDITORIAL

Not the least important of the things done at our late General conference was its determination to hold its next session in Pennsylvania. The last conference held in the East was that of 1899. During the period since that time there has been a decided change in the conference both as to its activities and those who make up its body. At that time many of the eastern brethren found the German language, so extensively used in our churches and conference, quite a difficulty. True, they are in the East still intensely Pennsylvania German, but there has been this noticeable difference between the East and the West. The eastern brethren carried their dialect out of the home into business and into the church and have been for more than one hundred and fifty years cut off from German culture. (We don't mean the kind of culture associated with the war aims of the empire now in arms against our country, but the culture that is associated with literature, education and art) On the other hand, while many of our western brethren speak the Swiss or the low-German dialects in their homes and their familiar association they have kept as much as possible the German of the schools in their pulpits. Perhaps it was because many of the German-speaking brethren did not appreciate this condition that they found it hard to understand why the Pennsylvania-speaking German could not understand them very well.

Conditions have changed. English-speaking churches are not now peculiar to the West. Our brethren buy, sell and mold their political opinions under English-speaking influences and therefore will have no difficulty in getting along in English churches. Another factor is the development of our schools. Naturally they have much to do with the advanced culture of our young people and, may we say it? the growing influence of our church.

Perhaps the brethren living apart in the world as they do in their several communities, will be better in a position to realize by the next conference that our older churches in the East are in competition with other denominations in a way that our western brethren never had to experience. It is a matter of existence that compells our eastern churches to supply needs in their church life that may not yet be required in the West. One thing must be borne in mind, the Pennsylvania brethren have held up the banner of their church during several centuries of trying events and still are in full accord with Mennonite principles and zealous in their defense. Sometimes the question is asked, "What will our later Mennonite churches be after a development of more than two hundred and fifty years in America?" To be sure, we cannot answer such a question or even venture a guess at the answer, but it is our confident belief that the spirit of our fathers and the principles they have handed down to us, written in their blood, will always find a loyal acceptance with our children and children's children. External things may be modified by time but truth is eternal and we believe we as a church have committed to us a phase of truth to assert and defend with which the world until now has had little to do.

To an eastern Mennonite visiting the churches of the West and Middle West there are many striking differences which must be noticed. In the first place the separation from the rest of the community is more decided. In the West there have been fewer mixed marriages with other denominations and when they occurred the Mennonites generally lost. In the East it long ago has resolved itself to a sort of give and take—a matter of losing some and gaining as many more. Then, the visitor will notice that the Mennonites, instead of being a part of a large German-speaking community in which they are the least, as in Pennsylvania, they are the German community itself, Germans and Mennonites being about the same thing. Again, Mennonites in the West are either farmers living on their lands or living in town engaged in business, usually on capital they acquired on the farm. In the East there are many who work at trades, work in factories, engage in professions, etc. Trade and factory occupations offer problems that a farming community cannot appreciate. Such people must go to and live where they can find work; this frequently involves moving from place to place and the consequent scattering of congregational forces if not their actual loss. It also brings up the problem of trade unions and other vexing economic questions.

The easterner will be amazed at the superior music to be found in our western churches. The difference being easily attributed to the more general neglect of music in home and school in the East and its culture in the West. He will, no doubt, also note that our brethren west of Pennsylvania are on the whole better equipped with information concerning our church and its doctrine. The reason for this is again not hard to discover. Many of them had to leave comfortable homes in Europe and settle on the raw lands of the West because of their unwillingness to give up the doctrines for which their beloved church stands. Certainly, under such circumstances they know and have carefully weighed these doctrines. Again, most of our Mennonite young people out of Pennsylvania have been to Mennonite schools. These were either the parochial schools, conducted by the congregations or the colleges. The Mennonite school spirit should make a better showing in the East. Our fathers included schoolmen of the class of Christopher Dick, the Wadsworth school was possible because of Pennsylvania interest and it was able to repay the brethren richly for whatever it cost in sacrifice and money. But the school spirit ended there, perhaps because too little emphasis was placed on the needs of higher education by the ministers and, maybe, because, with so many of the schools of other denominations having such a better start, they were satisfied to use them for whatever they thought they needed. A dangerous weakness with many Mennonite peoples is, that their attitude to things Mennonite is severe and critical while to things of no concern or responsibility to themselves they are inclined to be friendly and liberal. Had this attitude been reversed, we might be a stronger church in men and institutions than we now are. Again, while being among the brethren not in our eastern churches the matter of liberality in gifts to missions and benevolences shows to advantage. Not that there are no liberal members in the East—we have many of them—or that there are no stingy brethren in the West—we have too many of them there—but the general trend in the West is toward a greater liberality. We feel that the reason for this is in the attitude our people take toward their money. In the East they think it came to them because they saved every penny of it and they must carefully watch it; in the West they feel that they made it and think, if it gets all they can go out and make some more. Pennsylvania Germans cannot have Mr. Hoover teach them anything in the matter of saving. Nothing goes to waste in their kitchens but the egg-shells, and they are fed back again to the chickens, but their brethren in other sections of the country can often set them an example in more liberal giving in the cause of the Lord.

THE REFORMATION QUADRI-CENTENNIAL AND THE WAR WITH GERMANY

It is often asked, whether the fact that America is at war with the land of Luther will interfere with the Quadri-Centennial celebration of the four hundredth anniversary of the birth of the Reformation, commonly dated from October 31, 1517, when Martin Luther nailed his 95 theses upon the door of the Wittenberg church. And it is asked, also, whether the war should interfere with such a celebration.

Surely, both questions should be answered in a very decided negative.

As American Protestants, loyal to America and loyal to Protestantism, we should at this time face these questions candidly and intelligently. If we are not able to face them intelligently then they should be made a subject of earnest study.

There are unquestionably elements of danger in the present situation to our common Protestantism. A well known, widely honored, Evangelical non-conformist leader of England recently wrote to an American friend that he doubted whether England would give much attention to the Reformation Quadri-Centennial and that many Protestants in England are beginning to doubt whether, after all, the fruits of the Reformation were as beneficent as we have believed them to be. The inference was that this was his own view. That is a position dangerous to Protestantism, certainly. Similar statements are beginning to be made in America.

Roman Catholics are endeavoring to take advantage of this situation. We should expect that, and Catholics are within their rights when they seek to take advantage of it. Surely, we cannot blame them. They are seeking to make it appear that Luther and Germany were wholly responsible

for the Reformation and for all its attendant alleged evils from Luther's time to the present great war. Catholic literature, attacking the teachings of Luther and Protestantism, is being widely circulated. This literature is making an impression, it is claimed, in non-Catholic circles, largely due to the war.

While we concede the right of Catholics to make such a campaign, the right and duty of Protestants are very plain.

The war with Germany is simply an added reason for studying the Reformation in all its phases. Was Luther fundamentally wrong? Then our common Protestantism is fundamentally also wrong. If Luther was wrong then Calvin and Zwingli and Canmer and Knox were wrong. All these men and others share the credit or the blame for the movement we call the Reformation. Much as we owe to them and to the reformers before the Reformation, like Wycliffe, Hus and Savonarola, yet it should not be lost sight of that it was Luther and his earlier teachings which furnished the starting point of this great religious movement. To Luther belongs the primary responsibility. Catholics are right about that anyway.

The fact that we are at war with Luther's country should make a study of the Reformation all the more interesting to us. Are Catholics right who are telling us that the great evil of this war is due chiefly to the divisive elements introduced into modern religion and politics by Luther? Or is it true on the other hand that those nations, both Catholic and Protestant, which are fighting Luther's country and its allies, are fighting for these principles of modern liberty which we have been taught to believe have so many of their roots in the Reformation?

These are interesting questions, surely. If we haven't satisfactory answers to them in the bewilderment of this war, we should seek to find such answers.

A very distinguished American theologian was asked recently what he believed the really fundamental and distinctive teachings of Protestant Evangelism to be. He replied, very simply, that he conceived them to be that man is a sinner. He cannot save himself. God's free grace comes to him through Jesus Christ and saves him. Then he added that it might be brought down to the one word, "grace". This was the position of Luther. Was he right and were the other great Reformation leaders right, or is something else essential to salvation? There never was a time when the answer to these questions was more fundamentally important.

Certain it is that the Roman Catholic churches will celebrate the Reformation Quadri-Centennial this year, perhaps every one of them. Will any Protestant church ignore it?

It has been celebrated, and will be celebrated, by sermons, cantatas, pageants, editorials and articles in religious and secular journals, by endowments for Bible chairs in colleges, by special buildings and memorials, by medals, by addresses in colleges and universities and theological seminaries, by great community meetings.

Surely, every Protestant church and Sunday school in America will in some appropriate way study and celebrate the deeds and the ideas which center around the movement which has done most to shape the religious and political life of the modern world.

It is a vastly better world than it would have been if Luther and his co-workers had not lived and taught and wrought. But we are all painfully conscious in these terrible years that theirs was an uncompleted work. This is stressed in the Quadri-Centennial slogan, "To Celebrate the Reformation of the 16th Century and to Hasten the Transformation of the Twentieth."

A PLEA FOR SCHOLARSHIP

(Continued from page 3.)

Even now, there is enough demand for specialists along all lines to warrant the sacrificing of a number of bodily pleasures for the attainment of excellency along one of these lines.

There is no position low and mean enough for the man that is not willing to adopt himself to its special needs. Take a teacher in the most ill-furnished school room in an equally illiterate community. That teacher will either lift the community to a higher plain or will crush the few flickerings of hope which his arrival may fan, for an instant, to a recognizable ardor. If the former, the teacher's life has been well worth while; if the latter, he has committed a sin against God and against man.

Today we are facing the problem of preparation for one such position. Are we going to live on as the same care-free, irresponsible people as we have been up to this time, or are we going to take our future in hand and lay the cornerstone of a successful career while in college? It is neither athletics alone, religion alone, nor education alone that makes for success; but it is a mixture of the three. The educational portion has to be chemically pure, or it will not pass the test of completion. The religious pinch has to be of the proper specific gravity or it will not counter-balance the commercial atmosphere. The physical frame has to have the proper tensil strength or it will snap under the strain of overburdened responsibilities.

Dean Byers' opening chapel speech hit the nail squarely on the head, so I shall conclude by quoting him:

"True ideals are of great value in life in that they give aim to life, exercise the imagination and engender hope and optimism. Without an ideal there can be no progress or success, and life would lose its zest and value.

"Youth is the most idealistic period of life and no environment so calls it forth as does the life and work of the Christian college. Culture, character, scholarship, abundant life, or, as our president so well expressed it, the 'larger life', make a strong appeal to college youth.

"But if these ideals are merely held and felt without real effort to attain them they make for weakness rather than strength of character.

"Ideals should be followed up with effort, will, determination and work in connection with ideals we should emphasize attainment.

"Our war situation can teach us these lessons. Our nation is striving for great ideals but we have much more of plans of work and see great effort put forth everywhere. And if our brothers go forth and sacrifice all and put forth their supreme effort to attain their goal, can we do less? If they win democracy for us, will we be able and ready to carry it forward? Eternal purposes are not attained by spurts. Outside the war and after the war there is continuously needed our best effort and most efficient service.

"In college let us put forth real effort and do each task well as it comes to us. Our college activities should be properly and successfully carried on but our chief work is, to do our regular college courses thoroughly. Keep ideals ever before us but begin now and do the work of this hour as well as possible and so go forward to real attainment.

"It has been necessary in the first years of our college existence to get good, high ideals clearly before us but now we do well to emphasize the necessity of thorough work and high attainment in real scholarship."—The Witmarsum, Bluffton College.

For James' idea of religion, read James 1:19-27.

THE C. E. TOPIC

Oct. 28.

Ministering to Christ—(Work for Prisoners, Strangers and the Sick)

Matt. 25:31-46.

In many churches throughout the land the last Sunday in October is set aside as Prison Sunday. On the whole there are so many appeals to churches to set aside this or that Sunday as a special day that there is danger of confusing the mind as to what the church purposes to do with its chief task of presenting Christ to the Christless, but, in this particular instance we have the positive demand of Christ that there be concern about those in prison. To this great work of caring for the prisoner belongs also the concern for the stranger and the sick. Perhaps no class of persons can compare with the prisoner, the stranger and the afflicted in bodily, mental and spiritual distress. It is to all those who are in distress that the message and the presence of Christ are particularly acceptable.

The religion of Jesus Christ is one of ministration. Jesus Himself declared that He came to minister rather than to be ministered unto. Whenever the individual Christian or the church have caught a vision of the ministrations that are possible in His name, they have attained to the highest social and spiritual efficiency. When they missed this the church sank into a dead formalism that was indeed pitiful. The world will take the church seriously only when the church convinces it that it is in dead earnest about its mission to prisoner, the stranger and the sick.

Caring for the prisoner. Did it ever occur to our readers how many of God's greatest and best men were prisoners at some time or other? Go over the list in your minds and you will be amazed. It includes, among others, such men as Joseph, Jeremiah, Daniel, the writer of the 119th psalm, John the Baptist, Jesus, Peter, John, Paul, the martyrs and many of the great reformers. Then, there is Bunyan, the author of the Pilgrim's Progress, etc. Yes, these were prisoners, but innocent ones, it may be said. True, but the Son of Man came to seek that which was lost, and can there be a more pathetic picture of lost, helpless and hopeless ones. There are two ways by which prisoners may be regarded, first, presuming that they are guilty, they are put away where they can do no harm to others for a time and suffer for the wrongs they have done. This is a faulty and antiquated method which ages of trial have proved to be a practical failure. Secondly, they are seggregated so that

they may be reformed and reclaimed. This is the modern idea. Unfortunately, in most instances it is but an idea that yet remains to be tried out. Services in prison, prison missions, the distribution of Christian literature among prisoners, prayer for prisoners are all legitimate activities appealing to the Christian people of this country. The released prisoner, especially should be made the object of Christian concern. Many of these men and women find themselves with the marks of the prison on them, without means, home, or friends, and fall back into crime because there are none to help them to better things.

Strangers. There are strangers in our land, unacquainted with our institutions, knowing only a type of Christianity that they brought from Roman and Greek Catholic countries, and only able to speak the tongue of their native country. They offer limitless opportunities to the Protestants of America. Most of them seggregate in large centers of population and are easy to reach by those Christian agencies that endeavor to do so. It is the children of these people who will compose the great mass of our future population. The future of America depends upon how the American Christians will deal with them.

Then, there are strangers in church. How shall they be greeted? What is to be our message to them? How are they to be made to feel that they are in the house of their Lord and in the midst of their brethren? How are they to become one of us? These are practical questions confronting the people of every church. The answer to these questions will be seen in prosperity and the progress of the church.

Above all there are those who are strangers to God. What has been done to bring them to know God as their Father, and Jesus, His Son, as their Savior? We have them all about us. Their salvation is a matter in which the doing of our duty is involved.

The sick. The fact that Jesus concerned Himself about the sick should be the greatest reason in the world why we should bring to the sick all the comfort and benefit that there is in Christ. Visits, prayers, literature, flowers, letters and post-cards are some of the cheering things that all can in one way or another bring to the sick.

THE S. S. LESSON
Oct. 28.
Ezra's Return from Babylon.
Ezra 8:21-32;
Golden Text—Ezra 8:22.

The return under Ezra was the second migration back to Judah and occurred long after the first. Ezra is one of the most important personalities not only for what he was in his own time but because of what we enjoy because of him. The traditions of the Jews ascribe the founding of the great synagog out of which later developed the Sanhedrim to Ezra. He collected, edited and revised the books of the Bible, was the author of Second Chronicles, Ezra and Nehemiah and the establisher of the synagog worship. He was probably born in Babylon but spent the latter part of his life chiefly in Jerusalem. He is spoken of as the "ready scribe" and was noted for his knowledge of the law and his great zeal for its proper observance. He died sometime between 420 and 410 in Jerusalem at a very advanced age.

One's first impression from reading the lesson is that under Ezra the Jews enjoyed a wise leadership. It was wise because he was (1) a man of prayer; (2) a man of great faith; (3) a man who who had a great respect for the Word of God; (4) a man who insisted that the Word of God was to be exactly obeyed. Given, a leader of prayer, faith, knowledge of the Word and obedience to it and one can find no greater or better leader for any people. The Jews showed their great wisdom by placing and keeping themselves under such a leadership. Most of the trouble that nations get into comes from their not selecting and following God-fearing leaders.

Ezra had been telling his king what great things God could do. He was right in not being ashamed to testify concerning his God in high places. Were Christians more active in doing such things they would strengthen their own position and bring greater respect to Him. But Ezra soon was to be put to the test. What a ridiculous figure he would have made had he, after boasting what God could do, accepted the protection of the king's soldiers! He realized that to say God is mighty means to put one's self absolutely into the mighty hands of God. It was the consistency of Ezra that impresses us most today. It is the inconsistency of so many present-day Christians that makes their professions ridiculous. Were it not for the inconsistent Christians, the victories of the church today would be far greater. The world has little to say about what we confess, but it has a great deal to say about those who do not prove what they confess in their conduct. For a generation or more Christians have been confessing that peace is the only consistent attitude one Christian nation should take toward others. Now the world knows what those professions amounted to.

Ezra proclaimed a fast. It was the right thing to do. So many of the richest blessings that the people of God enjoyed came to them with periods of fasting. We wonder, Is fasting a lost art? True fasting means more than just doing without things. It means being so thoroughly absorbed in spiritual things that temporal needs do not suggest themselves to one. It involves an attitude of abject humiliation toward God and a sense of one's entire unworthiness.

Two things concerned Ezra, namely, the little ones and the Lord's treasure. We should always place the Lord's little one's first in our concern. The Lord's little ones are the children whom He has given us. Our concern today should consist in bringing them up in the fear and admonition of the Lord. Nothing so careless and so terribly cruel as the neglect of the children's spiritual welfare. There is another class of the Lord's little ones, namely the prisoner, the sick and the stranger. This classification is broad enough to include all those who are in mental, spiritual and physical misery as well as those to whom the nowledge of the salvation that is in Christ has not yet been brought.

The Lord's treasure was in the hands of twelve priests and they were more personally responsible for it. The words of the charge given to them are suggestive, note (1) Ye are holy; (2) The vessels are holy also; (3) Watch ye. A good outline for one of your pastor's sermons, wouldn't it be? A realization on our part that we are an holy and separate people makes the realization of our responsibility clear. A feeling that the Lord's things are in our keeping should make us ever watchful. The duty of watching is a life-long one from which there is no excuse.

The journey was a safe one. It had to be, God was their guide and protector. They undertook it trusting in Him. He delivered them from the hands of the enemy. Their destination was safely reached. What could hinder us on our Christian journey if we ever keep our trust in Him?

CONTRIBUTIONS

RECEIPTS OF FOREIGN MISSION BOARD
For September.

From a blind brother, Goessel, Kans., by B. N. Friesen, $25; mission friend, ditto, $20; missions, Berne, Ind., by S. F. Sprunger, $23.40; Emil Flueckinger, ditto, $35; H. J. Fast, Mt. Lake, Minn., $500; Hoffnungsfeld-Eden church, Moundridge, Kans., by Peter Zerger, $2050; West Swamp church, Quakertown, Pa., by Allen E. Bleam, $111.96; Cathrine Roth, Quakertown, Pa., ditto, $25; Mennonite church, Halstead, Kans., by F. W. Schowalter, $46; S. S., Johannestal church, Hillsboro, Kans., by J. A. Bartel, $68.83; Menn. church, Minidoka, Idaho, by Cornelius Gossen, $5.70; West Zion church, Moundridge, Kans., by P. C. Schowalter, $36; Alexanderwohl, Goessel, Kans., by B. H. Friesen, $109.30; Tabor church, Goessel, Kans., by J. S. Schmidt, $28.-52; S. S., Menn. church, Beatrice, Nebraska, by J. H. Penner, $255.41; Christian church, Moundridge, Kans., by A. H. Kaufman, $15.30; S. S., Bethel church, Dubois, Idaho, by Alvin Schmidt, $15.27; Menn. church, Burrton, Kans., by J. A. Richert $1.50; Menn. church, Lehigh, Kans., by C. C. Friesen, $11.20; K. M. Krehbill, Halstead, Kans., $50; First church, Aberdeen, Idaho, H. C. Wiebe, $59.06; S. S., Brudertal church, Hillsboro, Kan., by P. M. Suderman $37.43; mission friends, Goessel, Kans., $50; S. S., Christian church, Moundridge, Kans., by C. Kaufman, $36; Salem church, Dalton, O., by D. S. Schneck, $28.67; First church, Phila., Pa., by N. B. Grubb, $22.52; Saucon church, Quakertown, Pa., ditto, $9.22; Chr. Wirkler, Newton, Kans., $30; Gen. Conf. collection, Reedley Cal., by D. Krehbiel, $270.98; First church, ditto, by H. J. Krehbiel, $32.75; John A. Zacherias, Rosenfeld, Manitoba, by P. Epp, $10; Sunday School, Town church, Beatrice, Neb., by H. K. Penner, $46.74; P. P. Jansen, Goessel, Kans., $100; Upper Milford church, Pa., by Wm. Gehman, $40; Bertolt church, Frederick, Pa., by Morris De Haven, $20.50; Greenfield church, Ft. Colb, Okla., by J. Schmidt, $7; Bergtal church, Pawnee Rock, Kans., by Jacob Ruediger, $29.28; missions, Berne, Ind., by S. F. Sprunger, $35.78; birthday gift, ditto, 29c; First church, Mt. View, Okla., by D. A. Goerz, $86.-46.

For Lepers in India. — From the Indians in Fonda, Okla., by H. T. Neufeld, $2.83.

Special Gifts. — Mission society, Moundridge, Kans., by E. M. D. Roth, for Joseph in India, $21; Henry Doerkson, Niverville, Man., for P. W. Penner, $16; Rudolph Mueller, Halstead, Kans., for Jacob, Champa, $15; S. S., Wymam, Sask., Jacob T. Wiens, for P. W. Penner's station $20; J. H. von Steen, Beatrice, Neb., for Sousa's keep, India, $23; D. D. Unruh, Inman, Kans., for repair to Girls' home, $5; mission friend, Upland, Cal., Wm. Detweiler, Arizona, $10; Sewing society celebration, Reedley, Cal., Lizzie Krehbiel, home in India, $143; mission friend, Upland, Cal., evangelist in China, $20; mission society, Halstead, Kans., Allen Ruth, for Christmas in India, $38.05.

Sincere thanks.

Gustav Harder, Treasurer,
Whitewater, Kans.
John G. Regier, Asst. Treas.,
Newton, Kans.

FOR HOME MISSION
For September.

For Chicago Mission.

L. E. Penner, Beatrice, Neb., $2; Mrs. Henry T. and Uriah Ringwood, Okla., $20; Edna Bixel; Pandora, O., $5; Metta Welty, Bluffton, O., $2; Sister Magdalena Wiebe, Beatrice, Neb., $5.

Sincerely yours,
1420 W. 71st St. **W. W. Miller.**

NEWS OF THE WEEK

PRESIDENT AND CABINET MET TO ARRANGE PROGRAM

Washington, Oct. 10. — Commerce and communication restrictions authorized by the trading with the enemy act will be put into effect within a few days, under an executive order which President Wilson had virtually completed last night, after conferring with cabinet members, Vance McCormick, chairman of the exports administrative board, and Acting Secretary Crosby of the treasury.

Postmaster General Burleson announced after the cabinet meeting that the provision authorizing the Postoffice department to license foreign language newspapers already was in operation, and that within ten days the department would begin to issue licenses.

Under the tentative draft of the executive order, the censorship of mails, cables, radio and telegraph communication would be entrusted to a board including representatives of the Post-office, War and Navy departments and the exports administration.

Mr. Burleson is anxious that his department refrain as much as possible from the work of actual opening and censoring mail. Consequently the postal authorities probably will limit themselves to merely co-operating with censors.

THEY'RE PUTTING NEW WAR VESSELS IN ACTION SOON

Washington, October 10. — The American navy's war construction program consists of 787 vessels, including all types from super-dreadnaughts to submarine chasers.

In making this announcement today Secretary Daniels said some of the vessels have been completed within the past few weeks and are now in service and that the remainder of the program is being rushed. The total cost is estimated at $1,150,400,000.

Many of the vessels are destroyers and arrangements have been made for carrying out the $350,000,000 supplemental destroyer program which the navy expects to be completed in eighteen months.

Examination of contracts by the legal representatives of the builders prevented the formal signing of the agreements today with the six companies which are to build the craft, but Mr. Daniels said only minor details stood in the way of getting the vessels under construction.

Secretary Daniels said he expected the first of the new destroyers to be launched and commissioned within nine months. They will be of the latest, largest and improved type, which have just been tried by the American navy, he said, and found to be unsurpassed by any destroyers in the world.

AREN'T SELLING IN ORDER TO FORCE UP HIGH PRICES

Evansville, Ind., Oct. 10.—Seventy-five farmers and speculators living in the vicinity of Cynthiana, New Harmony, Stewartsville and Armstrong have been reported to the federal government as alleged violators of the Lever food law, which prohibits the holding or hoarding of wheat for speculative purposes as the result of an investigation made by a special government agent from Washington, D. C.

At Stewartsville twenty farmers were found to hold 17,000 bushels of wheat, while in the New Harmony neighborhood nineteen farmers are holding 22,000 bushels. One man living near New Harmony has 5,000 bushels of wheat which he refuses to sell at the price fixed by the government. In the neighborhood of Stewartsville it also was found that a great amount of wheat is being held by the farmers.

The farmers are offering the excuse, and in some cases it is a legitimate one, that they have been too busy sowing wheat and cutting corn, and could not haul their wheat to market. In the Poseyville neighborhood especially the farmers were found to be extremely busy. The special agent said the farmers there have had a big melon crop and have lately been engaged in plowing for wheat and cutting their corn.

However, it is said that in most cases the farmers frankly admitted they were holding their wheat for a higher price. One elevator man said he had bought wheat during the summer at $2.50 a bushel with the expectation of getting $3 for the grain and he said he was holding for a higher price.

NO TAX ON AIR; BUT THAT'S ALL

Washington, Oct. 5. — The war tax toll on the American pocketbook began yesterday. Within two months the buying public will be paying over the counter, through ticket windows of various kinds—and almost everywhere else the levies under the $2,535,000,000 revenue bill, now a law.

Throughout the land today the high cost of drinking mounted with additional taxes on hand, soft and medium beverages effective immediately. Automobile owning, with a tax of three per cent of the sale price, becomes more costly. Pills, patent medicines and chewing gum are hit.

Sporting goods, motor boats, estates, inheritances, incomes, war profits and other luxuries of the wealthy are taxable immediately.

Smoking may also be more costly within 20 days with added taxes on tobacco, cigars and cigarettes, ranging from $1 to $7 a thousand on cigars and from 80 cents to $1.20 a thousand on cigarettes.

Even snuff users will suffer.

On November 1 also the tax on freight and express packages — one cent for each 20 cents charged—becomes effective, together with a ten cent levy on berths, seats or staterooms on Pullman cars.

Every telegram, telephone or wireless messages costing more than 15 cents after November 1, will bear a five-cent tax or taxes of eight cents on each $100 of life insurance and one cent on each dollar of fire insurance also begin.

Stamp taxes on bonds, promisory notes, bills of sale and playing cards become effective December 1, as does the one cent on parcels post packages costing 25 cents or more. The additional one cent on letters is effective Novmeber 1.

CONGRESS WAS ADJOURNED FOR A BRIEF VACATION

Washington, Oct. 8. — Trailed by echoes of six months' momentous achievement, the annual exodus from the capital, following adjournment of congress Saturday was in full swing last night. Most members either were already at home or speeding that way.

Because of the brief recess until the new session opens December 3, some members of both branches are remaining here. Others will stay a few days to clean up a few private and public odds and ends including matters of special interest to constituents neglected during the rush of recent legislation.

Investigation by a senate privileges and elections committee of Senator LaFollette's alleged disloyal speech at St. Paul September 20 before the Non-Partisan league, promises to be brief. The committee, headed by Senator Pomerene, will hold a preliminary meeting today to determine procedure. They expect to conclude the inquiry within a week or ten days because of its limitation solely to the accuracy of the recorded speech and accuracy of Senator LaFollette's statements made.

PRESIDENT OF DEFIANCE COLLEGE AND WIFE KILLED

Two are dead and a third not expected to live, the result of an accident at about 10:30 Wednesday morning at the Clover Leaf crossing at Curryville, on the Wells-Adams counties' line, when an automobile, in which the three occupants were riding, was struck by train No. 3, going at about sixty miles an hour.

At first the identity of the persons could not be learned. From checks, bank books, calling cards, tags, etc., found on their bodies the coroner of Wells county identified them as D. W. McReynolds, president of the Christian college at Defiance, Ohio, he being the man who died about an hour and a half after the accident; the woman, who was killed probably instantly, as Bertha J. McReynolds, his wife. The third man, who was still living but who was suffering from a bad concussion at the base of the brain, as Clyde Kniffen, of Britton, Ohio.

BERNSTORFF, THE BRIBER, IS BEING FOUND OUT NOW

New York, Oct. 5. — Former German ambassador, Bernstorff's whole corruption fund may be revealed in investigations under way in New York today which have already disclosed how Bernstorff sent nearly $1,700,000 to Bolo Pasha for influencing the French press for peace. Bolo's recent arrest at Paris, it was stated, was directly due to evidence uncovered by American officials.

Attorney General Lewis of New York made the records public with sanction of the State department and the French ambassador. They show that Bolo Pasha made a flying trip to the United States last year to hold secret conference with Bernstorff; that Bernstorff advanced him approximately $1,700,000, which was cleverly transferred via four great banks to Bolo, and that Bolo, while thus acting as Germany's secret agent in New York, met a number of persons, including William Randolph Hearst.

Hearst, according to the evidence made public by Lewis, was a guest at dinner at Sherry's with Bolo Pasha. The names of others who attended the dinner are yet to be disclosed. Twelve in all attended. The French conspirator is said to have declared that he hoped to "convert" Hearst, and was a guest in Hearst's home.

So clever was the manipulation of funds given Bolo Pasha, that some of the money went through J. P. Morgan & Co., and some through the Canadian bank, but so distributed that its source could not be traced. Bolo Pasha is now held in Paris as a traitor. His work through international channels to corrupt certain French papers in the interests of Germany furnishes one of the most amazing episodes of the war.

ABOUT TO MAKE ANOTHER PROPOSAL TO THE ALLIES

Amsterdam, October 9. — Germany and Austria-Hungary have agreed to make another peace offer to the allies, the Deutsche Tages-Zeitung of Berlin says it learns on good authority. The offer will have as its basis no territorial aggrandizement, the surrender of Belgium and French territory, the renunciation of positive territorial acquisitions for payments in money and no indemnity on either side.

The German crisis which Chancellor Michaelis now faces is the worst since he took his post. The resignation of Vice-Chancellor Helfferich is freely predicted in some circles. The radicals in the reichstag and even many of the conservatives are solidly opposed to him because of his failure to announce a decisive governmental policy at Saturday's reichstag session.

Even a number of conservative newspapers received here bitterly condemn Helfferich.

The Socialist organ, Vorwaerts, boldly asserted that not only Helfferich, but Michaelis himself had both "proved to be failures, as well as the bureaucratic system they represent."

SPIRIT OF GERMAN TROOPS REPORTED TO BE BREAKING

British War Front in France and Belgium, Oct. 7. — The Germans attempted no counter attacks of importance along the new battle front during the night and both sides were taking a breathing spell after the arduous work of the last two days. The artillery, of course, maintained its ceaseless firing at various points.

A cold, drizzling rain was falling this morning, adding still more to the discomforts of the men lying out in the mud and water in this inhospitable zone. At some places along the line the Germans found themselves in such exposed positions as a result of Thursday's drive that they are reported to have pulled their defenses back a short distance to more favorable ground. British patrols which pushed out into enemy territory found the forward shell-hole defenses in one section completely abandoned.

The prisoners already counted number more than 4,000. Many of the men captured are in excellent physical condition and range between 25 and 30 years of age. Many of the enemy's losses were suffered when at least five divisions of troops which had been massed for a pretentious attack were caught in the British artillery barrage and crushed in its overwhelming sweep. These troops included a division of the guards and other division of picked men from the flower of the German army. Not only were thousands of men wiped out, but the well-defined plan of the German high command for an attack was utterly disrupted.

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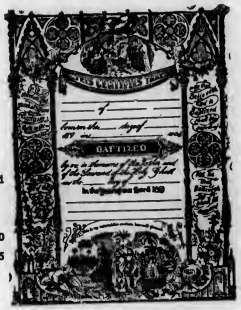

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, OCTOBER 18, 1917. No. 41.

CHANGE OF HOME MISSION TREASURER

During the past three years Bro. G. A. Haury has freely given his services to the Home mission cause by serving in a most careful and punctual manner as treasurer of the Home Mission board, which is herewith gratefully acknowledged. In the reorganization of the board after the recent session of the General conference Bro. J. E. Amstutz was elected treasurer. Contributions for Home missions should therefore after this be sent to Rev. J. E. Amstutz, Halstead, Kansas. **H. P. Krehbiel, Sec'y.**

IN MENNONITE CIRCLES

The eighteen men of the Mt. Lake (Minn.) district, who were called to camp in Iowa were accompanied on their trip by Rev. J. J. Balzer.

Rev. W. S. Gottshall of Bluffton, Ohio, made a number of visits to the churches in the vicinity of Newton, Kans., while returning from the General conference.

Bethel college has a Mennonite Historical society of 36 members which held its first meeting last Wednesday night in the college chapel.

The services of the First church, Philadelphia, were conducted last Sunday by Bro. M. H. Kratz, the pastor being in Schwenksville, Pa., officiating at the communion service there.

The correspondent of the Sommerfield (Ill.) church tells us that on September 9 seven new members were added to the church through baptism. These girls and boys received instructions in the Scriptures during the summer months.

September 30 and October 7 the Lord's Supper was observed.

Our Missionary society is studying the Life of Mary Slessor. We all find it very interesting and realize that she made many sacrifices for her God.

The Missionary committee of our C. E. prepared a program on Home Mission Work among the Immigrants. The meeting was interesting as well as instructive.

Our Sunday school has a library since New-year.

The Gospel Herald announces the safe arrival of the returned missionaries, Mr. and Mrs. M. C. Lapp at San Francisco, Calif., October 1. Their address for the time being will be 473 N. Belmont Ave., Los Angeles, Calif.

On the 18th of September the Christian Endeavor society of the First Mennonite church will celebrate its 25th anniversary. Secretary Shaw of the United society is expected to be present and make the address. The pastor, Rev. N. B. Grubb, has for many years been one of the trustees of the United society.

A special meeting of the Eastern District conference, called to approve of the action of a special meeting, attended by representatives of the churches while most of the pastors were absent, attending General conference, also passed a resolution expressing its disapproval of the recent step by which General conference withdrew from the Federal Council of Churches. There were no dissenting votes.

All who pay their subscription in advance will receive the Mennonite Year Book free as premium.

NOTES AND COMMENTS

Dean Farrar, one of the most noted ministers of the Church of England, gave his reasons for becoming a total abstainer as follows:

"About ten years or more ago I became a total abstainer because I was easily convinced that the use of alcohol was not a necessity, and a great deal turns upon that. I saw, for instance, that whole nations had not only lived without, but had flourished without it. I saw the remarkable fact that there were some twenty thousand persons in England who, though many of them had made themselves mere funnels for drink, though many of them had been accustomed to drink from their childhood, though most of them had been brought to prison either directly or indirectly through drink, yet the very day that they entered the gates of a prison all drink was entirely taken from them, and yet there was not a single instance on record in which any of them had suffered in consequence. On the contrary, men who had entered prisons sickly and blighted have been made sober by act of parliament, and after a few months left prison hale and strong and hearty; and women who have been put into prison perfectly horrible and hideous in their loathsomeness and degradation, after a short period of deprivation from the source of ruin, left prison with the bloom of health and almost beauty. All these proofs and many others convinced me very speedily that it was not necessary for me to continue to touch any form of alcohol. 'Twas the great philanthropist and politically-wise Benj. Franklin who used these words: 'Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, contentment in the house, and clothes on the children.' Well, then, coming to these conclusions, believing that total abstinance would tend to strength of body, to clearness of mind, simplicity of life, to health, to length of days, I then saw that for me, at any rate, it became a desirable thing to give up alcohol altogether, and I did so, for these reasons, with perfect gladness, and without ever having suffered in consequence of the fact so much as even a single day."

In an article in Moravian Missions Rev. G. R. Heath of Nicaragua gives an interesting picture of the superstitions with which the missionaries have to deal. Poisons of various kinds have been a favorite means of getting rid of an enemy, being generally administered in rum or coffee, very often by some third person who has been on friendly terms with the victim. The Indians believe that, besides the method of direct administration, poison can be buried in the ground, when it eats through the cork of its bottle and enters the feet of those who pass that way, causing severe sickness, usually dysentery. The discovery of the "buried poison" is a fruitful source of income for clever rascals. Certain medicines are also in great repute as antidotes for this "witch poison". All sorts of articles are worn or carried on the person as "shields"; even the bitter antidote-bean which, when fresh, is a most valuable drug for both internal and external administration, is worn round the neck as a charm! That buried or wafted poison cannot hurt a missionary is always conceded; but the Indians have a ready explanation: in the first place, the missionary is under God's special protection; in the second place, poisons never hurt their masters, and the fact that most missionaries in this country have a fairly good knowledge of drugs, constitutes them "poison masters" of a superior order!—Sel.

It cannot be that the earth is man's only abiding place. It cannot be that our life is a mere bubble cast up by eternity to float a moment on its waves and then sink into nothingness. Else why is it that the glorious aspirations which leap like angels from the temple of our hearts are forever wandering unsatisfied? Why is it that all the stars that hold their festival around the midnight throne are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory? And, finally, why is it that bright forms of human beauty presented to our view are taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? There is a realm where the rainbow never fades; where the stars will be spread not before us like islands that slumber in the ocean, and where the beautiful beings which now pass before us like shadows will stay in our presence forever. —George D. Prentice.

How sweet is this assurance—all tears shall be wiped away by our Father's hand! Then let us not murmer or despair in the oft-

time thorny journeys of life, and when our skies are overcast by st im clouds. Our Father reigns and His eye of unchanging guidance is upon us and His love lights up our dark sky and makes for us a shining pathway through golden vistas into heaven. Then look up, ye bereaved and smitten ones! Our God smites but to heal. He will give you again the garment of praise for the spirit of heaviness, and finally wipe away all tears from off all faces. Here tears must flow. We cannot stay the gushing fountain, nor allay the quivering of the heart-strings, nor dry up the founts of sorrow and despair. We could not were this world our only abiding place. But, thank God, we have a home unshadowed by coldness, doubt, and fear, where love reigns eternal and unbounded, and where the Lord will wipe away tears from off all faces. Here on earth our dear ones, who in early life shared with us the same home, surrounded the same family altar, received the same parental blessing, go out from the hallowed fireside for a new and untried path, and long, weary miles separate them from each other, perhaps never, never to meet again on earth. Can the fount of tears be sealed as thus the household chain is severed? Oh, no; and yet there is comfort and peace flowing from the blessed Word of God. In our eternal home partings cannot come, tears of anguish can never fall. Tears are found everywhere. They must flow on till the fair Canaan of rest is safely reached, and then God shall wipe them from off all faces. Blessed soothing thought, be thou our stay and strength when tears are falling like summer rain on the cold, calm countenances of our loved dead. And after the storm-clouds have departed, dear Master, be Thou with us in the last parting of earth, when our tenements shall be laid in the grave and their immortal tenants soar aloft to their everlasting home, where we shall meet our loved ones and shall shed no more tears of sorrow.—R. A. Messner.

REPORT OF THE GENERAL CONFERENCE OFFICERS AT REEDLEY, CAL.

.. we met for the twentieth general conference in Meno, Oklahoma, three years ago, the world war, now raging, had just broken out; yet no one of us was inclined to think that it would take on such dimensions as it actually has. Our God is speaking to us in very serious terms, and if we look only at the outward phenomena, "storm", "earthquake" and "fire" going before Him, we are tempted to despair; but if we turn to His Word and look up to Him as the God of love and peace, righteousness and justice, we are again comforted, and many fearlessly face the events that the future may have in store for us, knowing:

Whatever are His plans;
Whatever is His will;
That must needs come to pass,
His purpose to fulfill.

We pass through a momentous crisis, and never before has our church in America had such an opportunity to appear before the public with its confession of Biblical non-resistance as now. May our written and oral confession be confirmed by our deeds! Ours is now the sacred duty to render proof in our every-day life, in church and state, that this confession is not only a cherished inheritance of our forefathers, but also a holy conviction of our own personal conscience.

That our churches realize the gravity of the situation is proved by the many inquiries about the attitude we should observe towards the war measures of our government, and how we could show our loyalty and patriotism to our beloved country without violating our conscience and creed. After our own country entered the war, we first thought of calling a special session of conference; but as the time for holding the regular session was so near, we refrained from doing so; moreover, as our District conferences took the necessary steps to guard our liberty of faith and conscience. And we can now see that it has been best not to meet in extra session, because after the District conferences have done the necessary preliminary work, it will be easier for the General conference to take such steps as will bring about the most favorable results.

We have also received several requests to take official steps for assisting our brethren in other countries, especially in Russia, in maintaining their civil rights and religious freedom which were seriously threatened under the old regime; but we felt under no obligations to enter upon the plans suggested by the representative petitioners. At that time some of them felt as if we were not aware of our duty, but time has justified our position in the questions concerned.

Memorials and petitions regarding our attitude toward military service have been sent to our congressmen and executives in sufficient number, and the same have not been in vain. We have much cause to be grateful to our representatives and government officials, especially in the War department, for their intelligent and considerate treatment of the non-combatant churches. But we also feel the kind providence of God in all these affairs, and to Him, above all others, we look in the future for help and guidance, knowing that even the "hairs on our head" are all numbered, and that He can and will guide the hearts and minds of the powers that be in such a way that His kingdom shall not suffer, but rather be promoted and strengthened.

Through the death of the brethren, J. S. Krehbiel and J. W. Schantz, vacancies occurred in the Home Mission board, the Business committee and the committee to represent the conference in the Federal Council of the Churches of Christ. These vacancies have been filled by appointing Bro. J. J. Balzer as member of the Business committee, Bro. Victor B. Boyer to serve on the Home Mission board, and Bro. G. A. Haury to attend the meetings of the Federal Council. A special session of the Council was held in Washington shortly after our country entered the world war. As most of the members of the committee had to go to considerable expense, traveling to Washington, they felt not justified in drawing so heavily upon our treasury, and so only the two members, Bro. Gottshall and Bro. Brandt, who reside nearest the place of meeting, attended this session; besides these two Bro. S. M. Grubb of Philadelphia was present at this meeting, having been appointed by the officers as our third representative.

In the matter of safe-guarding our non-combatant position, the Church of the Friends and that of the Brethren (Dunkards) have expressed their willingness to cooperate with our church; also most of the branches of our own denomination. We hope that this co-operation in this important cause will open the way for a better understanding of each other and will lead to a closer union in many other phases of the work in the kingdom.

The constitution of our conference, according to instructions from the last session has been printed in English and in German, and our congregations can be supplied with the quantity they need through our Mennonite Book Concern.

Petitions for postponing this session of the conference, and others for changing the place of meeting, have been received by the officers, but not in sufficient number to justify any action regarding these requests. And we confidently hope that, with God's kindly assistance, and under the leadership of His spirit, we shall be able to hold this session in quiet and peace and in brotherly harmony. We are not here to discuss politics; and to the deliberations about our work of building and promoting the kingdom of God no one will enter a protest.

With humble gratitude to God for His kind and loving help in the past, with faithful and cheerful hope for His fatherly guidance and blessing in the future, and with the humble request to the conference for leniency and forgiveness, where we have failed to do justice to her various interests, we remain

Yours in His cause,
H. D. Penner, President.
H. A. Bachmann, Sec'y.

Special Offer

New subscribers will receive the Mennonite from now until January, 1919 for the single subscription price, $1.50.

OUR CHIEF WEAKNESS

Not long ago a book was published in this country having the title "American Ideals".

Two questions were sent out to one hundred men and women of prominence. The questions were: (1) What, in your opinion, are the leading ideals of the men with whom you most frequently associate? (2) What do you consider to be the chief points of weakness in our contemporary American life?

It is well to know what our defects are, so that we may proceed to remedy them. We accordingly give a few of the answers to the second question.

The president of a large college for girls wrote this significant paragraph: "Laxness in honor; slackness or moral fiber when not on parade; willingness to shirk the labor of honest detail; in a word, a willingness to dodge obligation. Out of this comes our attitude toward law, which is no further advanced than a school boy's, who plays hookey if he can."

A congressman had this to say: "Extravagance in living. Most Americans prefer to spend money rather than not to spend it, and therefore very many spend money foolishly and upon things which were better not purchased. The feeling that what we do ought to meet the approval of other nations, for example, rather than

our own approval. This is because as a nation and as individuals we are still rather more vain than proud."

A well known official of a city in New Jersey replied: "Selfishness—insincerity—jealousy. The tendency to destroy rather than to construct. Too little attention given individually to the serious side of life. Ignorance concerning our public life and officials outside of knowledge gathered from the newspapers. Too busy to live up to what we know is right. Entertainment receives more consideration than education."

A widely known author listed these three weaknesses: "Excessive popular influence in politics. Lack of information about European affairs. Too much self-confidence and complaisance."

A religious director of six thousand university students answered: "One weakness is that of indulgence. Our life is crammed; the picture show, the ball game, the theater, the novel, and the canoe grip the lives of a great many and absorb their best energies."

A Boston banker wrote: "The passion for 'getting on,' with accompanying failure to see what one is getting on toward. Pride in power and in the ownership of things. Too great reliance on the finality of material. The lust for spending and having others know that one spends."

A poet enumerated American weaknesses thus: "Lack of responsibility in public affairs. Toleration of dishonesty. Want of thoroughness and discipline. Complacency with cheap ideals of comfort, luxury and fashion. Failure to understand the functions of intellectual influences."

A bank examiner gave this list: "Materialistic tendencies. Striving for effect at the expense of any or all ideals. Lack of simplicity. Lack of serious application to present or future problems. Loss of early ideals through the breaking up of what formerly constituted 'home life'. Lack of interest in religious thought."

The secretary of a large foundation fund answered: "Personal preferment and pleasure at any cost. The refusal of so many to think, to face the facts, and to come to a wise attitude toward life and to a determination of well thought-out ideals."

A university president in California said: "Our chief national failing is made up of a union of fussiness, nervousness, hurry; 'keeping up with the times'; reading the latest novel; seeing a little of everything, just enough to talk about it; general thinness due to admiration of versatility; 'government' by bluff, a natural result of shallow equipment."—The Pacific.

HOW MARTIN LUTHER DIED

Rev. Michael Celins, who saw the great reformer pass away, the very next day, in church, with the body of Luther lying before him, in his funeral sermon, gave the following account of his death:

We will now describe the manner of his death. He is not yet buried, and has been only one day dead. There are already persons, as I am informed, who, driven by the evil spirit, have published the report that we found him dead in his bed. I have no doubt that he who was a liar from the beginning, will invent many other and more atrocious calumnies. For he has now no more to do with Dr. Luther whom God has snatched away from his teeth, and he is beyond his reach. But he is now busy with his doctrine which he would fain injure, and, if possible, destroy. In order to meet him, and to guard believers against his lies, I, as one who was present at the moment of his death, and for three weeks was with him day and night, will relate here in God's house, and before God Himself, the truth concerning his death.

Dr. Martin, my dear friends, did not begin the past night to die, but he was dying for more than a year past. That is, he thought of death, preached about death, conversed about death, wrote about death. Just the day before his departure, at his request, I read many consoling passages from his Psalter, which he had marked and written in it, in order to comfort himself with them. He had often prayed to God, and pleaded that He would the sooner the better, take him out of this evil world, as he was disgusted and weary of this life. He had often prayed, also, that, if it pleased God, he might not suffer long on his sick-bed. He felt like an old over-worked, feeble man; therefore he often said, "I will not live much longer," and particularly, just before his death, he said: "If the pope or my adversaries could get me in their power and inflict upon me much suffering, I am so weak that I would soon die in their hands."

As he was in all respects well prepared for death, God graciously heard his sighs and prayers. After he had partaken of his supper, here at Eisleben, and went from the large room into his small room, on the 17th of February (1546), about 8 o'clock in the evening, as his custom was, laid himself down in the window and offered his prayers, in a short time he began to complain of great pain in the breast. He was rubbed with warm cloths, and grated unicorn root was administered internally with wine. He became better and laid down on the sofa and went to sleep. He slept until the clock struck ten. He then awoke and asked Prof. Jonas and myself, who watched with him, why we did not lie down. We answered that it was proper that we should wait upon him.

He then arose and did not complain particularly any more, and went into his chamber to his bed. As he crossed the threshold of the room, he said (in Latin): "Into Thy hands I commend my spirit: Thou hast redeemed me, O Lord God of Truth." Then he lay down in his bed, gave us good-night and said: "Dr. Jonas and Mr. Celius, pray to our Lord God that it may go well with His cause and the holy gospel, for those who are assembled in the Council of Trent do not mean it well."

He again fell asleep and rested naturally: no change could be noticed until the clock struck one, past midnight. He then awoke and called his family servant and directed that the small room should be made warm for him. As it had been kept warm, he raised himself up, got out of bed, and said; "O, Dr. Jonas, I am in great pain, I fear I will remain in Eisleben." With this he reentered the small room. As he recrossed the threshold he repeated the words he uttered before: "Into Thy hands I commend my spirit, Thou hast redeemed me, O Lord God of Truth." After he walked back and forth once or twice in this small room, he lay down again on the sofa. His sickness increased and became more and more severe. We immediately rubbed him with warm cloths, and sent for the host of the house, the two city physicians, and at the same time a message was dispatched to his highness, Count Albrecht, Count and Lord of Mansfeld. Dr. Jonas and I, Michael Celins, and John Aurifaber, together with his family servant, was with him from the beginning. Very soon came the host and his wife, then one of the physicians, and immediately thereafter the other physician, and following them came Count Albrecht and his wife, the countess.

As we were rubbing him with warm cloths, I asked him if he felt any relief. He answered, "Yes, the warmth does me good; warm also pillows and lay them on me, the pressure on my breast is very great; however, the pain has not yet reached my heart."

As I felt with my hand that his linen was quite wet, I said to him: "Reverend father, you are perspiring; God will be favorable to us, and you will be better." "Yes," he answered, "it is the cold sweat of death; I will die; I will go hence." As, at his request, a sip of wine was given him, and one of the physicians administered a spoonful of medicine, he began to speak and to say:

"I thank Thee, O God, the Father of our Lord Jesus Christ, that Thou hast revealed Thy Son to me, on whom I have believed, whom I have loved, whom I have preached, confessed and worshiped, whom the pope and all the ungodly abuse and slander. Oh, my Lord Jesus Christ, I commend my poor soul to Thee. O heavenly Father, I know that although I shall be taken away from this life I will live forever with Thee. God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life."

He spake further: "God, our God, saveth us; Thou art God, who delivereth us from death."

As he now felt that the end was not far off, he thrice spoke the words: "Father, into Thy hands I commend my spirit." Therefore he suddenly became silent. We shook him and Dr. Jonas and I called loudly to him: "Reverend father, do you die in the faith of your Lord Jesus Christ, and in the doctrine which you preached in His name?" He answered, "Yes."

He then turned upon his right side and fell into a few minutes' sleep. As we did not trust this sleep, we wetted his face with aqua vitae and water of roses, and rubbed his wrists at the pulse. When the clock stood at a quarter before three o'clock in the morning, as we were standing, looking at him, he heaved a deep breath, and then yielded up his spirit peacefully, and in much patience into the hands of God. — Adam Stump, in Lutheran Observer.

For Jesus' idea of a Christian, read Matth. 5.

When your faith needs stirring, read Heb. 11.

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A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.50

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

EDITORIAL

A VISIT TO CAMP MEADE

It was with considerable anxiety that we started for Admiral, Md. Newspaper reporters had found something unusual, and therefore, interesting, to write about the young selected men who refused to wear the uniform because their consciences could not allow them to become a part of the military machine. One is immediately impressed upon entering the camp with the vastness and the newness of the whole thing. There are many buildings either completed or in the course of erection but every particular one you are trying to locate seems two miles away. The soldiers are gentlemanly and anxious to give the visitor the benefit of all the knowledge they have of the camp, but, having been there for but a few weeks at most themselves, and, having been kept busy with their training, they do not seem to know very much about the camp. One who has visited army posts in the days before the war, as we have done, immediately gets the impression that the type of men one now meets is vastly superior in many ways to that of the old days. The government seems to be very much in earnest in its endeavor to attend to the physical comforts of the men it has called to service. The barracks are clean, airy, and comfortable although, of course, severely plain. Aside from the monotony of army food the men have nothing to complain about the quantity and quality of the meals served out to them. They say the work, while hard, is interesting and the officers are as considerate and reasonable as army regulations permit them to be.

The great difficulty in visiting in camp is the fact that there are so many men there and one's particular friends are not always easy to locate, but with the exercise of a little patience and by the use of the information available at the Y. M. C. A. and headquarters one will eventually get to the person one is looking for. The camp is laid out along the lines of a horse-shoe. On the outer side are the rows and rows of buildings accommodating the rank and file; on the inner side are the offices and officers' quarters. Numerous as are the present completed structures, one continually hears the noise of hammer and saw, made by the thousands of civilian builders, busy adding hundreds of other structures to the already large city.

Our chief interest, to be sure, was in the welfare of the non-resistant men in camp. It was a surprise to learn that so little was known of them. What those of my acquaintance whom I first met knew about them was learned from the papers rather than from actual observation. Then, the men are seggregated in charge of keepers, and are not permitted to leave their quarters except under guard. The way to the men in their quarters, however, does not seem to be blocked at all. A visitor just walks in and asks the first person he sees where he may find the one for whom he is looking and immediately the name of the person called for is sounded throughout the barracks. Being conscientious objectors, it seems to have dawned upon the guards that conscience would keep the prisoners from running away as it does from wearing the uniform and so they have an easy time of it, lounging about in the hall of the barrack. There are about fifty men in Camp Meade who have refused to wear the uniform and they are considerably crowded in the building they occupy. While they all appear to be healthy, one is lead to wonder how long they will stay so under such conditions. Some of the men are boys off the farms and the little exercise the guards give them is nothing to the activity in the open to which they have been given. One wonders how long they will remain fit under such circumstances. The spirit of the men is good. They say they are decently treated, well fed and well housed, but have nothing to do and so are very lonesome. One gets the impression that the questionable method of seggregation resorted to by the military authorities is a part of a plan to make it easy for these young men to desert the position they have taken for conscience sake and apply for some work under the military machine. As they are now, they are now placed in a position by the military authorities that deprives them of being of any service to their country and are classed as military prisoners. And for what? For asking for that which the law provides, namely, the doing of non-combatant service outside of the military machine. If asking for clearly defined legal rights is a crime in the army, making it necessary for one being seggregated under guard, as though he had committed a crime against law, what is the sense of our army being engaged in a war the purpose of which is declared to be to compell other nations to respect law? However, we suspect these men are where they are because the military authorities do not know what else to do with them and the branch of service into which they are required by law to enter has not been defined. If a law is passed which says that certain authorities are to say what certain people are to do in a particular emergency and then the authorities fail to say what these duties they are to define are, we cannot see how in all reason the people who are waiting to do that which the law expects of them should be deprived of their liberty of action and be classed among those who need the special attention of military watchers.

The men composing this seggregated class are Quakers, Brethren, Amish, River Brethren, Mennonites and possibly some others. Most of them knew very little of one another until thrown together as they now are. It is remarkable to note how well they are getting along together and their being so intimately associated with one another has strengthened them. There will be no weakening so long as they are permitted to remain together. This little experience will be the making of strong future leaders in all of the churches involved and goes farther toward strengthening non-combatant positions than all of the peace literature produced in our churches and out of them during the last half century. It is also encouraging to note that the men of this class show up well. Among them are college-bred men. The profanity and other unchristian habits of the general run of soldiers is naturally lacking. Their guards, who at first thought them to be nothing but "poor nuts" have found them to be men worthy of their respect. They are occasionally holding religious exercises among themselves and on the whole they are finding out how near the various peace sects are to one another on other positions. We feel certain that when this war is over, Quaker, Dunker, Amish, River Brethren and Mennonite people will know more about one another and will be doing more toward strengthening the positions they all hold by unitedly working together, than they ever have done before. It is, after all, no waste of time that is keeping these boys in their barracks at Camp Meade.

Perhaps our readers will be amazed to know that there are Mennonites in Camp Meade who have asserted their position and who do not wear the uniform or do military duty, who are for some reason not placed with the rest but are permitted to "just hang around" as one of them put it. We found two such of the members of Eastern District conference churches. They have declared themselves ready to do non-combatant duty when the president once declares what such duty may be. They are not asked to do anything and are left alone except that everyone is nice to them. There is no persecution or anything of that sort. Their comrads in the barrack respect them. While with one of them we noticed that the soldiers addressed one another as Bill, Jake, Simp, etc., but him they always addressed as Mister. One of these young men has already a Bible class in course of organization in his barrack. Both of them being university men have found college friends among the soldiers and so are possibly not as lonesome as those confined in P. 24, as the building is known. Their position, however, is uncertain and it is possible that they will be transferred to the "objectors" at any time. The fact that things are made easy for them is itself a temptation since they stand alone, being assigned to different regiments.

We feel that it is important to keep all of these young men in intimate touch with the home folks. They should get letters and plenty of them. Their friends should do more than just send them pious epistles urging them to be true to their convictions. They are now less likely to give up their convictions than the boys who are yet at home and to whose emotional natures many things might appeal which would make no impression upon those who have already thrown in their lot for better or worse on an unpopular side. When the time comes every one of them will be just as ready in taking risks to save lives as those in the ranks will be to do their part of the hard things in military life. In writing tell the boys all about the home folks and give them such information that the papers do not contain.

People may wonder what in the line of little comforts may be sent to the boys. We sought out an acquaintance who is one of the

camp chaplains, for this information. He said that the matter of handling the mails was in the hands of the chaplains and that they were so rushed with business that incoming mail was very slow in getting to its destination. This was largely because of the insufficient addresses. Just addressing a letter Camp Meade would be long in getting to the one for whom it is intended. There are 20,000 men in camp, more are coming, all are practically strangers to one another and some do not yet know the names of all the members of their company. A letter should always have the regimental and company address. This, he said, would insure its reaching the one for whom it is intended quickly. It is foolish, he said, to send foods of any kind or candies by parcel post because much of it spoils in the post-office before it can be delivered. Insufficient addresses and insecure wrappings, he said, were responsible for one of the worst sins in the camp, namely, the spoiling and consequent destroying of a great quantity of food that might have been appreciated, had the senders been a little more careful in writing the address and making up the parcel. The chaplain urged that it be known that good books, donated to the regimental library would be about the best thing to do to show interest in the boys. He said that all the boys could benefit by such gifts and that, as winter comes on and the men off duty will be more indoors than out, books would be the best thing to counteract temptations to play poker or shoot crop. It occurred to us that perhaps our seggregated boys would welcome literature. Books might be sent to them personally with the suggestion that they donate them to the regimental library when they finished with them. However, if one wants to take the chance and send small dainties to the boys in camp we know they will be appreciated. The army food is substantial and sufficient but monotonous and includes no fruit. When we arrived in camp we carried a basket containing a peck of fruit which a friend, the father of one of the soldier boys, had requested us to give to his son should we succeed in locating him. In the hour or more we were looking for the boy we had to ask directions from many soldiers. The remarks by these might be summed up in the statement expressed by one of them: "Wish you luck in finding him, but, if you don't find him, we would very much appreciate your bringing that basket back to us."

The Y. M. C. A. is "on the job" in camp. At its headquarters one may get information in regard to the location of those one is looking for. Stationery furnished there is a very welcome item to the boys. They are seriously trying to do the best they can for the boys and the religious activities of the organization are receiving proper emphasies.

When Washington was in camp at Valley Forge a conscientious objector, who had been severely flogged, was brought before him and permission requested to hang him. It speaks well for the wisdom of Washington that he ordered the man discharged but it seems to us that men with conscientious objections against participating in war who are now called to assert their principles are in greater danger of becoming lax because they are well treated and everybody is nice to them.

On receipt of $2.50 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1919.

STARTLING ARTICLES ADVOCATING POLIGAMY

Larimore C. Denise,
Asst. Supt. Nat'l. Reform Assn.

Mormonism has started a new drive in favor of polygamy. The Mormon leaders believe that this time of world strife, when men are being killed in multitudes, is an opportune moment for them to seek to resusticate, or rather, to extend its teaching and practice.

To this end a series of articles from the pen of Susan Young Gates, the most notorious of women advocates of polygamy, daughter of Brigham Young, former head of the Mormon church, has been appearing in large metropolitan dailies of late.

These articles seek to idealize polygamy and to give it religious sanction. They are the boldest attempt the Mormons have recently made in behalf of their polygamous teaching and practice. No one reading these articles carefully can fail to be convinced that the Mormons still believe polygamy to be a divine institution.

We give here a few exact quotations from Mrs. Gates' articles as they appeared in a city newspaper.

"Great men have ever been great polygamists—legally or illegally. And inferior men will always shrink from doubling domestic burdens."

"The advantages of polygamy (plural marriage) where contracted under divine patronage are physical, mental and moral."

"In right polygamy, as I have observed it in my father's and his friends' homes, both men and women have a keener sense of life's values, a quicker sense of humor and poise and a livelier perception of their own potentialities."

"The rapid repopulation of the earth will take place whether governments dignify the process by making it legal or not."

"Polygamy is the privilege of the gods, the scorn of the clod."

"If a man in the possible future asks several women to become his wives, he will have to face life with every financial problem multiplied by the number of his present and future dependents, unless the government is willing to assume part of the burden."

It will be observed that Mrs. Gates not only openly advocates polygamy but reverts to the Mormon theology of many gods, each with a plurality of wives. She also hints that the government should not only permit but encourage polygamy by pensioning polygamous wives.

The nation has been led to believe that the Mormons have given up the teaching and practice of polygamy, but here is fresh proof of the contention of Dr. James S. Martin, the general superintendent, Senator Frank J Cannon and their associates of the National Reform association, which has been leading in demanding national laws against polygamy, that the Mormon theology is polygamous and that Mormonism never has given up the teaching and practice of polygamy, in spite of its promises to do so.

We advise our readers to enter an emphatic protest with the editor wherever these articles are advertised to appear or do appear. The time has come for resistance against Mormon encroachments and for decisive action by the government against Mormon polygamous teaching and practice.

When doubts come upon you, try Joh 7:17.

For a prophet's picture of worship that counts, read Isa. 58:1-12.

THE C. E. TOPIC

Nov. 4.

Perseverance. Eph. 6:10-20.

Many of us have lived long enough to see things done that years ago the whole world would have declared impossible. Who would have listened patiently to a dreamer talking about boats that travel under water, or machines heavier than air that fly in the air? Who would have listened to a tale about wireless communication across the seas or boxes that one winds up to reproduce sounds made by the human voice? But now these things are not only possible, they are real. It was not so much the special gift that those who made them possessed as it was their consistent sticking to an idea until they realized it. The inventor of the trans-Atlantic cable failed often, so did the inventor of the wireless, and of the submarine, and of the flying-machine, and of the phonograph, but they kept at it and today we have the product of their efforts and mature experiments. "It can't be done", when applied to almost any problem, proves true only when one gives up. "It can be done" proves true where there is an abundance of perseverance. Some one observed that "in the fair lexicon of youth there is no such a word as fail." We would go a step farther and say: Where there is faith, failure is impossible. Like charity, faith "believeth all things" and sets about bringing them to perfection.

There is much in the "try-try-again" policy. When our mothers taught us the little couplet, "If at first you don't succeed, try, try again," they gave us something that applied to doing things with ourselves and for God. It was a rule that had to do with the spiritual and mental as well as the physical, if we would only have it that way. It is said of Robert the Bruce, when defeated and hiding from his persuers, he saw a spider trying to swing its web from one beam to another in the roof of the hut that sheltered him. He counted the efforts as it swung back and forth, one, two, three, until he finally came to seven. I have failed that often, he said, now see what will come to the eigth try. The insect succeeded. He learned his lesson and went out and tried again, and won. Too many of us give up with the seventh when the eighth would give us victory.

Again, we want to get the spirit of "keeping at it". The old school reader story of the boy who went out to shovel a path in the snow, armed only with a coal shovel, bears repeating. When asked, "How do you ever expect to finish the job?' he replied, cheerfully, "By keeping at it, sir." A cynic once said, "The way to hell is paved with good intentions." This may be true in numberless instances, but when there is perseverance in good intentions, one finds that the way leads up instead of down. In the building-up of the kingdom of God we must

remember that God sees fit very often to require long years of effort before He shows visible results. On some of what are now the most promising mission fields the missionaries have had to labor years, sometimes ten, twelve and even twenty, before they saw results. But what of that? God is the master builder. What He requires of the laborer is faithfulness; He will look after the results in His own good time.

We want to catch the spirit of Carey, "Attempt great things for God. Expect great things from God." Difficult tasks are always worth all the more for their trying. The persistance of the Dutch people enabled them, after centuries of effort, to shut out great portions of the sea and find behind the security of their dykes comfortable homes and productive fields for thousands of inhabitants. It requires faith to take up century-long battles against the seas, but that faith brings tremendous victories. There are little evils to be mastered. It is a comment on our sloth altogether unfavorable when we permit them to make slaves of us. Let us show our fitness for large enterprises by attending properly to our little things. A very successful manufacturer made his son learn everything about the business from the bottom up so that there was no place anywhere in the system which he could not fill if that were necessary. Needless to say, the son was a great deal more successful even than his father.

Perseverance has more in it than mere success in an undertaking. This is important, to be sure, but we must remember that it helps us to greater things and to overcome greater difficulties. "Each victory will help you some other to win" the words of the old song go. Think of how once you were unable to lift a weight, then, after months of exercise, the lifting of that same weight was child's-play. Remember how hard were your lessons when first you took up a new subject, now, because you mastered them, you are ready for the harder and more intricate problems. Recall how trying were your efforts to forgive those who wronged you, how imperfect was your Christian life; now, after years of effort, see how different things are!

THE S. S. LESSON

Nov. 4.

Defeat Through Drunkenness.
I Kings 20:12, 21.

Golden Text—Let not him that girdeth on his harness boast himself as he that putteth it off.—I Kings 20:11.

The story of Benhadad is a familiar one, lived over and over again in every period of the world's history. Men who possessed power, wealth, influence, friends and everything that goes to make a successful career have blasted their opportunities and brought shame and misery upon themselves and others because at the time when their minds should have been clear, their nerves steady, their muscles strong and their courage keen, they spoiled everything by placing themselves into a foolish stuper by liquor. Anything that robs a man of his fitness and deprives him of his senses just when he is most in need of them should be shunned worse than fire. This Benhadad did not do and multitudes like him brought upon themselves the curse of rum for doing as did this Syrian king in a time of crisis. Benhadad's drinking naturally gave his enemy, Israel, the advantage. Every man is face to face with a variety of enemies, such as poverty, misery, physical helplessness, those who would profit by his failures and misfortunes. Every one of these sees an opportunity whenever a man is not himself through liquor. Often in this connection the objection to total abstinance is raised that not all men who take a drink are drunkards. True, some do not fill drunkards' graves, but they are making such a thing a possibility. A man is always better when he never touches the stuff. So is a woman. If the one who has taken but one drink cannot be said to be intoxicated, it can also be said that he is not quite sober. Life needs all the soberness one can throw into it. Its responsibilities are too great to run any risk of unsteady nerves, clouded minds and weakened muscles.

Drink is the greatest factor in making men selfish we know. The drinker satisfies his craving at the cost of his family's needs. The poverty and misery that follows drinking strikes innocent sufferers such as woman and children. A husband and father has no right to indulge in gratifications which deprive his family of necessaries and are apt to make it impossible to support them altogether. Because some men selfishly chose to be drunkards, there are children on earth whose suffering little bodies pay the penalties of their father's drinking. Drinking is, furthermore, selfish because of the waste involved in it. The millions of bushels of grain consumed in the manufacture of drink, when made into food, would cheapen life's necessities and make it possible for others to enjoy comforts that are now impossible for them. A drinking man is often responsible for serious injuries to others. Can any man be permitted to go about selfishly indulging in drunkenness that will endanger the lives and limbs of others? The proportion to industrial accidents directly attributed to strong drink is appalling.

The effect of strong drink upon the mind is that it makes one unreasonable, insolent, profane, filthy-minded, cruel and a number of other things which the normal mind cannot tolerate. Why, then, permit the making of the stuff that is responsible for so many intolerable conditions? Carelessness is a crime. It is worse than a crime when innocent people must suffer because of it. The drinker is careless, but so are those who have it in their power to suppress strong drink.

Society should, for its own good, free itself from every cancerous evil. What is more cancerous than drink? It is a biological curse; it destroys physical well-being. It is a mental curse; it endangers the purity and safety; it is a spiritual curse; it leads to the damnation of souls. It is a social curse, it destroys the usefulness of individuals. Sanctioning the saloon is a crime against men, women, children, the state and God. It is murder.

MARRIAGE

Schmidt-Gross. — On October 6, 1917, at the home of the bride, by Rev. N. B. Grubb, Mr. Robert J. Schmidt of Philadelphia to Miss Annie Elizabeth Gross, daughter of Jsaiah W. Gross of Oak Lane, Philadelphia.

Wieand-Sehl.—On October 6, 1917, at the home of the bride's parents, by Rev. N. B. Grubb, Mr. John H. Wieand, to Miss Bertha May Sehl, daughter of Mr. and Mrs. John Sehl, all of Philadelphia, Pa.

DEATH

Kline. — Peter R. Kline, a son of Peter and Nancy (Rosenberger) Kline, was born January 8, 1842. On May 15, 1867, he entered the bonds of matrimony with Mary Rambo, who preceded her husband in death eight years ago. This union was blessed with eight children, of which one son and three daughters survive. Two sons having died within the last year. In 1876 Brother Kline with his wife united with the First Mennonite church of Philadelphia, when two years later he was elected to the office of deacon and served faithfully until disabled two years ago. From the first he became active in the work of the Sunday school and was for the most time a teacher, and scarcely ever was absent from the session of the school. His place in the congregation was seldom vacant. For many years he was also active in the Christian Endeavor society being one of the first to sign the pledge just twenty-five years ago. He was always watchful and endeavored to secure the best interest for the welfare of the church. Two years ago he helped to plan for the celebration of the fiftieth anniversary of the founding of the congregation and anxiously looked forward to the occasion with great expectation. A few days before the anniversary, however, he was stricken with paralysis from which he never recovered. For a long time he hoped against hope for recovery, but at last he realized that the end was drawing nigh, and fully resigned he awaited the call to enter into rest. Through these years of waiting he patiently bore his affliction with great Christian fortitude, always hopeful and cheerful. The end came on Friday morning, October 5, 1917, when he fell asleep fully assured that all was well. He was aged 74 years, 8 months and 27 days. Funeral services were conducted by his pastor at his late home after which the mortal remains were laid to rest in Northwood cemetery, there awaiting the trumpet call to resurrected life.

CONTRIBUTIONS

FOR NON-COMBATANT CAUSE GENERAL CONFERENCE

From Mennonite church, Geary, Okla., $9.60; Clarence Smith, Pawnee Rock, Kans., $1.

Gratefully acknowledged,
J. F. Lehmann, Treas.

FOR MENNONITE SANITARIUM

Some weeks ago the matron of Mennonite Sanitarium wrote several of her friends in Kansas calling attention to the fact that the sanitarium is in great need of an automobile, and the following very creditable response resulted: Mr. and Mrs. Simon Baumgartner, $6; Mrs. L. M. Smith, $25; Katie B. Smith, $10; Mrs. B. P. Krehbiel, $10; J. A. Schowalter, $25; Mrs. K. M. Krehbiel, $5; G. Dyck, $5; Mrs. Albert Dyck, $5; Mrs. E. J. Haury, $5; Bertha Haury, $5; Anna Schowalter, $5; Lena Schmutz, $5; Jacob Schmutz $5; Lena Neuman, $2; Mrs. S. F. Langenwalter, $2; Anna V. Lehman, $1; Mrs. John Hirschler, $1; Martha Hirschler, $1; C. V. Reisen, $1; Anna Stauffer, $1; Jane Baumgartner, 50c; Daniel Haury, $10; Mrs. J. S. Eyman, $5; Mrs. A. P. Haury, $20; Mr. J. G. Regier, $5; Mr. and Mrs. A. E. Schowalter, $2.

This is certainly a liberal beginning and we are confident that many others knowing the great need will gladly respond so that soon this absolute need may be supplied. Donations for this cause may be sent to the treasurer, D. C. Eyman, Reedley, Calif., or to the superintendent, Rev. E. F. Grubb, Alta Loma, Calif.

J. C. Mehl,
Secretary of the Board.

Received the following gifts for the sanitarium during June, July, August and September: John Rahn, Cucamonga, Calif., $15; San Marcos church, Paso Robles, Calif., $8.36; Mrs. Anna Eymann, Upland, Calif., $5; Mr. A. J. Ledig, Alta Loma, Cal., $50. Gratefully acknowledged,

P. J. Schmidt.

Your own renewal for 1918 and a new subscriber from now until January, 1919, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

NEWS OF THE WEEK

TRADING WITH THE ENEMY ACT PUT INTO OPERATION

Washington, Oct. 15. — Broader powers conferred upon the president by the trading with the enemy act were put into operation under an executive order issued last night delegating the authority under the law to various government departments and to a newly created war trade board.

This trade board is composed of the members of the exports administrative board, which it will replace, with the addition of a representative of the treasury department. It will continue to license exports and will exercise a similar control over imports as soon as the president proclaims under authority of the trading with the enemy act, the articles to be so restricted.

Trading or commercial dealings of any nature with any enemy company or agent in this country or abroad is forbidden, except under license of the war trade board, which also is authorized to license enemy or "ally of enemy" companies doing business in the United States excepting insurance companies, whose supervision is entrusted to the treasury.

Censorship of mails, cable, radio and telegraph messages passing out of the United States is placed in the hands of a censorship board consisting of representatives of the war, navy and postoffice department, the war trade board and of George Creel, chairman of the committee on public information.

To the treasury is assigned the regulation of transactions in foreign exchange and exportation of gold or silver coin under license and enforcement of the law's provision against transmission to the enemy of information by any other means than regular mails. The treasury also is authorized to license insurnce or reinsurance companies of the enemy or ally of the enemy doing business within the United States.

NAVY MUTINY BROUGHT ON FIGHT IN THE REICHSTAG

London.—Dispatches received here from Amsterdam say that Vice-Admiral Capelle, German minister of marine, has resigned. The authority for this statement is given as the Frankfurter Zeitung.

This information, it correct, indicates that the crisis in German governmental affairs which has grown out of the recent revolt of the men on at least five of the ships of the line in the German high seas fleet at Wilhelmshaven, is more grave than the world outside of Germany was permitted to learn.

The mutiny on the German fleet has been crushed and several of the ring-leaders have been executed, while many others are serving heavy penal terms, but the affair has grown into a political contest in which the Liberals and the Junkers in Germany seem to have come to an open struggle for power.

It was Vice-Admiral Capelle who first related to the reichstag the story of the uprising in the fleet. He admitted that the men on one of the line battleships had thrown their captain overboard after seizing the ship and were rounded up by soldiers only after marines had refused to act against them and that the crew of another vessel had attempted to reach Sweden with the vessel but surrendered to torpedo boats which overtook their craft.

TEUTONS FIRMLY HOLDING PARTS OF OESEL ISLANDS

The armies in Flanders are inactive except for occasional bombardments. Interest centers on the operations of the Germans on the island of Oesel, situated at the mouth of the Gulf of Riga, and the key to the entrance of the Gulf of Finland. At last accounts the Germans, who landed under the cover of a great array of naval craft, were steadily pressing back the Russians toward the southeastern part of the island and also putting ashore other forces with a huge armada guarding them against assault by Russian war ships.

The entire northern and eastern sections of the island were in German hands and the invaders were only a short distance from Arensburg, on the southern shore which was in flames. Cerel which lies on the Zvorb peninsula, the southernmost extremity of the island, was also on fire. Whether the conflagration were caused by German guns or whether they were started by the Russians is not known.

DISSENSION AT HOME

Amsterdam. — During the debate on the censorship in the reichstag, Thursday, says a Berlin dispatch, Deputy Heinrich Mueller of Meiningen, said:

"The chancellor wants to lead, but we are reminded of the worst times of the old Roman empire of Germany. We are suffocated under a heap of official paper prescriptions of mock injustice and arbitrariness. People, who will free us from this deluge? Confidence is ruined by the manner in which the state of siege is exercised.

"Homogeneity is lacking in the Imperial leadership and the highest military leadership. The relations between the general command and the trade unions are becoming worse and worse. It is a scandal how the pacifist leaders are deprived of all their rights at a time when great concessions are being made to the government's pacifism."

"It was not lack of men, but of equipment that was responsible for the outcome of the battle of the Marne."

HAVE STOPPED ALL DUTCH SHIPPING TO THE ENGLISH

Amsterdam, Oct. 15. — The Haasbodeu says it learns that all Dutch shipping to England has been stopped because of the pending differences between Great Britain and Holland.

Great Britain on October 11 stopped all commercial cable communication with Holland until such time as the Netherlands government placed absolute restriction on the transit of sand, gravel and scrap metal from Germany to Belgium by way of Holland. The British government contended that this concrete raw material was being used by the Germans in great quantities in the construction of dugouts, to the detriment of the British soldiers.

The Netherlands government replied by saying that it would satisfy the British desire to stop the transit of sand and gravel to Belgium only when the British government showed, notwithstanding the declaration of the German authorities and the investigations of Dutch officers, that the materials were being used for war purposes.

AREN'T FACING FAMINE

Copenhagen.—The German administration of Warsaw has issued a denial of statements that famine conditions prevail in Poland. It asserts there is an abundance of food in the rural districts, and that the people in the cities are adequately nourished.

These statements contradict those made by a representative of the Warsaw town council, who is in Copenhagen endeavoring to arrange for the sending of a supply of food by way of Denmark, and also by the secretary of a Danish relief organization, who recently returned from Poland. Both give appalling pictures of conditions there, particularly in regrad to the high mortality due to undernutrition in crowded Warsaw. They say people are dropping dead of starvation in the streets daily.

RAIN AND MUD KEEP BOTH SIDES FROM HEAVY WORK

Comparatively little fighting activity is in progress on any of the fronts except in the nature of reciprocal bombardments. In Flanders Thursday both the British and French troops kept to their trenches.

The big guns on both sides, however, were shelling opposing positions vigorously — those of the allies in work of destruction and those of the Germans in the nature of disturbers of the peace of the allies in their new trenches.

Along the southern front in France the Germans again have met with defeat in attempts to capture French positions on the east bank of the Meuse in the Verdun sector. The attacks, however, were not made in strong force, but more in the nature of trench raiding operations.

The prospect of a return to heavy fighting in Roumania with the Russians the aggressors, seemed good. On the Roumanian plain and near Braila the Russians have heavily bombarded the Teutonic allied positions while the Germans in reprisal shelled the important Danubian town of Galatz, their shells causing several fires. On the northern sector of the eastern front near Riga the Germans, after a heavy bombardment, pushed back the Russians in the vicinity of the Pskoff high road.

RUSSIAN GOVERNMENT IS AGAINST ALL CONQUEST

Petrograd, Oct. 12.—The new Russian government, in a declaration regarding its participation in the forthcoming allied conference, says that, while discussing questions connected with the war, the Russian representatives will seek to reach an understanding with the allies on the basis of principles proclaimed by the revolutionary government at its inception.

"The government," it adds, "will extend its whole strength in support of the common cause of the allies, to defend the country, to oppose every attempt at the conquest of territory of other nations and every attempt to impose the will of others on Russia."

In restoring the fighting power of the Russian army, it is declared, the government will follow the democratic principles already promulgated by the war minister. The declaration says: "The rigorous selection for high command of men whose technical capacity is equal to all the demands of modern warfare and who at the same time are devoted to the republic, as well as the close collaboration of the high command with the naval and military organizations both at the front and in the rear, will constitute the basis of the reorganization of the army." The government's statement explains at length the civil and military programs and appeals for national support.

MAY EJECT MICHAELIS AND AGAIN REINSTATE BUELOW

Amsterdam, Oct. 12. — A formidable and open movement in the reichstag to oust Chancellor Michaelis and Vice Chancellor Helfferich and reinstate Prince von Buelow as chancellor, was reported in Berlin dispatches quoting the Vossische Zeitung. The German newspaper asserted that "a number of reichstag members are openly working to this end".

Michaelis and Helfferich are particularly under fire for their institution of propaganda in the army for the von Tirpitz pan-German political party, the "fatherland party". The centrist-radical wing is likewise opposing them for refusal specifically and formally to discuss the government's attitude on the majority peace formula.

SHELL HOLES ARE TRAPS

With the French Armies in Flanders, Oct. 11. — The new system of front line defenses adopted by the Germans, who instead of utilizing line trenches, organized nests of shell holes, proved a regular trap in the battle just ended. The German troops who occupied the craters without other shelter, when they found during the fighting that their officers were not with them, and not having immediate oversight, deserted as soon as the French approached. The German officers meanwhile were sheltered in concrete pill boxes farther to the rear.

The correspondent spoke with several prisoners, all of whom seemed to be in a terrible condition of fatigue. The officers declared that their companies were reduced to a strength of only forty men, some of whom were boys of eighteen.

OUTBREAK OF SAILORS AT SEA PORT WAS WIDE-SPREAD

London, Oct. 12. — Having faced what was established as a wide-spread revolt in the navy and with mutterings of discontent in the army, the German military machine was expected by observers here to seek eradication of all opposing elements by new iron-hand methods.

News of reichstag sessions of the next few days will be eagerly awaited here. Belief was expressed in some quarters that German militarists would seize the opportunity afforded by their preliminary suppression of revolt to sweep away all radicals. The independent socialists of the type of Liebknecht Ledebour and Haase have always been thorns in the side of the pan-Germans. Liebknecht was removed by imposition of a long term of imprisonment because he circulated petitions for stoppage of the war.

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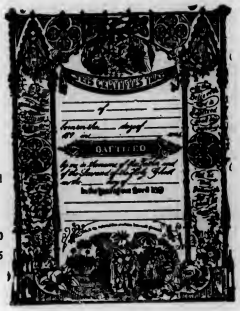

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, OCTOBER 25, 1917. No. 42.

IN MENONNITE CIRCLES

Bluffton college has added more than $60,000 to its fund since spring.

The present address of Rev. P. R. Aeschliman, formerly of Colfax, Wash., is now Almota, Wash.

The Western District conference held its annual session on October 24 in the Inman (Kans.) Mennonite church.

A Bible instruction meeting is announced for October 27-31 in the Blooming Glen (Old) Mennonite church. Revs. S. G. Shetler and Daniel Kauffman will be the instructors.

The readers of the Mennonite join with the editor in congratulating Dean Langenwalter upon receiving the honorary degree of Doctor of Divinity from Baldwin-Wallace college, his alma mater.

Prof. P. E. Hiebert of Tabor college, made an address, the theme of which was "Character" on the occasion of the celebration of the anniversary of the laying of the cornerstone of Bethel college October 12.

Sister Elizabeth, our native Hopi worker, whom many learned to know at the late General conference, shares her joy with her friends in the announcement that her mother has become a Christian.

The Committee of Seven, appointed at our last General conference, has sent out blanks to the pastors of all of our churches that are to be placed in the hands of all the young men registered for military service. It is important that these blanks get into the hands of those for whom they are intended as quickly as possible and it is also of the highest importance to our interests that the young men fill them out and return them immediately. Two are to be filled out, one is to go to Rev. J. W. Kliewer, Newton, Kansas, the chairman; the other is to go to Rev. S. K. Mosiman, Bluffton, Ohio, the secretary of the committee. The other members of this important committee are: J. F. Lehmann, Berne, Ind.; P. J. Richert, Goessel, Kans.; Peter Jansen, Beatrice, Neb.; H. P. Krehbiel, Newton, Kans.; M. H. Kratz, Philadelphia, Pa.

The ladies of the Orphans' society of the Eastern District conference held their annual meeting in the Sancon Mennonite church Tuesday, October 23. The afternoon was devoted to business and Rev. H. G. Allebach gave the address.

Our German denominational Almanac, The Bundesbote Kalender, has made its appearance for 1918. This year's issue is in no way behind those of former years in its rich store of denominational information and interesting reading matter.

The Christian Endeavor society of the First church, Philadelphia, celebrated its 25th anniversary on Thursday evening, October 17. A number of neighboring and out-of-town guests were present to share the joys of the festival. The pastor, the president of the society and a number of former members were present and participated. Letters were read from Pres. Dr. Francis E. Clark and others. The principle address of the evening was made by Secretary Shaw of the International society. Sec'y. Shaw, because of an accident, has not been able to participate in his chosen work for many months and this was his first public appearance since that time. However, he entered the work with his old-time enthusiasm and the splendid account he gave of Christian Endeavor everywhere was an inspiration and a source of gratification to all who heard it. The society of the First church, among other things, has given eight of its members to the ministry. The Mennonite congratulates and wishes the society a continued future of rich blessings.

All who pay their subscription in advance will receive the Mennonite Year Book free as premium.

MISSIONARY NOTES

On October 21-31 the International Missionary convention meets in Kansas City, Mo.

November 4 marks the 95th anniversary of the organization of the Paris Evangelical Missionary society, 1822.

Of the Y. M. C. A. secretaries 83 are at work in China, 22 of them in Shanghai, 44 are in India, 13 in Japan and 10 in the Philippines.

The latest government statistical report for China gives 108,448 public schools with 3,643,206 pupils out of a population of 100,000,000. A little more than 3 out of every 400.

Why is Christianity the universal and final religion?

1. It is the only religion that recognizes the universal brotherhood of man.

2. It denies the existence of and therefore overturns all racial, national and sex barriers.

3. Its leader and inspirer, its Lord and Master, is not the son of any nation or of any people, but is "the Son of Man".

4. In its purpose, in its promise, and in its command, it is the universal religion.

5. It is the only religion that needs no temple, no cathedral, or special place for worship.

6. Its sacred book is the only one that can be translated, for spiritual profit, into all the languages of humanity.

7. As a universal religion, it has begun to hold dominant place in the world of international law, culture and morals.

8. It presents the highest and most comprehensive idea of God.

9. It offers the highest ideal of character and gives the highest ideal of redemption.

10. It offers the highest and most conclusive proof for its finality and absolute truthfulness—individual experience.

Samuel M. Zwemer.

There are at present about 1500 Chinese students in American colleges taking up courses in engineering, agriculture, etc. With the information acquired they expect to go back to China and develop vast resources of their country. America's opportunity comes with the possibility of bringing them to confess Christ while here. If they return to institute a new civilization with Christ left out, their efforts will fail. The best thing that America has to send to China is Christianity. In the words of an old legislator, "The more of the gospel we export, the more will we have at home."

Missions tells of how the story of the Prophets of Baal was repeated not long ago in a village in the Congo when the chief who had been converted commanded the people to burn their fetishes and throw away the witch doctor's medicines. His subjects objected because such an act was warranted to bring on a drought, but at his insistance they obeyed, fearfully. Their superstitions proved groundless, for during the burning of their idols rains, such as they had not had for months, poured down upon them.

NOTES AND COMMENTS

A little company of men gathered a few days ago to consider a very important campaign for certain institutions belonging to the church. The question was one of raising well toward $1,000,000 for the equipment and strengthening of these institutions. There had been the usual talk about conditions created by the war — business uncertainties, financial confusion, and all the rest. There was also talk about the place of these institutions in the work of Christ and His kingdom for the welfare of the world. At last a plain man of business arose, a man whose business is vitally affected by war conditions, and with rather halting speech proceeded to discuss the subject He wound up what he had to say with these words: "If it is for Christ and the church and the welfare of the world, it is in order and in order now. That is always in order." When he sat down the discussion was over. He spoke with tremendous emotion, committing himself emphatically to the principles in which he believ-

ed and to the support of the cause under consideration. Those who were present saw a great light and many things in that light. "If it is for Christ," it can be done. "If it is for Christ," it can be done now. "If it is for Christ," it is always in order. This is the real test for the church to apply to all her thinking and doing just now. "If it is for Christ." Bishop Wm. F. McDowell.

The National Christian association has issued an eight-page tract, envelope size, addressed: "To Our Soldier Friends."

It is a manly appeal to acknowledge the Lord Jesus Christ as Savior and contains reasons in a kindly tone, why patriots should shun secret societies.

Iowa's constitutional prohibition campaign ended October 15 with a victory for the "wets", due to the city vote.

Considering the "Prospects of Constitutional prohibition," Capper's Weekly, of Kansas, reminds us that "precisely half the states" have prohibition now; that two more states have been pledged to the policy; that many of the non-prohibition states have stringent local option laws; and that besides these local option states it will be necessary to win at least four states that are now wet, to carry the national prohibition amendment. And "the prospect of victory for this Amendment", our contemporary concludes, "assuming that it now goes through the house, is such as to inspire all the dry forces of the country."—National Advocate.

The Federal Council of the Churches of Christ in America gives notice of its intention to develop the Federal Council Year Book, which has now been issued for two years, into a more general ecclesiastical year book, to be called the "Year Book of the Churches". It is intended to make it a book of reference in which may be found any information regarding all denominations, their boards and departments, all interdenominational organizations and movements, and other movements for reform, more or less allied with the churches, especially in the field of temperance and social service.

The statistics of religious bodies which will be included this year are those which are now being prepared by the Census bureau of the United States government. This Year Book of the Churches will be issued from the Washington office of the Federal Council in January, 1918.

The denominational and other religious bodies are being requested to send the full information needed to make it complete to Rev. Clyde F. Armitage, Asst. Secretary, 112 Woodward Bldg., Washington, D. C.

Martin Luther is said to have issued no less than one hundred and eighty publications in one year and by a diligent application of his time and energy published, during his life-time, seven hundred works. Few men of our time, with all the appliances and system available, could ever hope to equal such a record. The often heard complaint of being overworked in our time looks absurd in the face of such an achievement.

THE CHRISTIAN AND WAR

J. von Steen.

I would join with others in the admonition for Christians to redouble their evangelical efforts and for Christian parents to establish the family altar and for sinners to accept Christ the Savior through faith and become reconciled to the Lord; it would bring the peace of God into the hearts of every one of God's children and make it possible for them to obey Christ's great commandments, "Thou shalt love the Lord, thy God, with all thy heart, with all thy soul and with all thy mind," "Thou shalt love they neighbor as thyself," and thus render impossible any war feeling whatsoever. Those who praise the "grace of God" should not sing the "hymn of hate."

There is one passage in the Bible, I believe, that almost all apologists lose sight of when they quote the Old Testament authority as the basis of justifying war. Under the old dispensation God Almighty commanded Israel to destroy whole nations and punish them for their disobedience in trampling upon His law and mercies and for the hardness of their hearts, but at the same time He did not altogether approve of such cruel practices, nor look with complete favor upon the same. David, the man of God's own choice and after His own heart, was not permitted to build His holy temple because he had shed much human blood. I refer to the New Testament Scripture, Heb. 1:1, 2, perhaps the whole chapter should be carefully read: "God, who at sundry times and in divers manners spake in times past, by the prophets unto the fathers hath, in these last days, spoken unto us by His Son whom He hath appointed heir of all things, by whom also He made the world." In these latter days, in which we now live, the life and spirit of the "lowly Jesus" should be our guide. The life of Christ especially should be taken as the Christian's pattern and example to follow, and I wish to note that the word Christian here should be applied only to a person regenerated by God's grace and born into the kingdom as His child, redeemed by the precious blood of the Savior and holding his real and final citizenship in heaven. Phil. 3:20, meaning a separation from all worldly excess and immorality and not conforming to the world's customs and habits as far as they are sinful.

Let us bear in mind principally this Christian dispensation in which we now live, as revealed to us in the words and life of Jesus, as against the Old Testament dispensation, fulfilled and changed by Christ's laws. We have the Sermon on the Mount and His intercessory prayer (John 17) for His own people, "out of the world". Let us bear in mind what happened at Christ's birth. The revelation of God to a lost world, through His heavenly messengers, was to the lowly shepherds, when they sang, "Glory to God in the highest and on earth peace, good will to men." Is this not an injunction to the child of God to be at peace with God and cultivate the good will of his neighbor and fellow man now?

Let us recall Christ's own life while here upon earth. Did He not make good His heavenly Father's revelation of Him to His own as the Prince of Peace? Was not love to His Father and love to His true disciples and followers the underlying principle of His whole life upon earth? And were they not to follow in His footsteps? Matt. 11:28-30.

Referring to Matt. 6 we will grant that Christ's words did not apply to the abolition of civil offices but they certainly did not justify the war spirit. It seems to me difficult to find anything in the whole discourse contrary to the spirit of love, even the peacemakers are called blessed. I take it that Christ's reference to the law of retaliation as a personal matter, if granted, cannot be abolished as not binding upon a nation because a nation is composed of individuals and the Christian should be governed by the law of Christ wherever he finds himself. His words: "Whosoever smiteth thee on the right cheek, turn to him the other also," is not to be taken as merely figurative, as shown by His own conduct. His answer with the remonstrance, "If I have spoken evil, bear witness of the evil, but if well why smitest thou Me?" is a reply to an outraged sense of justice made without resistance and can certainly not be interpreted as a justification of war or be given a national or international significance. Now just a word or two concerning that part of the Sermon on the Mount which says, "Love your enemies," etc. Matt. 5:43-48. Where is the possibility left for literally obeying the words of the Savior (and no Christian can do otherwise than obey) when the soldier receives the command from his superior to "Fire!" "Shoot!" "Forget yourself!"? Tennyson gives the situation correctly:

"Theirs not to reason why,
Theirs but to do and die."

I must emphatically object to the interpretation of Dean Gray of the Moody Bible school of the use of the sword in Luke 22:35; 36, 38. I fear, after having warned his readers, in a recent article, against taking the words of Christ literally he himself takes them too literally. Can it be possible that Christ should have reference there to a worldly weapon of the soldiers, the sharp sword, that His disciples should buy when a moment before He forbids Peter to use one and said: "Put up thy sword into its place, for they that take the sword shall perish with the sword"? Evidently the disciples hardly understood the Master's words when they showed Him two of them and He replied: "It is enough: I am not concerned in carnal warfare, My kingdom is not of this world." On the other hand, did He not refer to the sword of the Spirit which is a mighty weapon in the hand of the Christian soldier who is commanded to use it in the good fight of faith, and the disciple should be thus equipped after Christ had ascended to heaven? Paul evidently had in mind the same "sword of the Spirit" when he described to the Ephesians (Eph. 6:10-18) the Christian's "whole armor of God", warfare against the rulers of the darkness of the world, the devil and His hosts. The writer of Hebrews (Heb. 4:12) also speaks of the Word of God as "sharper than a two-edged sword". Luke 2:35, the angel's reference in his message to Mary to the sword through her soul applies to the bloody sacrifice of Christ.

Bishop Ryle of Liverpool is quoted as cautioning against certain fanatical Christians who hold notions as to the wrong of courts of law, the supporting police and standing armies. I do not altogether share such fanatical notions except possibly in part. Let us try and find the New Testament authority for courts of law and police. First, we must take the reference to the "sword" in Rom. 13:1-10 as representing

justice, law and order, dealing out necessary punishment to evil-doers, transgressors and violaters of the law. Magistrates are here referred to and may include our courts in the performance of their functions. They are not a terror to good works, but to all evil. Christ Himself gave us an example of the policeman's duty when He made, as reported in John 2: 15, a scourge of small cords to drive the money changers out of the temple whom He found violating law, decency and order. Consequently it would appear to the writer that the New Testament sanctions the police and probably the sheriff also, as it is their duty to preserve law and order, protect human life and property, but not to destroy them intentionally as against the sworn duty of the soldier, to shoot and kill, no matter if he has no grievance against the victim or ever saw him before.

Referring again to Bishop Ryle's warning against the "fanatical notion" that standing armies are wrong, let us carefully refer to Rom. 12:9-21 on love, brotherly love, "kindly affectionate one to another," "in honor preferring one another", "patient in tribulation", "continuing instant in prayer", "recompence no man evil for evil", "avenge not yourselves", "overcome evil with good." Can this be done if we accept these words literally? How else can they be accepted? Can the soldier follow these instructions on the battle field?

John the Baptist, in answer to the soldiers' inquiry as to what they should do, replied: "Do violence to no man, neither accuse any falsely." How could they continue their calling without hurting or hitting some one? Read carefully John 14 and 15 on mutual love (14:27): "Peace I leave with you, My peace I give unto you." Take the next chapter (15:13) and interpret it as intended; it contains no justification for the taking of life. "Greater love hath no man than this that he lay down his life for his friends." It means that the Christian should be ready to alleviate human woe, misery and suffering, even at his own life's risk, same as the life-saving crew struggles to rescue the ship-wrecked, but it does not mean that one is commanded to take the other man's life by any manner or means.

Paul's admonition to the Ephesians should be the Christian's standard of warfare. Eph. 6:10-18. He is not to wrestle against flesh and blood, but against the wiles of the devil and the hosts of darkness of the world. Equipped with the whole armor of God he is able to do that.

When before Pilate, Christ told him (John 18:36) that He had nothing to do with the kingdoms of this world, else, if He had, His servants would fight for Him.

Paul further admonishes Timothy (I Tim. 6:11, 12) to flee these things but to follow love, patience and to fight the good fight of faith, to lay hold on eternal life; also read Phil. 1:27: "Stand fast in one spirit with one mind, striving together for the faith of the gospel."

Beatrice, Neb.

CORRESPONDENCE

Wayland, Iowa. — The pastor and wife were in California attending the General conference and the church took several Sundays off without regular services. Sunday, Sept. 16, Professor Boyd Smucker of Bluffton college spoke and gave a few readings. He spent the week canvassing the congregation in the interest of the college.

The pastor and wife wish the friends who have made their trip to California possible to know that they appreciated this generous expression more than they will be able to put into words. If the trip was undertaken primarily to attend the General conference, they still had a great deal of good out of it as a vacation trip. They feel profoundly grateful to the friends of the Wayland and Noble church who have made the trip possible.

The Henry County Sunday School convention was held in Mt. Pleasant on Sept. 17-18. Mrs. Mary Wyse, Mrs. W. E. Boller, Verna Miller and Mrs. Jesse Eicher represented the Sunday school and report a good convention. The state was represented by the general secretary, Mr. Stem, and that fact alone would make a convention worth attending. The delegates came back with new enthusiasm for the Sunday school and brought back new ideas that will be helpful in the work. An effort will be made to bring our school up to the standard. This is but another way of saying that our school is to be put on a basis of greater efficiency.

The church and the Sunday school and every other department of the work lost very excellent workers when Mr. and Mrs. Amos Boshart and family moved back to Goshen, Indiana on the 17th of September. The Sunday school lost an efficient teacher and secretary in Miss Mabel. They showed their appreciation of her services by presenting to her a Teacher's Bible, but it only very faintly expresses how much her faithful services were appreciated. The Gleaners' class with their families went to the home of Mr. and Mrs. Boshart on the 10th uninvited and not expected at all to give her a farewell social call. They wanted it unexpected for Mrs. Boshart. There were about sixty present and they enjoyed a social evening together. The class presented Mrs. Boshart a silver berry spoon as a reminder of the high esteem in which she was held as a member. Two evenings later, on the 12th, the members of the Dorcas society gave a farewell visit to Mrs. Boshart, and presented her with a table-cloth to remember the ladies by. These good people will be remembered in the church and school and other organizations and the community for what they have been and what they have done while they lived in our midst. We wish them blessings in their new home and once more say that we are sorry that they felt they had to move away.

Communion services will be held on Sunday, October 28.

Eicher Church, Noble, Iowa.— During the pastor's absence from home only two Sundays had regular services. Rev. W. G. Robertson, of Crawfordsville preached a fine sermon on Sunday, September 2, to a good audience. It was a treat in itself to have Rev. Robertson visit the church and if he enjoyed his visit as much as the congregation did, then that Sunday was a great treat to him, too. He had some nice things to say about the congregation on that day.

Prof. Boyd Smucker of Bluffton college spoke at the church on the morning of September 9 and pleased the audience. He also had some valuable information to give them concerning the work of the college. The two congregations responded very well to the appeal from the college for funds.

The Sunday school had a rally day on October 14.

There was a special mission program and Christian Endeavor meeting on September 2, to take the place of the regular services for that day. The attendance was good and the program interesting and edifying so that the loss of the regular service was not felt very keenly.

The Washington County Sunday School convention was held in Washington the 20th and 21st of August, but Washington did not care much about it. Even the people in the church where the convention was held did not bother much about it. Very few of the ministers of the "cleanest city" in Iowa seemed to know anything was going on in town. The majority of the small attendance came from the schools in other parts of the county. We sometimes wonder why a convention should go to a town that is altogether indifferent about it. However, the convention was a good one and many helpful hints to Sunday school workers were dropped at this meeting and more than one school in the county will profit by the inspiration and practical help received there. The superintendent represented the school and brought back a good report.

The usual Workers' conference on Sunday school work was held at the church on Thursday evening, September 27. The special problem for discussion at this meeting was how to bring our school up to the standard as set forth by the State Sunday School association. The meeting was an interesting one and we believe that it helps to face the problems that confront us and endeavor to find ways and means to bring to a better footing.

The officers of the Sunday school and the Ways and Means committee met at the church on Monday evening, October 1, for a conference on the graded work of our school. An effort is being made to put this work on a more practical and efficient basis. A little change has been made in the work that is to be taken up for the coming year and we believe that with the co-operation on the part of the parents that this graded work can become a greater benefit to the school than it has ever yet been. The teachers of this work are willing to give their best to the work and by the help of the parents it will be a course of study that is worth while.

It warms the heart to see so large an audience out on a Sunday evening as was present on Sunday evening, September 30. The pastor was glad to be back again and glad to see so many out to the service. It is to be hoped that the services from now on will not be broken into again by any trips and that the attendance will keep up to its good record.

Communion services on Sunday, November 4, beginning at 10:30. The question of having a week of special services preceding the communion is not quite decided as yet. Announcement will be made as soon as we can definitely state what can be done.

Marion township will hold its Sunday School convention on Sunday, October 21, but the place has not yet been decided on.

The usual Mission day has been postponed and the date of it will be decided on before very long, in time for all to plan to be present on this one special Mission day of the year.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.50

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2056 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

EDITORIAL

OUR WAY THROUGH DARKNESS LEADS

O God! our way through darkness leads
But Thine is living light;
Teach us to feel that day succeeds
To each slow wearing night.
Make us to know, though pain and woe
Beset our mortal lives,
That ill at last in death lies low
And only good survives.

Too long the oppressor's iron heel
The saintly brow has pressed:
Too oft the tyrant's murderous steel
Has pierced the guiltless breast.
Yet in our souls the seed shall lie
Till thou shalt bid it thrive.
Of steadfast faith that wrong shall die
And only right survive.

We walk in shadow; thickest walls
Do man from man divide.
Our brothers spurn our tenderest calls,
Our holiest aims deride.
Yet though fell craft which fiendish thought
Its subtle web contrives,
Still falsehood's textures shrink to naught
And only truth survives.

Wrath clouds our sky, war lifts on high
His flag of crimson stain,
Each monstrous birth o'erspreads the earth,
In battle's gory train.
Yet still, we trust in God, the just,
Still keep our faith alive,
That 'neath Thine eye all hate shall die,
And only love survive.

(Horace Greeley, in 1863.)

In political and business circles one hears a good deal of talk nowadays about what will be done after the war. We wish, alas, we were at that time when we could say that the war is really over and a new start is to be taken. Much, indeed very much of this post-war planning depends greatly upon how conditions will be when peace is declared. We, as a church, have, however, bitterly learned that there was much we might have done which would have saved our people the trials and perplexities they had to meet when the military machine came along and swept in our young men. We should see to it that in the future our young people are more familiar with our peculiar position in the matter of non-resistance and what is expected of them in times of war. They ought to know how to act and how to make use of the privileges that the law of the land assures to members of non-resistant churches.

The fact that we were as a church committed to the doctrine of non-resistance was known in a general way everywhere and our membership everywhere held to the doctrine as loyally as one might expect when such a doctrine did not have to meet the test. The war caught us unawares; no one, in the beginning supposed that it would draw our nation in so quickly and while it is gratifying to note that our boys, with few exceptions, were ready to stand the test for the things their church stands for, they didn't know how to act when called to report for service. Some thought, and the conduct of the authorities warranted such an idea in many instances, that their being called into camp swept away every right they had to their claim for exemption. The result has been that we now have some who are segregated, others who are in the ranks, but not drilled or uniformed, and others again, who have simply become a part of the machine. The brethren at home are doing all in their power to be helpful to these young men, but their present position in camp is largely the result of their own actions when they were called. What we as a church need is, an organized plan to prepare our young men for future military emergencies when they arise.

It must be remembered that the whole undertaking is a vast one and government and military officials being new to the situation, have, even though they want to be fair to non-resistant men, been confronted with problems that could only be hastily worked out. If they, in certain emergencies, have been confronted with problems that a year ago were undreamed of, it is to be expected that we, in our little sphere, have our troubles, too. The state is taking measures to be prepared so that another war will find it better prepared to carry on that war. Can we expect to do any less for peace than now to so prepare ourselves that when another conflict comes on we will know what to do and how to act?

In commenting upon the recent (Old) Mennonite conference the Gospel Herald observes that the old party lines between Amish and Mennonites are disappearing. It is remarkable that a Mennonite conference should exist being composed of persons who are Mennonites and those who are not exactly Mennonites, but Amish. To be sure, all belong in the general class that can be headed Mennonites. Commenting further, the writer observes that old distinctions are disappearing because: "(1) The issues which divided Jacob Ammin from his brethren no longer exist. (2) There is no issue in which all the Mennonites are on one side and all the Amish Mennonites on the other. (3) On all the questions on which there is a division of sentiment you find some Mennonites and some Amish Mennonites on one side and some of each class on the other." This speaks well for a growing spirit of unity, but why limit this spirit of unity to but two classes of Mennonites? There are many other organizations that bear our name who could just as well meet on such a basis. It is the divided church that hurts the progress of Mennonite principles in our day. We have been wasting too much energy in finding out why we must stay apart and making too few efforts at getting together.

The Mennonite and the Christian Herald to one address for $3.25.

TAKE HEED

It was a solemn word that our Savior spoke when He said, "take heed," take care, "that ye despise not one of these little ones." The heathen world had a contempt for weakness and helplessness. Might was right; power was respected; but the feebleness of infancy and old age received very little attention. Throughout the heathen world, infanticide was no unusual thing, and men of high and low degree flung their little children into the streets and fields, and abandoned them to perish. So the heathen world were "without natural affection" and were more cruel to their young than the wild beasts themselves.

When the light of revelation dawned and the Gospel of Christ came into the world, all this was changed. Under the Jewish law the life of an infant was as sacred as the life of a king, and under Christ's Gospel there was no respect of persons, but there was this solemn charge, "Take heed that ye despise not one of these little ones."

There are plenty of people today—and some who would be shocked to be told that they were heathenish in their tastes and opinions — who have very little interest in little ones. Children are a plague, a bother, a nuisance to burden them. They despise the little ones. What they are sowing they are very likely to reap, and the time may come when they will be old, and feeble, and helpless, and then the ones whom they have despised may despise them in their turn. The time may come when those who pride themselves in their strength will be helpless, decrepit, and imbecile, and then nothing could be more welcome to them than to lean on the strong arm of one of those little children whom they now neglect and despise. But ere that day comes they may cast from themselves the friendship and support which would then be so welcome, and may find themselves in their second childhood, among strangers, and as much of a burden and a bother as ever the little children were, in the days of their strength and vigor.

Take heed that ye despise not one of these little ones, for in a little while the little ones may be the men and women on whom church and state and society depend, while the strong men of today will have melted away like snow in spring-time.

Though men may scorn the little ones, God holds them in high regard. He hears their cries, and knows their sorrows, and sees their tears; and as we give the feeblest and weakest child into the charge of the strongest and most careful protector, so "their angels",—the angels which watch over little children — are not angels of inferior rank who stand afar off and in the outer courts of the palace of the King; but they are those mighty and honored angels who come unchallenged into the celestial presence, and "do always behold the face of My Father which is in heaven."

The Jewish mothers well knew that in the Prophet of Nazareth their children had a true and steadfast friend; and they brought their children to receive His blessing. And when the disciples, puffed up with self-importance, turned the children away from the presence of the Master, the Savior called them back, and welcomed them, and took them in His arms and blessed them: and once, as his ambitious and self-seeking followers gathered around Him, He "took a little child and set him in the midst of them" as an example to be imita-

ted, and as a charge to be protected, sheltered, nurtured and defended.

That act was a benediction to children in all lands and ages. Helpless infancy, scorned by an ungodly world, has ever found a sanctuary in the bosom of the Savior, and in the bosom of His church. And those who despise the little ones, show clearly that they have neither learned of Christ, nor entered into the deeper fellowship of His people; but are yet in the outer realms of heathenism and selfishness, in a world which lieth in the wicked one, which rejected the prophets, persecuted the saints, and crucified the Lord, whose friendship is, as ever, enmity with God.

Heathenism, infidelity, and ungodliness, have little care for weakness and helplessness. But while those who imbibe the spirit and follow the customs of this world may despise the children whom Jesus loved, the true disciple of the Lord will listen to His Word, "take heed that ye despise not one of those little ones." —H. L. Hastings, in Common People.

THE CHRONIC KICKER

By Rev. Charles Stelzle.

When a resolution is introduced he is sure to offer an objection. Sometimes he kicks on the subject matter itself. Then he protests against the form in which the resolution has been presented Frequently he finds fault with a word in the construction of a sentence, and often he will offer an amendment which puts the original out of business. He is primed for every parliamentary dispute.

He seems to be familiar with every communication that is read at the meeting of the local. He knows the leaders and their foibles. He is on the job all the time, with both feet, both fists, and with a tongue that is sharper than a two-edged sword. He takes himself seriously. Never does he crack a smile. He has a mission, and everybody soon comes to know it. Often have we wished him in Timbuctoo, where he could spout to his heart's content on all the "isms" that so glibly glide off the end of his tongue.

But honestly, we'd miss him if he should go. Miss him not because we love him, perhaps, but because he is one of the necessary factors in our development. As a matter of fact, without him, we'd soon drift into a rut, because most of us are too lazy to think of an ambition, to say nothing of an original proposition. There's at least one thing that we must say to his credit—he always attends the meetings. Furthermore, he must spend considerable time in reading and in study to know as much as he does about current events and the theories which men are discussing. He actually thinks.

He may not always be right, but he certainly is awake, and that's another point to his credit Also, he keeps the rest of us awake. And that isn't bad. But he is more often right than not. We object to him because he is like a bee buzzing about our heads, but even the bee is a useful creature.

Sometimes it's hard to be patient with the kicker. But there are others who are worse than he is—for instance, the fellow who never shows up at the meeting and then does his kicking outside where it does a whole lot more harm. He's the chap that should be jumped on, and not the man who is sincerely, usually intelligently, though not always wisely, registering an objection in the open meeting to proposed actions which would often spell disaster.

HOW TO USE THE BIBLE

When in sorrow, read John 14.

When men fail you, read Psa. 27.

When you have sinned, read Psa. 51.

When you worry, read Matth. 6:19-34.

For the prophet's idea of religion, read Isa. 1:10-18; Micah 6: 6-8.

On receipt of $2.50 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1919.

THE C. E. TOPIC

Nov. 11

Seeking Worth-while Things.

Prov. 8:10-21; Matt. 6:33.

In a museum there is on display a wonderful work of art that was found in China; it is a hollow ball of ivory about the size of an apple containing another ball within which there is still another ball. The outer and the middle balls are an open work of the daintiest carving through which the more exquisite handcraft can be examined. The work is said to represent the efforts of several generations of a family who devoted their whole spare time in completing it. It is beautiful, artistic and interesting and possibly will never be duplicated, therefore it is held as a priceless treasure. Yet, what is the use of it after all? It contributes no real wealth to the world. It cannot be applied to anything useful and the the only place it now fills in the world is to attract a moment's time from the curious. One wonders how much might have been added to the world's sum of happiness had all the efforts and patience it represents been devoted to giving comfort to the distressed or help to the needy. A life that, like the ivory ball, only represents effort without having that effort applied to things that add to the world's good, is worse than useless; it is only in the way of real progress.

There is a garden which we have had the privilege to examine which contains a number of curious trees. These trees have, by years of patient culture and training, been made to assume all sorts of curious shapes; one represents a peacock, another a chair, another a graceful vase, another a fanciful figure, and so on. To do all this required space, good soil, years of work and a considerable outlay of money. Had good fruit-bearing trees occupied the same space on the same land, the attention required would have been less, the cost smaller and a profitable harvest of good fruit might have been expected. As it is, the grove hardly gives the impression of being beautiful. The waste involved is not only the owner's waste, it is a loss to the community and therefore a wrong done against it. People who throw away time and effort hardly realize that they are wasting what is really not their own. That which God gives to them is to be used to the best possible purposes. In doing foolish things glorious opportunities are wasted that might be applied to the things that redound to the glory of God and the benefit of His children.

The most pathetic of human occupations, it seems to us, is the mad endeavor to acquire riches in which effort, comfort, friends, religion, honor and often life are sacrificed. What a comment on the gold-lust are the bones of some unsuccessful prospector rotting in some wilderness! All the gold he might have acquired would not be worth the life that was thrown away in the vain attempt to "strike it rich." The broken, embittered lives of those who go down in the battle for riches are no better than that of the lost prospector. We see ruins and are impressed. Does it occur to us that those who succeed are often as much of a waste? A man gets rich; his riches spell his damnation. Another becomes successful along another line; he loses his head and forgets God and the things that concern his soul. Another, again, becomes wise. He acquires knowledge. He is satisfied with that knowledge which he may lose in a moment of insanity and he fully forgets that "the wisdom of this world is foolishness with God."

In seeking worth-while things one must judge them by the standards God sets, not by the standards that appeal to the world. First, they must have to do with godly things, they must be things that abide and then they must be things that bless the world and add to the sum of its good. A wasted career is a blasted carreer and God wants us neither to waste nor blast our opportunities. Our affections must be set upon things above. This will always keep us in mind the holy and spiritual results we ought to attain. We are to seek first God, His kingdom and His righteousness. This will give us the one who abides forever, to bless and make us happy, then it will make us worth-while beings in the righteous One. beings in the world, for no other career is worth while but the righteous One. The upbuilding of God's kingdom is the chief business of the godly and righteous person; for him to devote his attention to a lesser aim means the loss of all that is worth while in this life and the world to come. A realization of one's worth-while tasks insures one's own salvation and devotes one's talents and efforts to the greatest work in the world, namely the seeking of the salvation of the souls of others.

THE S. S. LESSON

Nov. 11.

Nehemiah's Prayer.

Neh. 11:1-11.

Golden Text—I John 3:22

Nehemiah is a remarkable character because of his great love for the house of God and His cause. No one is a worthy person unless God and the things relating to God come first in his or her life. Things that the world regards great and worthy of the best interests of the best people are insignificant when compared with the eternal things of God. One can only be great for God as the love of God is supreme in one's heart. Nehemiah had other interests, and important ones at that, but his great affection was for God and God's service. Next to a love of God must come a love of His house which manifests itself not only in the erecting of splendid temples, which in a way is very important, but also in the support of the public worship in His house. There is nothing that shows up modern so-called Christians so badly as the neglect of the regular services of the sanctu-

ary. The neglect of God's house does not seem to impress them very much because in place of a love for it in their hearts, there is permitted to remain a love of pleasure, comfort, worldly amusements and who knows what else? that deadens true spiritual living and honest worship.

Nehemiah made use of the one very great privilege and source of strength he had—he prayed. It is said of a great musician that he once remarked to a friend: "If I neglect practice for a day, I'll know it; if I let it go two days my friends know it; if I let it go three days, my audience knows it." How true that is of prayer! Neglect and prayer makes one conscious of weakness, it soon shows itself in the assembly of the brethren and it will not be long before the world observes it. There was no notice to be taken of Nehemiah's becoming weak because he made himself strong in prayer. Pentecost was remarkable because the whole church was together, praying with one accord. What happened then is sure to happen again when the same conditions are repeated. The remarkable thing about it all is, that it remains within our power to repeat them. Nehemiah was a power in prayer because prayer was the private occupation of his life. He knew how to find what he needed in his struggles because he knew what prayer was and what it could do for him.

In the end God used Nehemiah to answer his own prayer. That is God's way. It is by our prayers that we show our fitness to do the work of God we desire to have done. We prove our earnestness for the things we desire by being ready to throw our whole effort into bringing to pass that which we want to pass. Prayer and work go together. He who will only pray lacks much that is needed in the building up of the kingdom of God; he who would work without prayer, fails utterly. No work that God sanctions can forego the blessing, inspiration and power of prayer.

There are elements in prayer that this remarkable prayer of this remarkable person suggest. "The important elements of prayer," writes one, "are adoration, reverence, confession of sin, pleading the merits of Christ and claiming God's promise." In the study of this prayer let us examine it for these elements. The fact that Nehemiah also fasted is an important thing to note. He not only kept himself from food and comforts, but by it assumed an attitude of great humiliation. Fasting, if it is only doing without food, or certain kinds of food on certain days, has little virtue. With it must go the humble and contrite spirit. The right kind of fasting is that during which one is so absorbed in spiritual exercises that the matter of eating never occurs to one. More of that kind of fasting in that kind of a spirit will bring us more of God's choicest blessings.

Nehemiah prayed because he was conscious of a great need that God only could supply. He prayed because he was sure that God was able to help. He pleaded God's mercy. We have that more clearly shown to us through Christ and His finished work. With prayer he confessed sin. If there is no confession, there is nothing to ask. The prayer was for certain definite things. Mere generalities in prayer only bring general blessings.

Your own renewal for 1918 and a new subscriber from now until January, 1919, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

A WORD OF APPRECIATION

The Eastern District conference begs at this time to express its keen sense of loss in the early home-taking of our brother, Herman Snyder, and its appreciation of the earnest and energetic efforts of the brother during his life time, in the establishment of the affairs of Christ and His church. His presence in our councils was an encouragement, his friendship a blessing, and his mighty faith an inspiration for all of which we thank God most heartily.

Yet, keenly as we share the sorrow of Brother Snyder's family and congregations we join with them in the comforts and assurances that our common faith brings. These assurances of a blessed eternity in the presence of the Christ who died for us that we need not die, and who lived for us that we might live with Him forever, are now realities with our brother, all of which we hope to share when God in His goodness and wisdom sees fit to call us.

We would console the bereaved family with the thought that the same Christ who brought Brother Snyder comfort and strength, is their help. We would also remind the pastorless congregations that while God's workers die, His work goes on, and, to those left behind there remains the solemn obligation to be true and loyal in the service "until He comes".

N. B. Grubb,
J. B. Bechtel,
S. M. Grubb.
Committee.

Philadelphia, Pa., Oct. 15, 1917.

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MENNONITE GEN. CONF. COMMITTEE ON EXEMPTIONS

has issued the following blank to pastors of all the churches and urges that they immediately place them into the hands of those for whom they are intended. The importance of immediately returning the blanks cannot receive too much emphasis.

Each young man who has registered for military service is requested to fill out **two** of these report blanks and send one to the chairman of the committee and the other to the secretary of the committee.

Your name .....
Home address .....
Of what local church are you a member? .....
When did you unite with the church? .....
Name and address of your pastor?
Did you get your call yet?.....
Did you claim exemption?.....
On what grounds?.....
Was the exemption granted?.....
Do you have non-combatant exemption certificate? .....
If you are in camp, give your exact address .....
What service are you rendering in camp? .....
If you have not been called, indicate when you may be called, if you know .....
Give any other information you wish to give.....

Committee:

J. W. Kliewer, Newton, Kan., Chairm.
S. K. Mosiman, Bluffton, Ohio, Sec'y.
J. F. Lehmann, Berne, Indiana, Treas.
P. H. Richert, Goessel, Kans.
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From Hoffnungsfeld church, Moundridge, Kans., by John D. Schrag, $24.75; D. H. Richert, Newton, Kans., $1.00; Abraham P. Neufeld, Inman, Kans., $10.

Gratefully acknowledged,
J. F. Lehmann, Treas.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $5.00. The new subscriber will receive the paper from now until Jan., 1919.

Special Offer

New subscribers will receive the Mennonite from now until January, 1919 for the single subscription price, $1.50.

NEWS OF THE WEEK

SWEEPING CHANGE IS MADE IN THE DRAFT MACHINERY

New draft regulations, postponing the physical examination of the remaining 7,000,000 draft registrants until they are called for military service, and assigning the men to five classes, thus determining the order of their call to the colors, were announced by Provost Marshal Gen. Crowder.

Under the new regulations it will be possible for a registrant to determine whether he will be called in the first 500,000 additional men to be summoned, the second 500,000, or later contingents.

The changed system will reduce the labors of local boards by 80 per cent. by reversing the present process of first conducting physical examinations and then hearing exemption claims. Here after all economic questions will be settled before the physical examination is held.

Here is the new system in a nutshell:

Five classes of draft registrants are established approximately as follows:

1—Men with absolutely no dependents.

2—Skilled farm laborers or others slightly less available for military service than the first class.

3—Skilled laborers and men whose work is deemed vital to war industries.

4—Married men with children whose families are wholly dependent upon them for support.

5—Cripples, mental defectives, and those specifically exempted from military service.

Registrants will be assigned to one of these classes from detailed information they furnish Local boards in reply to a detailed form of questions submitted to them.

They have the right to appeal to be placed in a lower class. After such appeals are passed on by the District board, or if no appeal is made, their status is officially fixed.

Thereafter when call is made for the second 500,000 under the present draft law, local boards will fix quotas and fill their quotas completely from Class 1, starting with Class 2 only when the first class is wholly exhausted. The men needed to fill each quota will then present themselves for physical examination.

The order in which the men are fixed in their classes will be the same order in which they now stand in the liability list under the draft drawing conducted last July.

SUBMARINE ELUDES CONVOY AND SINKS THE "ANTILLES"

The German U-boat has claimed its first victim from America's war forces.

Within twenty-four hours after an American destroyer had been disabled in an undersea attack, a torpedo crashed into the engine room bulkhead of the home-coming transport Antilles and sent her to the bottom with the loss of seventy lives. Sixteen soldiers and several enlisted men of the navy were included in the submersible's heavy toll. There were 237 men aboard of whom 167 were saved.

Administration officials are awaiting with profound interest amplification of the meager details cabled to the navy department by Vice-Admiral Sims. Names of the great majority of the victims are lacking, dispatches giving only those of our four naval sea-men and three engineers officers of the transport.

It was impossible today to ascertain the identity of the casualties among the crew and soldiers. The list can not be completed until the muster roll made up at the French port of embarkation can be compared with the roster of survivors.

While the deepest sympathy was expressed today in official circels for those who galantly gave up their lives, relief was general over the fact that the vessel had met her fate while homeward bound and not on the way over with a large number of troops aboard. Had the successful attack been delivered while the Antilles was on her trip to France the loss of life probably would have been appalling. She was hit on a vital spot and plunged below so swiftly that comparatively few could have survived.

SOME SOLDIER VOTE OUT

Des Moines, Ia., Oct. 18. — According to complete unofficial returns from Monday's vote on an amendment to the Iowa constitution providing for state-wide prohibition, the "wets" lead by only 887 votes and an official recount seems necessary. The complete unofficial returns gave the vote as 214,634 against and 213,747 for the amendment. Neither side feels certain of victory and with a total vote of 400,000 the result seems unlikely to stand without a recount. It will probably be ten days before the outcome is determined officially. Part of the soldier vote, polled under the absent voters' law, did not reach county auditors in time to be included in the count. There are about 7,000 Iowa soldiers at Mineola and Deming.

MOBILIZING OLD MEN

Washington, Oct. 19. — Austria's army has been so worn down that it has been necessary to draw on the landsturm for men for first-line duty, according to cables from Bern. These reports quote proceedings in the Austrian reichsrath recently, when the Austrian minister of national defense, replying to assertions from the military committee that the old men called out of the landsturm were unfit for service, said the wearing down of the Anstrian military forces made it absolutely necessary to call for auxiliary service with the shortest possible delay.

GERMAN RAIDERS SINK 13 SHIPS IN RAID ON CONVOY

Berlin, via London, Oct. 22.—Eleven merchantmen and the British destroyers 929 and 931 were destroyed by light German sea forces in an attack on a convoy off the coast of Norway Wednesday, it was officially announced today.

The statement declared the German ships suffered no losses and no damage. The only craft to escape was a fishing vessel which was in the escort.

The two British destroyers sunk were of a modern type, the announcement asserted.

London, Oct. 21. — Two British destroyers and five Norwegian and three Swedish merchantmen were sunk by two German raiders in the North sea Wednesday between the Shetland islands and the coast of Norway, the admiralty announced today.

The merchantmen were sent to the bottom after the two British fighting ships had been disposed of, the statement said.

The destroyers sunk were the Mary Rose and Strongbow. Their entire crews were lost. The Mary Rose carried eighty-eight officers and men, and the Strongbow, forty-seven.

The neutral merchantmen which were sunk were not armed. They were destroyed by the Germans before any examination of their cargoes had been made and without regard to the lives of their crews and their passengers.

ZEPPELINS LOST WAY IN AIR AFTER HEAVY RAID

Paris, Oct. 21. — Although at first it was believed that the visit of the Zeppelin fleet to France yesterday was an independent raid and the first step toward carrying out the threat made in a German wireless message, which said it had been decided to destroy Paris in reprisal for French raids on German towns, it is now generally believed that these eight Zeppelins, four of which were destroyed or captured were returning from England and had lost their bearings owing to fog and had probably lost touch with their wireless communications.

The log book of the Zeppelin which landed intact shows that she had been to England, and prisoners from other airships confirmed this.

No reports have yet been received that any damage was done by the Zeppelins, or that bombs were dropped anywhere in France.

Of the four Zeppelins lost, two were destroyed and two were forced to descend. The two disabled airships, under attack by aviators and anti-air defense posts, descended in the Saone valley, and were forced to land in the neighborhood of Sisteron in Bassesalpes. The crews, after setting fire to the airships, attempted to flee, but were taken prisoners.

RUSSIAN PEACE PROGRAM OUT AND SURE IS STINGER

Petrograd, October 22. — The Russian peace program, as drawn up by the central executive committee of the council of workmen's and soldier's delegates, in the form of instructions to M. Skobeleff, ex-minister of labor, its delegate to the Paris conference, consists of 12 articles, covering the whole ground from Panama to Persia. Article XI demands the "neutralization" of the Panama canal, and Article IX calls for the restitution of all colonies to Germany.

GERMAN FLEET WINS FIGHT

Apparently contingents of the Russion fleet — in all about twenty warships of various classes — are bottled up in Moon sound, with a cordon of German war craft barring their egress northward back into the Gulf of Finland or the south into the Gulf of Riga.

Brave but outclassed by reason of superior gun range and heavier tonnage, the Russians gave battle to the Germans and attempted to force back the enemy armada off Oesel island. Standing far outside the shell zone of the Russians, however, the guns of the German dreadnaughts sank the battleship Slava — a relic of the days before the Russo-Japanese war — and so badly damaged other unites that the Russian fleet was forced to seek refuge in Moon sound — lying between Moon island and the Esthonia coast.

Immediately seeing their advantage the Germans, according to the latest German official communication began intensive operations against Moon island, hammering its eastern shore batteries until they were silenced and also attacking the Russian guns on the mainland, putting them out of action. Moon island was captured and the Russians took refuge inside Moon sound.

FEAR BERNSTORFF MAY BE SEEKING CHANCELLORSHIP

Copenhagen, Oct. 19. — The Deutsche Bank admits in the Vossische Zeitung, which prints four columns on the Bolo Pasha affair, that it transferred a sum of money, amount not stated, to Ambassador von Bernstorff through Hugo Schmidt. The bank acted on instructions from a source "generally responsible for the payment of salaries and other payments to our ambassadors" and did not concern itself with the purpose to which the money was applied.

The Deutsche Tageszeitung makes the Bolo affair the text for an attack on the judgment and ability of Von Bernstorff, whose candidacy for the imperial chancellorship evidently is still feared by the pan-Germans.

Bolo Pasha, now under arrest in Paris as a German spy, came to New York in February, 1916, and got nearly $1,700,000 from Von Bernstorff, then German ambassador at Washington, to finance his activities in France, which included a plan to bring about a separate peace between France and Germany, according to testimony obtained by the attorney-general of New York, early this month.

Hugo Schmidt formerly represented the Deutsche Bank in New York, and he has admitted that he acted as paymaster in the Bolo affair. Schmidt told the attorney-general of New York he did not know what use was to be made of the large sum he paid to Von Berstorff, and did not know Bolo Pasha personally.

FRENCH DOWNED 36 ENEMY PLANES DURING AIR RAID

Field Marshal Haig is keeping his infantry in the trenches on the Flanders front while the heavy bombardment of the German lines continues. His report Thursday throwed little additional light on the probability of an early resumption of the British attack, mentioning merely the points on the front where the German reciprocal fire was smartest and reporting a successful British raid on the Arras battle front near Gavrelle.

Infantry fighting on the French front apparently has not been on a large scale. The Germans attacked northcast of Verdun, near Bezonvanx, but met with a repulse. The artillery battle is spirited in much of the Verdun area and on the Aisne front along the Chemin-des-Dames.

Air fighting between French and German machines has been unusually intense in the last few days and the Paris statement indicates little let-up in the marked activity of both sides. So far this week thirty-six German airplanes have been driven down by the French, some of them destroyed and others badly damaged.

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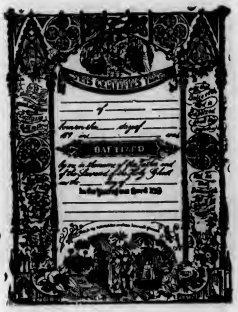

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By DEAN J. H. LANGENWALTER

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, NOVEMBER 1, 1917. No. 43.

IN MENNONITE CIRCLES

Rev. Jacob Snyder reports having just closed a two-week series of meetings at Upper Poplar Run. Good results and a number of conversions are reported.

The ancient Saucon church near Coopersburg, Pa., has during the past weeks been undergoing extensive repairs. Last Sunday it was rededicated with appropriate exercises.

The annual Bible conference of the Roaring Spring Mennonite church will begin its sessions on November 23. Friday evening preparatory service, Workers' conference on Saturday afternoon and evening, Communion Sunday morning, mission meeting Sunday afternoon and evangelistic services in the evening.

Rev. H. G. Allebach, pastor of the Swamp (Pa.) charges, advances the idea, which he proposes to institute in his churches, that the study of the Word of God, begun in the catechetical classes, should not cease with the admission of the members of the class into church membership. He believes that this study of the Word of God as a Christian duty and a vital part of the Christian life should be kept up. It has never seemed right to him that the newly baptized members should immediately after the important step they have taken, lay the Bible aside and after that study it only occasionally in a rather haphazard fashion. He is ready to propose to the class that a meeting be held no less frequently than once a month to continue Biblical study. This meeting can be held on a Saturday afternoon, especially during the winter months. By and by the class, can turn into a Teacher Training class, a little Mission Study class, etc. The more we meditate upon the idea, the better we like it.

The Gospel Banner, the organ of the Mennonite Brethren in Christ, celebrates Fortieth Anniversary this week, with an edition that beams forth, dressed up in a new and beautiful cover-page. The special features of this number are short biographies of former editors with their portraits, and a contribution from those still living, a page of kindly greetings from other religious periodicals and an interesting historical sketch by T. H. Brenneman. We offer Bro. J. A. Huffman, the editor since 1912, our well-wishes for the continued future blessedness and usefulness of his paper.

The following extracts from letters from two of our Mennonite young men, called to Camp Meade, who are loyally holding out for the principles represented by our church, will, no doubt, be interesting and encouraging to those of us at home who are praying for them:

"Dear Pastor:—Received your wonderful note of encouragement the other day and you must pardon my tardiness in replying. I surely was strengthened by your letter and it certainly is remarkable just what is accomplished by the thought that the people at home are thinking of the boys away. That is the great thing and the lesson that should be impressed upon the folks at home, keep in touch with the boys who went away, think of them, pray for them and then let the boys know that you are thinking of them. But greatest of all, let them "brighten up", which expression by the way first attracted my attention on September 23, as we were on the way to camp from home. Just outside of Baltimore is a large sign—a paint advertisement, and it says simply, "Brighten up," "Be optimistic." Somehow I have the gift of being satisfied and happy with things as they are and wherever they are. Now I'm glad and very thankful that such is the case, for to be an optimistic optimist helps a lot these days. Be assured that I am as happy here as if I were in Philadelphia, although probably not as well satisfied. * * * In the meantime we pray for an early end of the war. Hope to see you at some early date.—F. C. B."

"Dear Friend:—We are still at Camp Meade and in the same place where you came to see us, but a few new boys have been added, so that by this time we have about seventy C. O.'s. This morning four new ones have been added. * * * Since you were here guards have been instructed to watch outside our barracks by night. This may be for our good, it may be to keep others from us who might annoy us during the night — or to keep us from running away. However, each of us hopes it is for the purpose of protecting us. As a rule, we are treated with respect and dignity. I feel that all the high officials, with few exceptions, grasp our attitude toward war and sympathize with us. * * * In spite of the fact that we are segregated it seems to me good will result. I heartily believe that every fellow here has found that he has many more friends than he ever knew of. People whom he did not expect to be interested in him show their kindness and concern by sending him papers, a letter or possibly even a card. Then, too, I believe that each boy is drawn closer to his parents through this trying ordeal. In almost every young man's life there comes a time when he seems to be gradually drifting from the influence of his parents to shift for himself. But this experience has undoubtedly drawn many a one much closer to home. The prayers, the kindness and the anxiety shown by the parents certainly draws the boy closer. But, perhaps, the greatest result of all is the fact that we boys, being left here to our musings are drawn closer to our God. It seems to be an instinct in humanity, when trouble arises, to turn to God, the supreme being. Practically all of the C. O.'s have been brought up in the Christian home and have all been taught the meaning of prayer, but I am certain that when a young man is placed under these circumstances he more fully realizes the good results of prayer. So, as I said before, even though we are under rather unpleasant surroundings, I am certain that the results are bound to make better men of us, better in the sight of God and man.—J. G. M."

A communication from Sister Miller in regard to the memorial service, held for the late Rev. Herman Snyder, brings to us the following account: "A very fitting memorial service was held at Napier and Manns Choice Mennonite churches October 21 in memory of our departed pastor, whom God saw fit to remove from our midst, Rev. Herman G. Snyder. Bro. Snyder will be greatly missed, not only in the church, but in the community where he lived, in fact everywhere. Able sermons were delivered by Rev. Miller from Duncansville, Rev. Myers from Stroudsburg, Rev. Bradley from Altona; also short addresses by Bro. Jacob and Isaac Snyder from Altoona. Other friends and relatives were also present. Bro. Snyder will be greatly missed in this community, especially the Manns Choice charge, as the church was just in its infancy. Oh, how we miss him, as in the tomb he lies! How we miss his counsel we often went to seek. But we know that in that better land he is resting, safely resting, free from sorrow and from pain. Yes, we know 'twas God that called him from this sinful world of care, and he is with the throng of angels, singing praises forever there. Oh, how sad our hearts are since we have laid him in the tomb, there to rest till Christ shall bid him come home. His beloved wife and little daughter and sorrowing brothers have the sincere sympathy of the entire community."

An Old Friend Speaks For Us.

The great exodus of the Mennonites from Russia and Prussia to Kansas and other western states in the early Seventies is a story which cannot be told without reference to the energetic agent of the Santa Fe railroad, Mr. C. B. Schmidt, who at great personal risk went to Russia and was largely instrumental in leading the brethren to select the localities upon which they now live as their future homes. Mr. Schmidt is no stranger to the readers of the Mennonite, having contributed a series of very interesting articles, dealing with those important events some months ago. Our peculiar non-resistant principles are at present subjected to some very severe criticisms from the outside and it is therefore with no small feeling of grat-

itude that we reproduce a letter in defense of the Mennonite people and principles which appeared in the Evening Kansas Republican of Newton of October 16. Mr. Schmidt writes:

"Mennonites and the War.

"We are living in an atmosphere of war. War has become a virtue and he who is not in sympathy with it is under suspicion of a lack of patriotism.

"Kansas newspapers are beginning to criticise our citizens of the Mennonite faith and are inclined to ridicule the objection of the members of that denomination, and even attribute it to cowardice. The organization of the Mennonite church dates back some 400 years. The first society was organized in Switzerland during the early part of the sixteenth century. Non-combativeness and non-resistance is an essential tenet of the faith. It has been adhered to tenaciously during this long period, and it has been the cause of much wandering about of large communities from one country to another, no matter at what sacrifice. The exodus of the Mennonites from Russia and Prussia to Kansas and other western American states during the seventies and eighties of the last century, is the most recent demonstration of their earnestness and deep conviction.

"Although not a Mennonite myself, I look upon my connection with that great movement as the most interesting and fruitful period of my long life. It brought me in personal touch with a type of men and women of strong character, who have stood up for their religious convictions, their peace doctrine, as inculcated by Christ Himself, unwaveringly, through centuries of bloody strife among the nations. Their early history has been written in blood, because of their abhorence of strife and bloodshed. Their steadfastness and their very single-mindedness has produced among them thousands of martyrs, heroes, infinitely more heroic than the greatest soldiers of history. In Europe it had been their lot to live constantly in an atmosphere of war, and to be out of sympathy with war meant to become victims of it. It was natural, therefore, that the first opportunity that was presented to them by William Penn and his agents to establish new homes and communities in a new country that promised peace and the free exercise of their religion of peace, was readily embraced and thus, in the year 1863, Germantown in Pennsylvania became the cradle from which the religion of peace spread over the North American continent from the Atlantic to the Pacific coast, stimulated by laws of exemption from military service, such as was enacted by the Kansas legislature in 1875.

"If the young Mennonites, who are drafted into military service, claim exemption, it is not from a motive of cowardice or even of 'conscientious scruples', but because of an essential tenet of their faith."

All who pay their subscription in advance will receive the Mennonite Year Book free as premium.

THE CHICAGO MISSION

Have just completed another quarter's work for the Master here in sin-sick Chicago. The most striking feature of the work here, as I have often stated before, is the Sunday school end of it; and each class, from the Primary up, is steadily increasing in numbers and in interest. Some of the classes are being organized by the teachers of those classes, and a timely thing it seems to be here. A class of boys, ranging from ten to twelve years of age, one of the most difficult classes in the school to interest, was recently organized, electing a president, secretary, etc., making rules themselves whereby they are to be governed, and calling themselves the "Active Boys' Class", which is no misnomer. The boys are invited at stated times to meet in the home of the teacher where they are kindly received and are permitted to engage in such helpful things as only a wise and loving teacher might suggest. A noticeable change for the better has taken place. The boys are kept busy doing the right things. One of the lady teachers has done likewise with her girls, thus enlarging her class in many ways. I never was particularly interested in organized classes before, but the plan certainly works well with us, especially with boys and girls of the ages stated. The average attendance during the three summer months, when many of the people are away on their vacation or living in the parks on Sunday, was eighty-seven. The largest number present at any one time was one hundred; the smallest number present at any one time was seventy-seven. We are glad to see the hall fill up with children, but this encouraging feature makes it impossible to do the work that should be done. Those interested in missions, who have been privileged to visit us, know that this is sadly true. Among those who have recently been with us were the following: Rev. Fretz from Pennsylvania on his way to the General conference stopped with us over Sunday; he gave an interesting talk to the children in the morning and preached the message to us in the evening, which was well received. On their way home from the Reedley conference Bro. J. F. Lehmann and wife, his son, Clarence, and daughter, Florence, together with Rev. Schroeder of Berne, Ind., spent the Sunday morning hour with us. Rev. Schroeder addressed the children in his usual interesting and pleasing way. A little later Sister Magdalena Wiebe of Beatrice, Neb., spent the entire Sunday with us, leaving in the evening for St. Louis where she enters upon a work for nine months. We are indeed glad to have our people who pass through Chicago stop with us when they can and see the work and the field they are supporting. This is only as it should be.

Our C. E. society and Sunday school are self-supporting and at the present rate of giving will be able and willing to assist in the furnishing of the new church in no small way. Mrs. Lehmann and Miss Niswander have just recently organized a Junior C. E. society, numbering twenty-six. We hoped to have the new chapel building long before this where we could have our first winter revival following the dedicatory services, but we have not the heart to wait longer; so we are thinking of holding it in the hall in the face of many difficulties which could have been avoided, could we have had it in the church. Every worker on the ground and many of the people with whom we are working are very much disappointed to know that we must go through another winter without the church. This needless delay, in my judgment, is a very expensive one to the Chicago work, financially and spiritually. I am thinking more especially of the soul side of the matter. I feel quite sure that if each member of the Home Mission board could have had such a vision of the field and of the needs of the field, and of the unspeakable advantage of a church in keeping with the district conditions, such as those who are next to it have, there would have been no need of this late in the afternoon admonition. Why this delay? With nine thousand dollars in the treasury for Chicago and faith in Him who is the base of all supplies, why should we tarry? Oh, the good this church might have done while the days are going by. We are saved by hope and not by despair; let us, then, hope that all will be well in the end and that we count not our many difficulties but our many blessings, so let us count them one by one, as we learn to meekly wait and murmur some.

Sincerely yours,

1420 W. 71st St. **W. W. Miller.**

THE LOS ANGELES MISSION

Los Angeles, Cal., Oct. 11, '17. We just want to give you, dear brothers and sisters, a little glimpse of some of the conditions which exist in the homes of a few families in our district.

Nearly all of our people are very poor; there are a few Italian, but the most of our visitation work is done among English-speaking people.

I just wish I could take you with me into some of their homes and hear their life stories as I do. One home that is visited has eight in the family. The mother, who now is a Christian, told me that nearly ever since her marriage her husband has never given her enough of his wages to give her the needful food and clothing for herself and the children. Always it went for drink, and in order that her family would have something to eat, many times she had to follow her husband to town and stay right with him to prevent him from going into a saloon and spending all of his check. Her husband works at camps and most of the time he is gone and she never knows whether he will send her any money or not, but while he is home it is almost impossible to stay in the same house. The children never can come to Sunday school while he is at home, in fact all of them have to stay outside until he calms down enough to realize where he is. She came to the mission house one day and told me how hard she had tried every way she could to get him to stop drinking, but he kept getting worse. So one time some neighbors took her case in hand and had a warrant sworn out so he would be compelled to support his family. So after he went to jail and had spent one night some "friends" bailed him out. He was put on probation and during that time he got drunk several times, but when he was again taken into court there were those "friends", ready to "swear" that he wasn't drunk. Those friends were members of the Masonic lodge of which he also is a member. Her youngest child was then but six years of age and when he saw his father in the witness chair, he ran to him and climbed up on his lap and put his arms around him and cried, "O, Papa, Papa!" The sight brought tears to all in the court room, for the father was drunk at

the time. The judge gave him a very severe lecture and he promised he would do better, but just as soon as pay-day came it was the same old story over again. Special prayer has been held for him and we are still praying, and we know the Lord is answering our prayers, as the last time he was home he went to town but did not spend but a small amount of his money for drink. He is much better at home now than he used to be and the mother told me she knew it was only through prayer. She knows that the Word of God promises salvation to all that will accept it, and that "He will save to the uttermost". So won't you all pray for this man that he will give his heart to the Lord and that his children will grow up to love and honor him instead of fearing him? He has been to the mission a few times, but that terrible curse of drink has him for a slave and only the power of God can loosen him.

Miss Ina Feighner,
Whosoever-Will Mission,
Los Angeles, Cal.

MISSION WORK—A PRIVILEGE OR A DUTY?

Martha D. Suter.

Plunging right into the subject I would say, mission work is decidedly both a privilege and a duty, if it is to be a successful mission.

Mission, according to Webster's dictionary, is the act of sending or being sent to perform any service. Service means to be of some use or benefit. If, then, we accept this definition as the meaning of mission, there looms up before our minds a vital question: Are we going to serve for **self** or for **Christ?** We may be guided by the Word of God when we read: "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

In choosing our vocation in life this guide will help us to forget self and make Christ the center of our life.

Those of us who really have Christ in our lives will, first of all, realize it as a duty to go and to serve, for we are commanded to go when Christ says, "Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world."

This commandment at first went out to the eleven disciples. It goes out to His disciples today. Am I His disciple? Are you? If so, this command goes out to you and to me. How can we serve Him? Some dear mother, laboring faithfully with her household duties, may minister more unto the service of God than many a salaried minister. We need not all be in the pulpit or doing work in the foreign field in order to be missionaries, but "you in your small corner and I in mine."

The call to serve comes first of all as a duty, but just as soon as we fall in line with the work, just as soon as we can go at it wholesouled, then it becomes a privilege. A missionary goes to the (foreign) field first of all because he feels it as a duty. But do we hear what such men as Missionaries P. A. and P. W. Penner on our own mission stations in India say when on furlough? They are lonesome for their heathen and Christian friends and count it a great privilege when they may go back to their field of labor.

Dr. George Sherwood Eddy shows mission work as a great privilege in his book entitled "Students of Asia". It stirs the very life within us to hear how those people throng to hear the Word of God.

We can't all be preachers of the gospel, but some of us do a greater work when we do well the little things we have to do at home, if it is only scrubbing the floor, and many a missionary finds that in order to be successful we need to go to work with soap and mop. Uncountable and unthought of little things are continually being required to be done by the missionaries. Missionary M. C. Lehman of Dhamtari, India, says that if a person is not willing to do the little things he is called on to do at home **well**, then he is not fitted for the foreign field at all. He must first be fitted to serve right at home, otherwise he is unable to face the problems that confront him in real life.

Just to mention one instance of a girl who was a real missionary. Close by her home the train passed by. At Christmas time there was a heavy snow and the train was blockaded, being held up for many hours. A college girl, on her way home for vacation, disgusted so badly with her work, and firmly decided, never to go back to college, was on this train. She was unable to see the use of four years of hard labor to enjoy life.

This girl was used to such accidents, went to the train to meet and entertain any passengers. There she met this college student as the only passenger. She was unwilling to be entertained at first, for she must go right on to be at home for Christmas in the morning. Finally, being convinced that this was impossible, she accepted the invitation to the girl's home where she was entertained most royally.

Before this college student left for her home she was made to be very enthusiastic for college through the life of her hostess, for her hostess was very anxious to go to college and fit herself to be better able to serve others, but on account of her invalid father and meager wages she was unable to get a college education. She was willing to haul in a wheel-barrow the coal that would have been dumped otherwise by the crew on the train, to support her father and mother. She was promised by the college girl that she would hereafter take up her college work with zeal and energy and look at it as a privilege and make the best of life.

The young missionary transformed her duty into a privilege at once. Can we make out duty a privilege?

The Mennonite and the Christian Herald to one address for $3.25.

CHRIST AND THE TOILER

By Rev. Charles Stelzle.

"Labor troubles" come as the result of an advancing civilization. Social unrest is sometimes an indication of social progress. There are no labor troubles in darkest Africa. Therefore, the cloud on the industrial horizon has its silver lining, if one will but look for it.

Many are the signs of development on the part of the workingman, but most hopeful is the spirit of pride that he is taking in his position as a worker and as a citizen. Whatever may be said as to the condition of the toiler in some industries or in some countries, his position as the man upon whom rests the prosperity and the happiness of the whole people, is more and more being recognized. The brain of the country is paying tribute to the brawn. This being so, the workingman will soon come to his own.

It is in this respect that he has for himself, that he is winning the respect of others.

While it is true that the mass of men must of necessity belong to that great company who toil with their hands, nevertheless, the dignity of that toil has heightened the worker. It is an inspiration to realize that all toil—even the manual work of the artisan—may become as sacred as that of the preacher and of the priest Men sometimes make a distinction between secular and religious work Jesus Christ never did. To Him all work was sacred. Jesus Christ, as a carpenter, was just as divine as when He cleansed the leper or preached to the multitude. In every case He was carrying out the will of God. When Jesus stood by the River Jordan, and the heavens opened and the voice declared: "This is My beloved Son in whom I am well pleased," He had never, so far as we know, performed a miracle or preached a sermon. He had simply been toiling as a carpenter in the little town of Nazareth. He had pleased God as a carpenter.

Here is nerve for the arm and enthusiasm for the skill—"I am working with God in carrying on His work." There was much more to the labor of Jesus than mere food and clothing and money. The sound of that hammer meant more to the world than so many products in wood. Every nail reached down to the coffin lid of some old tyranny or superstition. Every chip of the chisel released a hundred slaves Not so far-reaching will be the result of every worker's offorts in this century, but it is a privilege to have at least a part in the work of the world's redemption by being a co-laborer with Christ in whatever field He may send us.

Helpful the thought, too, that in the daily grind we have One who has passed through it all, so that He can sympathize with us in the abuse, the misunderstanding, the bitterness and all the suffering that comes to us in the performance of duty.

"This is the gospel of labor,
Ring it, ye bells of the kirk!
The Lord of love came down from above
To live with the men who work:
This is the rose He planted
Here in the thorn-cursed soil;
Heaven is blest with perfect rest,
But the blessing of earth is toil."

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A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:
One copy one year.....$1.50

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

THE RELATIVE IMPORTANCE OF PRAYING AND GIVING IN THE MISSION WORK

Hilda Reusser.

Christ did not command us to pray the Lord of the harvest that He send forth missionaries, but laborers. We have three distinct classes of laborers: the native workers, upon whom in all countries the burden of evangelization rests; missionaries who are no longer needed when the natives have learned all they can teach; and intercessors, those who give their time and strength to the distinct work of definite intercessory prayer.

In fact, the last named is most important because he is working at the very root and foundation of all harvest success and, in so far as man is responsible, his faithfulness determines the success of all others.

Some may ask, "What is an intercessory foreign missionary?" He is a laborer who cannot go in person to the foreign field but who has set himself apart to pray for the definite details of the foreign missionary work. That mission field which has the largest number of missionaries whose names are not in the published list, will always be the most successfully harvested. This is true because prayer, based on God's Word, is the only weapon man can use to touch the invisible foe. We can reach a Chinaman by speaking face to face with him, but we can strike the spiritual Prince of China only by way of the place "above where Christ is", ever living to make intercession.

An inspection of Ephesians 6 shows that the end of putting on the armor of God is to pray for all the saints, but especially for Paul, who represents his missionary successors.

We need intercessory missionaries because the missionary on the field cannot alone do His works. When the intercessors' hands fall, Amalek prevails on the mission field today. The enemy is strong. Jesus refused to bow down to Satan, but the heathen bow and worship; therefore the blackness of darkness broods over those lands a stifling, choking power of death. There a Christian is like a diver at the bottom of the sea.

In our Christian land prayer is continually offered for the pastor and for every detail of the work of the church. Special meetings are held to pray for a revival. In open-air meetings, while one is speaking others are praying. Exactly in the same way one or two missionaries alone among thousands or millions need other persons to pray definitely while they work or speak. Only the need is more urgent as the bottom of the sea is more dangerous than the air.

The body of Christ consists of all individuals together, and if a missionary is left without sufficient aid in prayer, he suffers, limps, stumbles. He may succeed in fighting his way to the very presence of God and receive blessings unspeakable, but meanwhile the heathen perish and God tells us that their blood is to be required at the hands of those who did not do their part.

What can be done by intercessory missionaries? Experience shows that the following can be the direct results of prayer:

1. Many urgent questions of general missionary policy can be solved only through much prayer.

2. Individual heathen can be prayed for by name and thus saved.

3. An adequate native ministry can be raised up and maintained.

4. Revivals can be brought about on the foreign fields.

5. The health and strength of missionaries can be maintained under the severe strain of their physical and social surroundings.

The experience of one missionary was, that as far as man can see results, he was able to do more for the heathen toiling as an intercessor in America than while he was among the heathen without intercessors pleading for him.

Let us see what others say about the need of prayer for our missions. J. R. Mott says, "We have no right to send missionaries unless we mean to back them up by prayer." Andrew Murray: "Let us in faith not fear to accept and yield to the great truth, that intercession, as it is the great work of the King on the throne, is the great work of His servants on earth."

When the church sets itself to pray for missions with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the kingdom of God come with power. The neglect of prayer by the church at home means failure in the mission field.

The missionary movement was conceived through prayer. Louis Harms was opposed and stood alone in his plans to carry the gospel outside of Germany. He describes how he discovered the will of God in prayer. He says: "I had knocked at many doors and found them shut, and yet the plan was manifestly good and for the glory of God. I prayed fervently to the Lord, laid the whole matter in his hands and as I rose up at midnight from my knees I said, in a voice that almost startled me in the quiet room, 'Forward now in God's name.' From that moment there never came a thought of doubt into my mind."

Gossner tells how, while pastor in Berlin, when three or four humble men came to him and told of their burning desire to take the gospel to the non-Christian world, he at first firmly refused to approve their plans. They requested that he pray with them about the matter and after much prayer he came to see that it was the will of God for his life that he train them for service. He says his chief business was "ringing the prayer bell". He was enabled to send out and support more than one hundred and forty missionaries. Among the instructions given to his workers is this one: "Believe, hope, love, pray. Hold fast by prayer, wrestle like Jacob."

Our missionary records are just full of incidents that show what power prayer has in the mission field as well as at home. Dr. Jewett tells us how forty years ago at four o'clock one morning Mrs. Jewett, three native Christians and himself met on a hill-top in Ongole to give themselves to prayer. The field had been very unresponsive and they had no permanent building at the foot of the hill. From that eminence they could see villages containing many thousands of natives, none of whom were Christians, and they prayed that God would give them the souls of those multitudes and a home at the foot of the hills. Only forty years ago! But a few months ago a thousand members of the Christian Endeavor society met at Ongole for a convention and climbed the hill to pray and praise on the very spot where the five workers had poured out their hearts. They could see villages where now live 25,000 Christians and down at the foot of the hill is a group of missionaries' homes, a college, a boarding school, a church seating 1,000; another, 1,500. In the whole mission the successors of Dr. and Mrs. Jewett have gathered a native community of 200,000.

We have seen the importance of prayer, now let us turn to giving. So many are willing to pray for our missions, but when it is asked of them to reach deep down into their purses, they hesitate. Yet, it is just as impossible to be successful in the mission work without financial support as without prayer.

Why is it that the financial problem which ought to be the easiest of solutions is, in our experience, the most difficult to grapple with? Unfortunately the true answer will be found in the ineradicated selfishness of professing Christians. How many believers in the Lord Jesus there are, converted men and women, who have joined the church in full fellowship and who are walking with God, who have trusted Him with the salvation of their immortal souls, who will not trust Him with the key of their cash boxes or the button on their purses. These they keep to themselves. That is the secret of it all. We need reforms, in the matter of the motive of giving and the proportion of giving. We need to widen our interests in missions that we may give with pleasure and not only from a sense of duty. We must have a desire to lend a helping hand in reaping God's great harvest fields. The old Jew, to whom we profess to be far superior, had a motive and a principle and a proportion upon which he acted. He was placed in a land which belonged to God and he was God's tenant. He paid a kind of quit-rent to the Almighty for the use of the land and the nine tenths he retained for himself. If he gave such a proportion we as Christians surely ought not give less. If all God's children would form the habit of tithing, our missions would never suffer for lack of financial support.

God blesses the giving of the tithe. We give earth and receive heaven. We give things corruptible and receive the immortal. "Bring ye the whole tithe into the storehouse that there may be meat in My house and prove Me now, herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour out a blessing such that there will not be room enough to receive it." The following parody on Hamlet's Soliloquy was found on the back of a bank pledge in a New Haven church. It is a true picture of many a Christian too often found in the Lord's house:

"To pledge or not to pledge—that is the question.
Whether it is nobler in a man
To take the gospel free and let another foot the bill,

Or sign a pledge and pay towards church expenses!
To give, to pay—aye, there's the rub, to pay,—
When on the free-pew plan a man may have
A sitting free and take the gospel, too,
As tho' he paid, and none be aught the wiser
Save the church committee, who—
Most honorable men—can keep a secret!
'To err is human', and human, too, to buy
At cheapest rate. I'll take the gospel so!
For others do the same—a common rule!
I'm wise, I'll wait, not work—I'll pray, not pay,
And let the other fellow foot the bills,
And so I'll get the gospel free, you see."

If such is the spirit of a non-giving Christian, let us pray God that He give us the spirit of giving freely, not only for home purposes but for foreign fields, that we, to whom the opportunity has been given as to no other church, may send forth our messengers with prayers and giving, into every corner of the world to be the heralds of the coming King.

Berne, Ind.

On receipt of $2.50 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1919.

WORLD-WIDE SUNDAY SCHOOL NEWS

Reconstruction Opportunity of the Sunday School After the War.

Far-reaching responsibilities are forcing themselves upon the religious organizations of the world due to this world-wide carnage of war. No one organization is as broad in its outreach as is the Sunday school which has a membership of over 35,000,000, is found in every land and is made up of all the evangelical denominations. A very significant paragraph was in a recent letter from Bishop John L. Nuelsen of Zurich to Frank L. Brown, joint general secretary of the World's Sunday School association. He said: "I often think of you and of the great task that is ahead of the Sunday schools. It is my expectation that among the great forces, which make for reconstruction of the world and for bringing the Christian forces in the different countries into a new and strong alignment, the Sunday school movement will be especially important. The tasks of tomorrow are staggering in their magnitude, but we must face them under the guidance and strength of the Master."

Religious Education in W. China.

No one should think lightly of any place because of its geographic situation. Fine suggestions concerning religious education are coming from West China. In a letter recently received by the World's Sunday School association, it was stated that the West China university has an organized system of religious education which reaches into 280 cities of that province. There the Sunday school lesson is not the matter of an hour a day on Sunday, but an hour every day of the week. Then these students form the nucleus of every Sunday school that is organized in the various churches. In speaking of the Sunday school work in West China and the United States this significant statement is added: "The character of the work which we desire to do in these schools is very much the same as that to which the Sunday school is dedicated in America, the instruction of the young and the formation of Christian character. It differs only in that we are endeavoring to make it much more systematic and thorough."

The Special Committee on Religious Education of the China Continuation Committee has named as one of its objects "To continue efforts to promote family worship and daily Bible study in homes," and, "That a special home welfare week be inaugurated to emphasize the importance of daily Bible readying and family prayers." Then, to still further produce Christian character they add "To study to make recommendations regarding the religious education of inquirers and church members, in this connection stressing the subject of teaching Christians to read the Scriptures." Every educational institution in America would do well to do as much as they accomplish in this far-off "heathen" China.

Father and Son Banquet in Buenos Aires.

Many worth-while methods have a world-wide adapability. This is especially true in Sunday school work. Here in America a "father and son banquet" is both popular and helpful. No adult can attend such a gathering unless he brings a boy. The father may bring his own lad, or, if he has none, he can find some one who needs real fathering and bring that boy. Many Y. M. C. A.'s as well as Sunday schools are using this feature in their welfare work. Of course, "The Boy" is the theme for special discussion.

The World's Sunday School association recently received a large photograph of a "Father and Son" banquet which was held in the Y. M. C. A. gymnasium of Buenos Aires, Argentina. It was the first banquet of the kind to be held in South America. Rev. Geo. P. Howard, field secretary for South America of the World's Sunday School association arranged for the gathering and was assigned the honor of presiding. In writing about this banquet Mr. Howard says in part: "There were 100 boys and as many fathers. It was the first time that some of these fathers ever heard a religious talk or had their thoughts turned toward the necessity of training that part of their son's natures. They took it very well and many were the suggestions for the more frequent holding of these gatherings. We sprung a surprise on the boys. Between one of the courses I called on them to stand up and give their name and say who was their hero. Well, it would have done your heart good to have heard the responses of these boys. The first boy got up and nearly took my breath away; he gave his name and said that his hero was Jesus Christ. He was a boy of Roman Catholic parents. Six other boys mentioned Jesus Christ as their hero. One said, St. Paul. Several mentioned San Martin, our Argentine national hero. Two chose President Wilson. Quite a number said their hero was their father, and one little black-haired, dark-eyed scion of old Spain had the boldness to get up and say that Emperor William was his hero! The whole thing was a bit of an experiment; we wondered how the people in this country would take to an idea like this imported from the United States."

EXTRACTS FROM CABLEGRAMS

from American Consuls in Constantinople and the Caucasus, recently received by The American Committee for Armenian and Syrian Relief, through the Secretary of State, Washington, D. C.:

"Constantinople.

"Estimate number of deported destitute Armenians, Syrians and Greeks now in Asia Minor, Syria and Palestine at one and one-half millions. Demands for help are inexorable. Bread-winners generally have perished through massacre, deportation or in army. Practically all now destitute were self-supporting before war.

"Property taken from these people by military or destroyed in deportations, totals millions of dollars. The number of destitute is increased by the deportation of Greeks from the sea coast. Refugees from regions occupied by military are increasing the poverty. Business paralyzed. Animals requisitioned. The schools and churches generally closed. Buildings used by military. Prices of food and other necessaries of life increased several hundredfold, going higher. Needs greater because needy people are more numerous than last year.

"Extermination or material diminution of Christian races greatly deplored, as the hope of future upbuilding lies with this progressive element, which is most useful for regenerating the empire. American and Swiss missionaries remain on the field for continuing the work for destitute as in the past. They are now imploring that we continue usual appropriations.

"American Consulate,

Tiflis, Russian Caucasus.

"Estimates place the number of Armenian and Syrian refugees in Caucasus at 250,000, eastern Turkey, 100,000. Total slowly increasing by newcomers. 250,000 of these without employment. Large proportion women and children. Minimum estimate necessary for individual three dollars per month. In order to meet needs of situation minimum estimate 500,000 dollars per month. Conditions reported in previous telegrams now more acute. Strongly urge need of support for fatherless children in their homes, 5,000 now on our lists, about 15,000 others require immediate help, widows as well as children; thus aided, families are intact, no funds available at present for this department. Weaving of clothing material for refugees now going on in Alexandropol, Erivan and Etchmiadzin. Starting orphanage for 300 boys in Erivan, boys over ten being selected, good intelligence and sound physique with reference to quick training of leaders in industry, agriculture and education. Will open girls' orphanage if women supervisors sent out. Other industrial work to be opened in Gamarloo, Novoobayazid, Ashdarag, and other centers. Medical relief department in Erivan now caring for many old and new-born babies. Need great in other centers.—F. Willoughby Smith, Consul."

THE C. E. TOPIC

Nov. 18.

Our Denominational Foreign Missions. Isa. 55:1-22.

The Foreign Mission board of the General conference is composed of six members, elected by the conference, each of whom serves for a term of nine years. The members of the board, as now constituted, are: Rev. J. W. Kliewer, Newton, Kans., chairman; Rev. H. P. Richert, Goessel, Kans., secretary; Rev. Gustav Harder, Whitewater, Kan., treasurer; Rev. S. M. Musselman,

Wayland, Iowa; Rev. H. D. Penner, Newton, Kans., and Rev. M. M. Horsch, Los Angeles, Cal. Beside being constantly at work by correspondence, the board meets yearly, or as often as necessity requires. All contributions for the work of foreign missions should be forwarded to John G. Regier, who acts as assistant to the treasurer. At present 40 missionaries and helpers give their whole time to the work on the field.

The active efforts of the board are among the American Indians, in India and in China. The first work of our conference was among the Indians and began in 1880 in Indian Territory, now the State of Oklahoma. The American Indian missions we now conduct are in the three states, Oklahoma, Arizona and Montana. In Oklahoma we have five stations, namely: (1) Cantonment, founded in 1891, at present in charge of Bro. and Sister Albert Claassen and Miss Williams. This station has 60 native Cheyenne Christians. Bro. and Sister Rudolph Petter, stationed here till last fall, have gone elsewhere, owing to Bro. Petter's health. (2) Hammond, founded in 1898. Work here is considerably scattered because of the wandering of the Indians. Bro. and Sister H. J. Kliewer, who are in charge of this work, must travel a great deal by auto in order to keep in touch with their charges. The congregation numbers 23 with other applications for baptism. (3) Clinton, in charge of Bro. and Sister Ediger, assisted by a native Christian and his son. The number of Christians here is 31. (4) Canton, 1907, is the only station we have among the Arapahoes. Bro. and Sister Funk, and a native helper, Meck, are the workers here. The baptized Christians number 60. (5) Fonda is at present in charge of Bro. and Sister Neufeld, who were transferred from Lame Deer, Mont., when Bro. Petter had to leave for a more favorable climate on account of Bro. Petter's health.

In Arizona, where the work was opened in 1893, there are three stations: (1) Oraibi, 1893, is temporarily in charge of Brother and Sister Johnson and a native helper, Sister Elizabeth Ioyawayma. Bro. Epp, now in Oklahoma, is expected to return to this charge shortly. An orphan work, in charge of Sister Schmidt, is also connected with this station, supported by the Leisy Orphan Aid society. The congregation at this station numbers 19.

Moen Copi, 1905. During Bro. Frey's absence, on account of his health, the work is temporarily in charge of other workers. There are 9 Christians here. (2) Pakovi, Rev. J. R. Duerksen in charge. Work opened in 1914.

Work in Montana started in 1910 at (1) Lame Deer, 1910, in charge of Bro. and Sister Petter. Bro. Petter is overseer of the entire Cheyenne field and has done a great amount of literary work in reducing the language to writing and publishing literature for the use of these people. (2) Busby, 1914. Bro. and Sister Linscheid labor here. (3) Birney, 1910, is in charge of Bro. and Sister P. A. Kliewer and a native brother. Busby has 45 members and Lame Deer 9, with others applying for baptism.

The work in India began in 1901. It has 4 stations, Champa, Janjgir, Korba and Mauhadei, with 12 outstations. Champa, the first of these, has 5 schools in connection with its out-stations, with 200 pupils and 17 native helpers. In connection with Champa is a leper asylum of which 150 of the inmates are Christians. There are also 30 other Christians in this place. This is P. A. Penner's field. (2) Janjgir, 1901, Brother P. W. Penner's charge. To it belong 4 out-stations, 5 schools and 23 helpers. The congregation numbers 50. (3) Mauhadei, 1911, P. J. Wiens' station. It has 1 outstation, 3 schools, 200 pupils and 10 native helpers. (4) Korba, Bro. Suckau's charge. It has 17 members, others having applied for baptism, 10 helpers, 2 out-stations, 3 schools and 50 pupils.

The China mission dates to 1911; has 2 stations, Kai Chow and Tung Ming Hsien. The workers in charge are Bro. and Sister Braun, Bro. and Sister Boehr and Sister Neufeld. These are expected to be joined by Bro. and Sister Kaufman. Kai Chow has a congregation of 77.

Statistics.

40 white mission workers are in the field.
75 native helpers (evangelists, teachers, etc.).
18 schools with 744 pupils.
16 main stations with 12 outstations.
600 native Christians, an increase of 200 in 3 years.
Value of mission property, $80,000.00.
Income in 3 years, $119,624.19

THE S. S. LESSON

Nov. 18.

Nehemiah's Prayer Answered.
Neh. 2:1-11.

Golden Text—Matt. 7:7.

The sadness and fear in the mind of Nehemiah were not things that the world would regard as contributing to the success of his purpose. Yet, God uses such, at times, for the furthering of His purposes. Remember the words of the Lord: "Blessed are the meek," and: "Blessed are they that mourn." The greatest of all characters, the one who accomplished more for good than any other person, was the "Man of sorrow and acquainted with grief." It is from tears that the greatest blessings of the world come. A celebrated writer once said: "Wherever the world has been blest with a great idea it has come through a Gethsemane."

Compared to the king, with all his might, and, in his humble place among the great ones of the world, Nehemiah was a comparatively insignificant person, but God was to answer Nehemiah's petition by using his very weakness. The weak things of God often prove themselves the great things of the world.

Nehemiah was essentially a man of prayer. His concern for his beloved Jerusalem was often the subject of his petitions. God was to answer his prayers, but only after more prayer. So, when the king betrayed an interest in the matter most on his heart, it was but natural that Nehemiah saw an opportunity for more prayer. We are never to become discouraged in anything, much less in prayer. We are to pray often, without ceasing and asking largely. The reason some of the things we pray for are not realized is, because we become discouraged and quit just when the answer is near. As the man, struggling in the ocean, must swim until the shore is reached, so we, in our prayers, must keep on until realization comes.

Note, that Nehemiah, though he had been praying for his beloved Jerusalem, seizes the opportunity (V. 5) for suggesting to the king how he might be good to Jerusalem and send Nehemiah there. In other words, Nehemiah realized that if his prayer was to be answered he must do something to bring about that answer, hence the suggestion to the king. The first law of prayer in this case was continued prayer; the second, do your part to help God bring on the answer. "Work and pray," is a motto a farmer once wrote over the door of his barn. He did work and he did pray and God gave the increase. Work without praying, or prayer without work, were things he realized God did not want him to do.

It is also interesting to note that the interest of Nehemiah in his cause was so great and so noticeable that the heathen king came not only to note it, but to interest himself as well. He became an active friend of God's people. Christians cannot keep the affairs of Christ and His cause to themselves; if they do, they miss the opportunity of not only interesting but winning those who are not now with him. Much of the world is ready for Christ. Men and women are tired of their slavery to sin and they want to make things right with God. It is for Christians to be alive to their opportuniy and then God will see to it that others are interested. We sometimes fail to realize that the world keenly watches us for signs of our interest in God's cause.

With the king's interest Nehemiah's faith grew and his requests grew in proportion. (V. 7, 8.) Our little efforts are always that way. We sow the seeds of faith and God gives the increase. (I Cor. 3.) Faith is like a tree, it must keep on growing; the minute it ceases to grow it has commenced to die. And there is no limit to its growth. So long as there is a healthy faith the increase will be noticed and results will become greater and greater. There is one phrase to be noticed. Nehemiah says: "And the king granted me according to the good hand of my God upholding me." Nehemiah did his part, the king did his; yet, it was neither the king nor Nehemiah who was doing it, it was God. Both men were instruments and nothing more. Whatever good is done in the world is done by God, men cannot claim the glory. When God gets credit for it He is ready to do more and more. "Try me," He says to all of His people.

There were some who were not pleased, such as Sanballat and the rest. They were men of power and influence, but they were not stronger than Nehemiah because God was with him and not with them. What matters the opposition of the godless to one who knows that he is doing God's work?

It was an unselfish mission that brought Nehemiah to Jerusalem. Perhaps that was why everything went off so successfully. God wants us to be unselfish in our work for Him and when we are the larger efforts in His cause are achieved.

RESOLUTIONS

of Manns Choice Mennonite Church, Bedford Co., Pa.

WHEREAS it has pleased Divine Providence to remove from our midst our friend and brother, pastor and preacher, Rev. Herman G. Snyder, pastor of Roaring Spring, Pa., Napier and Manns Choice, Bedford Co.,

THEREFORE be it resolved that in the death of Rev. Snyder the church has lost a faithful member and the community a good man.

RESOLVED, while we duly mourn his loss, we must bow to the will of Him who doeth all things well.

RESOLVED, that we extend to his brothers, wife, child and friends our

heart-felt sympathy in this their hour of bereavement; that resolutions be sent to his family. He was a loyal pastor, Sunday school worker, an earnest Christian, a devoted husband and kind father.

S. J. Herline,
David Smith,
John Renna,
H. E. Lybarger,
Memorial Committee.

CONTRIBUTIONS

NON-COMBATANT CAUSE
General Conference.

Mennonite church, Berne, Ind., $125.59; Johannesthal Menn. church, Hillsboro, Kans., by H. H. Schroeder, $32.26; Salems church, Freeman, S. Dak., by C. B. Lehmann, $25; W. P. Rempel, Pasadena, Cal., $25.

Gratefully acknowledged,
J. F. Lehmann, Treas.

NEWS OF THE WEEK

U. S. SOLDIERS FIRE THEIR FIRST VOLLEYS AT ENEMY

American Army Headquarters in France. — American troops are on the firing line.

The official announcement that the American troops are now in the front line trenches fighting Germans was made Saturday afternoon.

The official announcement read:

"In continuation of their training as a nucleus of later contingents some battalions of the first contingent, in association with a veteran French battalion are in the first line trenches of a quiet sector of the French front.

"They are supported by some batteries of our artillery in association with some French batteries. The sector remains normal. Our men have adapted themselves to actual trench conditions in the most satisfactory manner."

The first American shot in the war on French soil was fired by a red-haired Irish gunner. The shot was fired at six o'clock in the morning and the firing continued during the day as the Sammies moved toward the trenches. The first shell case used will be sent to President Wilson.

The first infantry shot fired is not certain. The popular story is that a young Sammy of a certain regiment blazed away at the German trenches at day break on the first day on the firing line. The distance between the trenches was so great, however, that sniping was impracticable.

Only a few correspondents witnessed the departure of the Sammies for the front in motor trucks. The French people greeted them with cheers as they moved forward. It was a fine October morning when the Americans started for the trenches but in the afternoon a cold drizzle began to fall and the Sammies plowed through mud into the trenches.

Field kitchens followed the American troops and drew up at dusk and served them with steaming hot food.

DEALERS MUST NOT TAKE ANY EXCESSIVE PROFITS

Washington, Oct. 29.—Wholesalers' profits in war times, at least on non-perishable foods, should be governed by the prices they actually pay and not by prevailing market conditions, the food administration has decreed in special regulations which will be put into effect November 1, with respect to a number of commodities.

The rule is one of many drawn for the guidance of the food dealers who will be placed under license next Thursday, said a statement by Food Administrator Hoover, and the commodities affected include beef, pork and mutton, syrups and molasses, cleaned rice and rice flour, oleomargerine, lard and lard substitutes, oleo oil, cooking fats and condensed milk and various canned goods and dried fruits.

No dealer in these commodities, the rule says, shall sell "at more than a reasonable advance over the actual purchase price of the particular goods sold, without regard to the market or replacement value at the time of such sale."

Wholesale dealers in refined sugar are forbidden by a similar rule to sell "at an advance over the refiners' list price at which he purchased such sugar greater than the normal margin charged by wholesale dealers in refined sugar in the same locality or such margin as may hereafter be established by the food administration."

With regard to perishable foods, the food administration announced that it will make a prompt and full examination of any localities in which increases in price occur, and will deal individually by administrative orders with dealers charging excessive prices.

A general rule covering all licensed foods provides that they shall not be handled anywhere in the United States on an "unjust, exorbitant, unreasonable, discriminatory or unfair commission, profit or storage charge." Regular and special reports will be called for by the food administration from each licensed dealer.

LIBERTY BONDS WENT OVER TOP

With at least 8,000,000 persons subscribers, the second Liberty loan went under the wire Saturday night well past the maximum limit of $5,000,000,000, which efforts had been made to reach. In announcing the overwhelming success of the offering, Secretary McAdoo said:

"It is a great honor to be able to announce that the second Liberty loan has been greatly oversubscribed. It will be several days before final figures can be given.

"The challenge of the German kaiser has been answered by the free people of America in unmistakable terms."

A last-day drive of titanic proportions throughout the nation rounded up more than $1,000,000,000 and was believed to have carried the total several hundred million dollars beyond the maximum sum for which treasury officials had hoped.

Federal reserve banks struggled Saturday night under an avalanche of last-minute subscriptions to form some idea of the grand total. Indications are that they will not complete their tabulations for several days. While at least 8,000,000 persons throughout the country wrote their names on application blanks, the number may go as high as 10,000,000.

Each of the twelve districts appeared to have passed its minimum and indications were that most of them had exceeded the maximum as well.

The treasury's early tabulation of returns, based on estimates from the reserve banks, showed a total of $4,555,000,000. This was admitted to be an understatement of the result. At the hour the tabulation was made, subscribers were standing in line in thousands of cities and towns throughout the country and most of the 26,000 banks were swamped with unreported subscriptions.

BALTIMORE PIERS SWEPT BY GREAT CONFLAGRATION

Baltimore, Md., Oct. 30. — One of the largest fires in Baltimore since the great conflagration in February, 1904, that destroyed the business section of the city, is raging at midnight on the big piers of the Baltimore & Ohio railroad at its extensive terminal at Locust point on the south side of the harbor. Piers 8 and 9 were stored with vast quantities of munitions and supplies for the American forces in France and their allies. Within ten minutes after the flames were discovered the entire structure was ablaze. The crew of a British steamer lying at the pier leaped overboard and it is feared some of them were drowned. A dozen or more men were employed on the pier and are missing. On one of the piers were some cases of shells which exploded at intervals, leading to rumors that the fire department was using dynamite to check the spread of the fire. It is reported that the fire was of incendiary origin.

The Baltimore and Ohio grain elevators are but a short distance from the burning piers which are the main terminal in this country of the Furness-Withy English line of steamers. Pier 8 was the former North German Lloyd pier at which all their ships loaded at this port. The two piers which are destroyed cost about one million dollars each.

United States secret service men are at the scene investigating rumors that suspicious-looking men were seen hurrying from the vicinity a few minutes after the fire was discovered by a policeman. A strong northwest wind swept the flames toward hundreds of small houses to the south of the terminal and occupied by the families of workmen on the piers. These people, fearing for the safety of their husbands, fathers and other male relatives employed about the piers rushed in the direction of the fire and struggled with the police in their desperate efforts to cross the cordon. In the Baltimore and Ohio elevators are large quantities of grain ready for shipment to the allies. The firemen have so far succeeded in preventing the flames from spreading to the elevators.

Shortly after midnight pier 10, the former immigration pier of the German Steamship company, was burning but at that time the fire chief believed they could confine the flames to the three piers.

Baltimore & Ohio railroad officials could give no estimate of the loss but it will reach several millions.

VON HERTLING TO SUCCEED MICHAELIS AS CHANCELLOR

Amsterdam (British Admiralty by Wireless Press).—Count George von Hertling, the Bavarian prime minister, has been appointed imperial German chancellor. Former Chancellor Michaelis has been named prime minister of Prussia.

Copenhagen.—The Bavarian premier, Count von Hertling, who has been mentioned for the German chancellorship, arrived in Berlin Sunday from Munich, but it is believed here the only object of his flat-footed and repeated announced opposition to all parliamentary or democratic development of German institutions, as well as his advanced age seems to impair his availiahility as a candidate for the chancellorship.

The socialist organ, Vorwaerts, of Berlin, declares that the count's opposition to parliamentarism and to the erection of Alsace-Lorraine into an autonomous federal state makes it impossible for the majority parties in the reichstag to consider him for the chancellorship.

On Saturday and Sunday Emperor William received in audience considerable number of personages, presumably to inform himself on the political situation. It is evident the emperor no longer trusts exclusively to the judgment of Professor von Valentini, chief of his civil cabinet, who is charged of keeping in touch with the trend of political opinion in Germany and informing the emperor in regard to it. No members of the reichstag were received by the emperor, who is carefully guarding on the surface the theory of his prerogative of making and unmaking ministers without consulting the representatives of the people.

ITALIAN ARMIES SUFFER RELAPSE

The Austro-German armies, under the command of Emperor Charles, who has as his chief assistant Field Marshal von Mackensen, are shaking the entire Italian line from the Julian Alps region to the Adriatic sea. Pressing back the Italians at several points on Italian soil, the combined enemy forces now have pushed forward on the Italian life wing and captured Cividale, lying to the northeast of Udine, and are nearing the plains beyond. In addition, the Austrian town of Gorizia, a point of great strategic value on the Isonzo river, have been retaken from the Italians.

According to the latest official communication 100,000 have been made prisoner and in excess of 700 guns have fallen into Austro-German hands. The second and third Italian armies are declared to be in retreat. Rome admits the falling back of the second army, asserting that cowardice similar to that shown by the Russians in Galicia was exhibited in the face of the foe, permitting the breaking of the left wing and thereby offering easy access to the town of Cividale. Prior to falling back, however, the Italians destroyed all their depots and stores and Cividale was on fire when the Austro-Germans entered it.

Possibly the Italians in this region, who are declared by Rome to be retreating to prepared positions on the plains, will turn about and meet the enemy in open country fighting.

If they do not and the enemy is able to keep up westward the fast pace that has been maintained since the commencement of the operation, the greater part of the Italian forces along the northwestern line will be threatened with capture. The situation is so grave that a special meeting of the French cabinet has been held for the purpose of deciding upon the question of allied co-operation on the Italian front.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $5.00. The new subscriber will receive the paper from now until Jan., 1919.

Christmas Services for Sunday School

The Guiding Star (R)
Echoes of Bethlehem (R)
Joyful Tidings (R)
Glad Tidings (R)
The King of the World (L)
Christmas Angels (L)
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, NOVEMBER 8, 1917. No. 44.

IN MENNONITE CIRCLES

The meeting of the Western District conference last week was attended by a very large number of persons. At some sessions, it is estimated, there were 1500 present.

The Young People's society of the East Swamp (Pa.) church are making preparations for the celebration of their anniversary on Nov. 18.

A private communication from Rev. H. H. Ewert of Gretna, Man., informs us that the recent announcement in the "Mitarbeiter" concerning Mennonites and military duties is an error. The assurances of the Dominion cabinet of 1873 guarantee freedom from military service.

A short "Confession of Faith", being a largely a blending of the confessions of Mennonite congregations in Russia, West Prussia and America, and edited to suit present needs, by Revs. H. D. Penner and P. H. Richert, has recently appeared in the German language. The confession is one with which every member of our church should be familiar.

In Camp Taylor, Ky., there are in the detention quaters 40 Mennonites, 16 Dunkards (13 Conservative and 3 Progressive), 5 Quakers and 11 others of scattering beliefs while an indefinite number are scattered about the camp. In Camp Meade there are about 70 in the detention quarters.

NOTES AND COMMENTS

Those who have been wishing for the "good old days" are getting a taste of it now. Do you remember when it cost three cents to mail a letter?

Recent figures show that there are at present 39,000,000 under arms in the warring nations. Of these 27,500,000 are on the side of the allies and 10,600,000 on the side of the Teutons. Still, most of these nations write "The Year of Our Lord, 1917".

The average American saloon takes from the people $7,300. What does it give in return for value received? Answer: Enough to make decent people want to get rid of it as soon as possible.

"The Rock" (a British church paper) declares that "during the last hundred years while the Roman and Greek churches have doubled their members, the Protestants have quadrupled them. In Europe the Roman Catholics have increased in a hundred years from 80 millions to about 160 millions. The Greek church from 40 millions to 83 milions. The Protestant church from 37 millions to 134 millions."

Not till that last day, that day that closes our mortal existence, shall we fully understand the brevity of time. Yet time is our life; its passage is our death. The moment we begin to live, that moment we begin to die. We forget too often that the departure of time means the departure of our life. When the warm blood flows full and strong through all the swelling veins, and full-robed joy animates body and mind; when in the series of our days and years there occurs no startling circumstance to arrest our notice or awake our thought, we forget that we are not moored, but are ever gliding, though we notice not our motion, down the stream of time.—Charles R. Stoddard, D.D.

Among other things in connection with the 400th anniversary of the Reformation the Federal Council of Churches asserts:

"Though four centuries have elapsed, we reaffirm our faith in the great Evangelical principles of the Reformation, especially in the distinctive doctrines of Protestantism, namely, the supremacy of the Scriptures, justification by faith, the completeness of Christ's atonement, the priesthood of all believers, and the right of private judgment. We believe that they are still the cardinal and vital principles of our Christian faith, and will lead ultimately to the world's regeneration and salvation.

"We emphasize the essential unity of Protestantism, that although Protestants are divided in different churches and denominations, yet between them there is a real, inward, deep and vital unity — a union that is free, spontaneous, individual and spiritual —that gives greater elasticity and liberty than is possible by any formal mechanical union. We rejoice that Protestants are co-operating today in great world alliances and national federations of churches, and that the spirit of harmony, fraternity and co-operation is everywhere prevalent. This growing manifestation of the unity of Protestants is a mighty force, which, while conserving varieties of belief and ritual and government, yet brings two hundred millions of persons together for the future conquest of the world for Christ."

A REPORT FROM REEDLEY, CALIF.

With great interest I read in The Mennonite of October 18 the report of the editor's visit to Camp Meade. With three other Mennonite ministers from Reedley I visited Camp Lewis in Washington and, comparing what we found with what the editor writes, and the report of the brethren who visited Camp Funston in Kansas, I find that our young men are treated differently in each camp. I wrote a detailed report of our visit for the Bundesbote; here I only desire to repeat that at Camp Lewis our young men before a company of officers were given a severe grilling in which through ridicules and threats they tried to induce them to take up regular military service. During our visit Gen. Green issued an order, exempting the Mennonite men from wearing uniforms and taking part in the military drills. All but two of our young men have since been forced into uniforms and sent to a military camp in southern California. One of them wrote enroute that the certificate No. 174, exempting them from combatant service, had been taken from them before they left Camp Lewis. When we get their address from the southern California camp we intend to visit them and also see that they obtain copies of The Mennonite.

Last Sunday we had baptismal service in which we had the pleasure of receiving 15 young people through the covenant of baptism into the membership of church. We trust they will all be faithful to their vow and we know that God will bless them. At the same service six others united with the church by letter.

Tuesday evening we had a very nice home wedding at Bro. J. F. Siemens', his daughter, Agatha, being married to Arthur Froese of Buhler, Kans.

On Thursday I shipped 492 lbs. of dried fruit, which our members had donated to the mission stations and hospitals. That evening we had our annual church banquet. The ladies had prepared a fine chicken dinner at the close of which we subscribed $1200 toward the cancellation of the church debt and then I gave a report of our visit to Camp Lewis, Wash.

Next Sunday we will hold our fall communion. May we all gratefully remember what Jesus did for us and be willing, especially at this time, to sacrifice, if need be, to suffer for Him In the evening we have promotion of a class from the Junior C. E. society to the Intermediate. We still have splendid drying weather, so that this year all the farmers shall be able to get their raisins properly dried, for which we have reasons to be thankful.

With hearty greetings to all readers,

H. J. Krehbiel.

Oct. 27, 1917.

Special Offer

New subscribers will receive the Mennonite from now until January, 1919 for the single subscription price, $1.50.

On receipt of $2.50 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1919.

NON-RESISTANT DECLARATION MADE IN YEAR 1775

New Era, Lancaster Co., Pa.
Oct. 10, 1917.

An odd document that is of particular interest during this present war time period is in the possession of David H. Landis, of Windom, this county, and which was formerly in possession of Mr. Landis' great-great-grandfather, Rev. Benjamin Landis. It is a declaration, made by Mennonites and German Baptists to the Honorable House of Assembly, under the date of November 7, 1775, explaining their position on the question of service in the army. It shows that the same spirit of non-resistance pervaded the members of the faith in those days as in the present time. We are priviliged to make a copy of the document as follows:

A Short and Sincere Declaration.

To our Honorable Assembly and all others in high and low Stations of Administration, and to all Friends and Inhabitants of this Country, to whose sight this may come, be they English or German:

In the first place we acknowledge us indebted to the most high God who created Heaven and Earth, the only Good Being, to thank Him for all His great goodness and manifold mercies and love through our Savior, Jesus Christ, who is come to save the Souls of Men, having all power in Heaven and on Earth.

Further, we find ourselves indebted to be thankful to our late worthy Assembly, for their giving so good an administration in these troublesome Times to all Ranks and People in Pennsylvania, particularly allowing them, who, by Doctrine of our Savior, Jesus Christ, are persuaded, in their Consciences to love their enemies and not to resist Evil, to enjoy the liberty of their Consciences, for which, as for also all the Good Things we enjoy under their Care, we heartily thank that worthy Body of Assembly, and all high and low in Office, who have advised to such a peaceful Measure, hoping and confiding that they, and all others entrusted with Power in this hitherto blessed Province, may be moved by the same Spirit of Grace, which animated the first Founder of this Province, our late and worthy Proprietor, William Penn, to grant Liberty of Conscience to all its inhabitants, that they may in the great and memorable Day of Judgment be put on the right Hand of the just Judge, who judges without respect of person, and hear of Him the blessed words, "Come, ye blessed of My Father, inherit the Kingdom prepared for you," etc. "What ye have done unto the least of these, my Brethren, ye have done unto Me," among which number (i. e., the least of Christ's Brethren) we, by His Grace, hope to be ranked: and every Lenity and Favor shown to such tender consciences, although weak followers of our Blessed Savior, will not be forgotten by Him on that great Day.

The Advice to those who do not find Freedom of Conscience to take up Arms, that they ought to be helpful to those who are in need and Distressed Circumstances, we receive with Cheerfulness towards all Men of what Station they may be—it being our Principles to feed the Hungry and give the Thirsty Drink: we have dedicated ourselves to serve all Men in everything that can be helpful to Preservation of Men's lives, but we find no Freedom in giving or doing or assisting in Anything by which Men's Lives are destroyed or hurt—We beg the Patience of all those who believe we err in this Point.

We are always ready, according to Christ's command to Peter, to pay the Tribute, that we may offend no man, and so we are willing to pay Taxes and to render unto Caesar the things that are Caesar's and to God the Things that are God's, although we think ourselves very weak to give God His due Honour, He being a Spirit of life and we only Dust and Ashes.

We are also willing to be subject to the higher Powers and to give in the manner Paul directs us:—for he beareth the Sword not in vain, for he is a Minister of God, a Revenger to execute upon him that doeth Evil.

This testimony we lay down before our worthy Assembly and other Persons in the Government, letting them know, that we are thankful, as above mentioned, and that we are not at liberty of Conscience to take up Arms to conquer our Enemies, but rather to pray to God who has Power in Heaven and on Earth for US and THEM.

We also crave the Patience of all the inhabitants of this country —what they think to see so clearly in the Doctrine of the blessed Jesus Christ, we will leave to them and God, finding ourselves very poor: for faith is to proceed out of the Word of God, which is Life and Spirit and a Power of God, and our Conscience is to be the instrument by the same, therefore we beg for Patience.

Our small Gift, which we have given, we gave to those who have Power over us, that we may not offend them as Christ taught us to pay the Tribute Penny.

We heartily pray that God would govern all hearts to our Rulers, be they high or low, to meditate those good Things which pertain to our and their happiness.

The above declaration, signed by a number of Elders and Teachers of the Society of Mennonites and some of the German Baptists presented to the Honorable House of Assembly on the 7th day of November, 1775, was most graciously received.

OUR MISSION OR CHRISTIAN SERVICE

Elsie Mille Augspurger.

How glad and truly thankful we should be that we are made Christ's agents, through love to accomplish His will on earth. This mission is far more important than we often realize. There is no doubt, that too many of us live far below our privileges as Christians. Our privileges are glorious, if we only accept them as such. I believe our Christian lives would be much fuller if we were to live up to our possibities. We would then exert the right influence over our fellow men. We, as individuals, have the privilege of teaching those in our own community the Christ life by our own lives. We are the only Bible the world reads. Why, then, need we wonder that the world in general is going wrong when we, His disciples, stand gazing with a look of awe? Perhaps one reason for this neglect is that we are afraid to launch out very far because we fail to take Christ at His word. We forget that He has promised to be with us unto the end if our undertakings be for His cause. One of the secrets of a strong Christian life is daily feeding upon the Word of God. The Bible contains bread for God's children. Then, too, we often fail to get the best from our praying. It was the Master who said, "Enter into thy closet, shut the door and pray to thy Father in secret." It is in the closets that we get our life renewals. There we may open our heart to God. We seldom can speak the things of our innermost life in public prayer. Secret prayer is the individual soul communing with God. Here it is, I believe, that godly men and women get their shining faces, and the strenght that enables them to withstand the many misunderstandings along life's way.

In the closet with God many things are accomplished. It is said a certain man, after many years in Christian service, visited the home of his childhood. He was put into the guest room, and as he opened the closet door, a scene met his eyes which brought a flood of tears. An old chair stood there and before it lay a cushion in which were deep knee prints. Evidently this was someone's closet of prayer. Instantly the truth flashed upon him that he was looking into the secret sanctuary of his beloved mother where she had prayed all her children into the kingdom. What a holy place! Can we imagine what would be the result if every home in this church had such a holy of holies? What if, in every Christian home in this great land of ours, there were such a sanctuary! Certainly, it would hasten the day, "Thy kingdom come."

Then, we need to learn the lesson of love so that we never pass by on the other side. It seems to me that every good deed is hinged on love. Jesus taught that we should live "not to be ministered unto, but to minister, and in order to minister we must love our fellow men. God has so ordained that we cannot love and serve Him unless we love and serve our fellow men. Jesus makes this very plain in His picture of the last judgment when He says that He is hungry in every hungry one of His—that He is sick in every least one of His who is sick; that in the stranger who comes to our door He stands before us waiting for the hospitality of love. In serving His we are serving Him; in neglecting His we are neglecting Him. He points us to those around us in need and says, "Show your love to these, I do not need your service now, but these need it, serve them in My name." We cannot get away from this relationship to Christ. To be careless and indifferent toward any one who needs help in any way is to be indifferent and selfish toward Christ. If only we understood that Christ is still with us always, not only in His spiritual presence, but in the person of every needy and suffering one. How sacred it would make all life if we saw Christ in every one who came to us in need. We wish sometimes that we had lived when Jesus was here, that we might have served Him better. At this particular time, when at every angle we turn, are uplifted faces pleading to their God for mercy, let us awake to the fact that this is only another privilege we have as His agents, to answer these prayers.

Mrs. Margaret E. Preston has taught us a needed lesson in one of her poems:

"If I had dwelt"—so mused a tender woman,

All fine emotions stirred,
Through pondering o'er that life, divine, yet human,
Told in the Sacred Word.
"If I had dwelt of old, a Jewish maiden
On some Judean street,
Where Jesus walked, and heard His Word, so laden,
With comfort strangely sweet;
And seen the face, where utmost pity blended
With each rebuke of wrong—
I would have left my lattice and descended,
And followed with the throng.

"'Foxes have holes' — methinks my heart had broken
To hear the words so said,
While Christ had not — were sadder words e'er spoken—
A place to lay His head.
I would have flung abroad my doors before Him
And in my joy have been
First on the threshold, eager to adore Him
And crave His entrance in!"
Ah, would you so? Without a recognition
You passed Him yesterday,
Jostled aside, unhelped, His mute petition
And calmly went your way.

With warmth and comfort, garmented and girdled,
Before your window-sill
Sad crowds swept by—and if your blood is curdled,
You wear your jewels still;
You catch aside your robes lest want should clutch
Them in its imploring wild.
Or lest some penitent might touch them
And you be thus defiled.
Ah, dreamer dreaming that your faith is keeping
All service free from blot,
Christ daily walks your street—sick, suffering and weeping,
And you perceive Him not!

FRUITS OF MISSIONARY EFFORT

Mrs. E. J. Hirschler.

In the Sermon on the Mount Jesus said, "By their fruits ye shall know them; every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." He was referring to men and distinguishing between true and false disciples, but the words are just as true concerning movements in which many people engage.

The missionary movement is one that has been attracting increasing attention during the past century. Is it worth all the time, money, energy, and, above all, devotion that is put into it? We have only to try it by our Lord's infallible test and question, What are its fruits? What has been accomplished by missionary effort up to the present time?

In the first place it is perhaps needless to point out that we ourselves would not be enjoying the blessings of Christianity if it were not for the earnest missionary work done centuries ago, starting with Paul's answer to the Macedonian call.

For present-day results we have only to look at the various fields of work to get a most convincing answer.

In India the Methodist denomination alone, in one province, last year received 40,000 converts and was obliged to turn away 153,000 inquirers because there was no one to teach them. In West Africa, in spite of increased difficulties, caused by the war, the mission of the Southern Presbyterian church last year baptized two thousand six hundred and seventy-two souls and the native church is self-supporting.

Forty years ago the first missionaries started for Uganda, another African province. The number of baptized Christians there now numbers over one hundred thousand.

A New York pastor recently visited some missionary fields of Asia. He was in Tokyo one hot July Sunday, the kind of day that in New York produced a very small congregation. He found the church there filled with about seven hundred people. He administered the Lord's Supper, and of the deacons and elders who helped, he afterwards found that two were members of the House of Peers, one a judge in the imperial court, one a vice-mayor of the City of Tokyo, and one a professor in the Japanese Imperial university. The rest were prominent merchants and citizens. In that church each new member was placed under the care of an older Christian — consequently few were ever lost. Also, after the morning service, the elders and deacons remained for prayer and every Sunday afternoon was set aside by them to go out among their acquaintances to speak a personal word for Christ.

In the city of Changsa, 800 miles from the coast of China, where missionary work was begun only fourteen years ago, he preached to an audience of more than six hundred people in spite of the fact that the thermometer registered 98 degrees and that the meeting was held after but twenty-four hours' notice.

In a city of northern Korea were held eight different prayer meetings on a Wednesday night. He visited as many as he could in one hour. The smallest congregation numbered 500 people; at the largest he lost count of the number after reaching 1200.

In Alaska, very far to the north, where the people at best have only a bare existence, there was started, twenty years ago, a mission among the Eskimoes near the Mackenzie river. These people are considered among the most degraded of the heathen, having hardly any religious ideas. In 1911 the first conversions were reported and soon after the converts gave their first offering. It was given in the form of fur pelts which sold for $326. The converts now number over 300, wich is the majority of the population; their offerings constantly increase in value and they prove to be very happy, consistent Christians.

If our aim in going to heathen lands is to bring Christ into the hearts of men there, surely the above mentioned results are enough to convince anyone of the worthwhileness of missionary work, unless one questions the genuineness of the conversions made. Some do make the claim that the Christian converts in heathen lands profess Christianity only for the sake of the material benefits which they receive from the missionaries. Doubtless this is true in some cases, but the story of the steadfastness of many others in the face of hardships, of dangers, even of death, shows us that their faith is a living one.

The missionaries' work has resulted in many other things beside the conversion of the souls of the heathen. Some one has called the missionaries the pioneers of civilization. They have opened up continents, have established hospitals and schools, and transformed the life of whole communities. Perhaps the most striking of these by-products of the missionaries' work has been the liberation and elevation of the women of heathen lands. The condition of woman under all of the heathen religions is most pitiable, and to the people of Christian lands, well-nigh inconceivable.

A Mohammedan woman, after observing the manner in which a missionary behaved toward his wife, said to her, "Your prophet has done well by you women; our prophet has not done well by us; when I get to the next world I mean to have words with our prophet."

Another very significant thing is the report brought by travelers (some of them non-Christian) from various parts of the world, from the primitive people of Africa and the equally primitive ones of the far north, and from the more enlightened lands of China and Japan, namely this—that wherever our western civilization has gone, without our religion being brought with it, it has served only to degrade the people and to further increase their misery. This fact makes it absolutely necessary that we, as Christians, see to it that our messengers go as far as the messengers of trade and commerce.

What has been the cost of these far-reaching results in heathen lands? Robert Speer says, "The work of missions has shown its supernatural character by its disproportion to the force which has been employed. The life, the energy, the money expended in one month of the Civil war exceeded all that has been devoted to missions during the century. Yet, the smaller sacrifice has opened the whole world, has widened beyond description the stock of human knowledge; has created more homes than the whole civil war destroyed; has dotted the heathen world with school houses and churches; has transformed Christianity at home and redeemed millions of lives abroad, and shaken to their depths the non-Christian religions.

So far we have considered the results of missionary effort on the foreign field; there is also a form of missionary work which is done in the home land and also is producing great good. The work referred to is the reading and study of missionary literature. There is nowhere among the records of human life and action where we find so much that is spiritually awakening, as we find in the life and work of the great missionaries of all ages.

Long ago, in the days when our country was new, a young man went out to labor among the Indians. He worked under great difficulty but his devotion to the task was great. In the few years that his life was spared he saw a great religious interest awaken among his Indians. He kept a diary in which he told of his work and also of his own spiritual experiences. These memoirs of David Brainerd called two notable men into missionary work—Wm. Carey, called the founder of modern missions, and Henry Martyn. They are still speaking to others.

Dr. John Scudder once picked up at random a missionary tract. It led him to the foreign field, where in the early days of medical missions his work was of untold value. The influence of that chance reading did not stop there. Dr. Scudder's five sons and two daughters also became missionaries and fifteen grandchildren beside.

The Moravian church is widely known for its missionary activities. It has worked 185 years in the foreign field, in 21 different countries. The ratio of its missionaries to the number of its members is 1 to 60. In most denominations the average is 1 to 4,000. It might be interesting to find out what the ratio in our denomination would be. One wonders why the Moravians could produce such a remarkable result. A study of their history reveals

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.50

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2056 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

the fact that from the beginning the personal link between the home church and the foreign field was a strong one. Every month a meeting was held in which messages from the front were read, or returned missionaries heard They even brought converts from the various fields to the home church. Also, in 1790, they began to publish a yearly account of their work. This was called "The Periodical Account of Moravian Missions," and it was this periodical account that William Carey brought before the Baptist leaders in 1792, with the words: "See what the Moravians have done." The formation of the Baptist Missionary society followed, an action which is generally conceded to mark the dawn of modern missions.

Attention to missionary literature results not only in the calling of new workers to the field and enlarging the work abroad, but it is also a means of enriching the spiritual life among the Christians of the home land. When faith in God and man burns low, what human agency can better revive the flame than the story of the devotion and heroism, the entire dependence on God which marks the life of our great missionary heroes?

What better appeal to a life of unselfish service can be found than the life of David Livingstone? When we see him, a boy of ten, at work in an English mill, we would naturally expect from him a dwarfed and puny life. We read much of the baneful effects of child labor in our own land, and yet, from this pitiable class of children who have no outlook, comes the man who did more than anyone else in bringing light to darkest Africa. After reading this record of unstinting and unwavering devotion, who can say that there is no opportunity for him?

This last field of missionary effort, the literary one, has been little worked by us, as a church. We have our letters and reports from the mission field, it is true, but where are the books that tell the story of Mennonite missions? Here and there we have some organizations reading or studying missionary literature. But how much more could be accomplished by an organized effort, for example, by the Ladies' Missionary societies of the conference!

In the Prayer Book of the Episcopal church is found this prayer which we may well make our own: "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded; through Jesus Christ, our Lord."

Bluffton, Ohio.

The Mennonite and the Christian Herald to one address for $3.25.

MRS. SOMMER DESCRIBES THE RESCUE OF HERSELF AND HUSBAND

Some weeks ago the newspapers gave an account of the loss of a ship, bound for Africa, which had aboard a number of missionaries, some of whom lost their lives. Among the missionaries were Bro. and Sister Sommer of the Central Illinois Conference. First reports seemed to indicate that Bro. Sommer was among the missing; later reports, however, brought the news of his safety. A letter, written to the home folks by Sister Sommer, appeared in the November number of the Christian Evangel, extracts of which, we are sure, will be of interest to our readers.—[Ed.]

Cape Town, Aug. 22, 1917.

To All the Dear Folks at Home:

I feel sure you are anxious to hear all about our great misfortune, and yet we were very fortunate. We were anxiously looking at the mountains of Africa and enjoying our first sight of the land we had thought and prayed so much about. We were all so happy, thinking how safely we had been carried through the dangerous water when suddenly I heard an awful explosion. Immediately I knew what it was and looked at the front of the boat and it was already on fire. I started to go to our cabin and get my life-belt on and also grab a few things, when one of the men told me I must stay where I was. Emil was in the other class and in a few minutes was also on deck, but finding I hadn't got anything he hurried down and got our life-belts. The women and children were immediately thrown into the life boats and in 15 minutes time all of the passengers were out of the steamer.

We need not tell you about how we felt when we were cast into a large sea in such a small boat.

Our steamer sank quite slowly for about an hour when all of a sudden it tilted over and sank out of sight at once. With that dreadful scene we knew it meant that we simply had lost all we had with the exception of the clothing we had on our backs.

Our boats were leaking very much and we only had two small pails to bail water with, therefore hats were also turned into pails. We rowed for about five hours. The darkness of night began to hover over us and still no one in sight to come to our rescue. We tried to be brave and it seemed everyone tried to be cheerful in the very midst of the gravest danger.

The sea became very rough and rowing was indeed difficult. We didn't know what moment our boat would capsize, but I had the sweet peace in my soul that He alone can give, knowing I was ready to meet Him, but our heavenly Father didn't see fit to take us just yet, so He sent a boat out to our rescue. It was a great relief to have search-lights turned on us, knowing that some one was in search for us. I don't believe I have told you that our wireless was disconnected when the explosion occurred, so there was no way of sending out a message for help.

When this boat reached us and when they shouted: "Women and children first!" I wondered how I would ever get from the little boat into the large one because I was so very sick.

However, I did get into it very quickly and I never yet have found out just how. Our boat was the first to be rescued and we were immediately given hot tea to warm us a bit. One by one the boats were rescued until six were in but the seventh and last could not be found. Finally after two hours' search it was found with a few people left on it. The boat had capsized several times and those that did survive it was with great difficulty. Among the missionaries drowned were a Mr. Dickworth, wife and six small children and Miss Robinson. Those people were on their way to India. Then, a man and wife and another single lady who were on their way to Madagascar; also two other ladies who were not missionaries and several men.

Emil was there when they found the boat and he says he will never forget the scene when a little baby and also another small boy with their father were found in the bottom of the boat, all dead, but somehow still in the boat. Several were carried in unconscious and they were laid on tables and chairs and quickly they began working with them. They all survived but some are quite sick yet.

Our boats all leaked, but this one leaked so badly that it was impossible to keep the boat from being filled with water. Now the dreadful news was spreading all over the boat of all our dear friends whom we learned to love during our long voyage. It seemed too dreadful to be true. We were not very far from harbor and in a little while we were privileged to put our feet on African soil. Can you picture us as we came to land wet up to our knees, scarcely no clothing, landing in a strange land?

Autos and carriages were there to meet us and we were taken to a mail boat for the remainder of the night. We were wrecked at about 3:30 p. m. and we landed about 12:00 p. m. We were again given a small lunch, then we sat and talked awhile about our experience. Soon we were shown our rooms and we removed our wet clothing and retired, but not to sleep. The experience had been too dreadful and yet wonderful to sleep.

How we did see God's wonderful power manifested in saving our lives. The next morning we left the boat quite early to purchase some most necessary articles. We had no luggage to pack up and carry, so we, like Pollyanna, had something to be glad about.

We were told to go to a certain building in a rest room and there the mayor and some people from the Y. M. C. A. and also from the Y. W. C. A. met us and offered their assistance in any way. A lady from the Y. W. C. A. talked to me a while, asking me if I had a change of clothing, and when I told her I had absolutely nothing she sent me a nice waist. That was the beginning of how the Lord began to supply our needs. The American council also met us there and took us to a very nice place for dinner. We felt very foolish going down the street. I still had no hat to wear but merely had a veil on my head. Everyone seemed to know us and would either be taking our pictures or just stare at us. The city by this time had arranged a hotel where we were to go. It was very nice to be somewhere again to be able to brush up a little. There we rested a little while, but very soon it dawned upon us that the next day was Sunday and it was

absolutely necessary that we buy a few things to wear.

We went to the store and found that everything is very expensive. In fact, we pay about again as much as we did in the home land. We stopped at this hotel for one week when one day an invitation came from the mayor's treasurer, to come to his home as guests. We gladly accepted and I never will be able to tell you how very kind they are to us. They have a beautiful old-fashioned home, beautiful gardens and lawns and it all is so restful. They try in every possible way to make us comfortable, have servants to wait on us. They bring us tea when it is time to get up; then, after a while, breakfast; tea about 11 o'clock and lunch at one; tea about four and dinner between seven and eight o'clock.

We were rather surprised to find such a modern town here, but, of course, is almost settled by Europeans, but have colored servants. These people with whom we are staying now have a nurse and I don't know how many servants, but several at least. People have most beautiful flower gardens and their lawns are simply great. When you hear of our being in Africa, perhaps you think we are almost at our destination, but our trip is scarcely half-way completed. Our boat leaves about Tuesday for Booma, that will take us between two or three weeks, and such a long journey after we reach there. Most of the girls have been ill of the dreadful shock of shipwreck, but I haven't missed one day yet; I have spent several days sewing and outside of that been very busy getting things we must have before we get into an uncivilized part of the world.

I didn't get to finish the letter Saturday, so will just hastily write a few more words. Another boat sank near here today and also some folks that were on our boat took another one from here for India were wrecked last Saturday; my heart surely does ache for them, scarcely see how they could stand the two wrecks, but they again reached shore safely. We were quite intimate with them in the City of Athens, Mr. Herr's sister and family and another single lady. We know we still have your prayers as we go on the dangerous waters and we believe God's will shall be done in our lives.

Although the sea is dreadfully infested from the results of war around here, you people can never realize the kindness that has been shown us, especially this family we are with. Sarah, perhaps you and some of the rest would like to write letters of appreciation to them. They would like to have some watermelon seed, and will not some of you please send them some, a very good kind. I was out again today and finished the shopping with the money that was sent us; we could only buy the most necessary things, because everything has a dreadful price. It did mean so much to us the way the people opened their hearts to us. God always takes care of His own in a wonderful way.

We are both well and, I dare say, getting fat; so please do not any of you worry, for we are so happy, God is so real to us in these days and we do want to learn to trust Him more. I can not write to any of you personally because I have so little time; hope you are all well and happy and thankful that you all have a share with us in this work for God.

With much love,

Lydia.

Your own renewal for 1918 and a new subscriber from now until January, 1919, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

THE C. E. TOPIC

November 25.

For What Am I Grateful?

Psa. 34:1-22.

The Thanksgiving season, the celebration of which is one of the oldest, having been instituted in the days of the Pilgrim Fathers, is one of those events by which we assert to the world our claim to be a Christian nation. It is a time when the civil authorities, especially the president of the United States and the governors of the several states advise, by proclamation, that the people of the nation gather in their respective places of worship and their homes to give thanks to almighty God for all His benefits and mercies. The season offers an opportunity for taking stock of all that we have coming to us through the undeserved mercies of a kind heavenly Father and should not be spent, as many do, as a time of foolish amusement and senseless stuffing one's self with the good things to eat that our prosperity makes possible. Rather should we be grateful at this time when famine, suffering and misery are affecting such a multitude of fellow men, that we have more than enough so that we can easily share with those who have little or nothing to sustain their existence.

We may always be thankful for the good things that have occurred. Our Lord saved us by the gift of His life. We have His open book to which we may turn for help in the problems of life and for directions unto the eternal life to come. We have the church, we have pastors. Our homes are full of the sweet atmosphere of the Christian life. In joy we have a Divine One with whom we share our joys; in sorrow He is our stay, our help and our assurance.

We may also be thankful for the things which did not hurt us. Disease, famine, war, poverty, injustice are in the world, but we, in the security of our homes, have been spared from them and given an opportunity to show our appreciation by helpfulness. The old story of the celebrated Scotch minister, Dr. Cheyne, bears repeating. At a meeting of the assembly a brother rose to ask that all the brethren join in a prayer of thanks, "Because," he said, "as I rode along the dangerous cliff on my way here my horse shied and only a special providence of the Almighty saved me from being hurled to destruction." All united in the prayer of gratitude, and then Dr. Cheyne arose and said: "Brethren, I too rode past that cliff and my horse did not even shy; pray a prayer of thanksgiving with me." The dangers and troubles that we see we have escaped are many indeed, and only an ingrate would withhold thanks to God for them, but the unseen ones that the all-seeing eye of God beholds are many more. We should realize that for them our gratitude is due. It is due because God spared us even the terror of realizing how near they were and how terrible they might have been.

It might be well at this time, in our Thanksgiving prayer, to give thanks to God that in this terrible world conflict there still remain some who firmly believe in the Gospel of Peace and who are praying in all faith for the day when wars will forever be things of the past and men will be willing to submit their differences to the rule of reason rather than to the rule of brute force. We should also by no means forget to give thanks for those of our men who are in the critical situation of having been called to camp and are now holding out for the principles of peace in the face of all the trials they have to endure. We should be thankful that this situation is bringing out a new leadership for the practical application of our non-resistant doctrines.

When we speak of thanksgiving our thoughts turn to specific lines: (1) Material blessings. God gives us enough to eat and to wear and provides sufficient and comfortable shelter. None of us have yet felt the pangs of hunger or have been in distress for want of clothes and houses. To most of us there still remains a great deal more than we are actually in a position to use. (2) Physical blessings. We have enjoyed good health. Those of us who have been sick have recovered, for those of us who are sick there is hope for recovery. Few of us have been handicapped by the loss of limbs, or eyes, or hearing. There has been enough work for us to do to keep our bodies firm and strong, but there has not been so much that we could not get the necessary rest that kept us from wearing out. (3) We have enjoyed the mental blessings of education, of good books, of Christian papers and literature, of Bibles and sermons, etc. Like the body, the mind craves for food and in this we have received infinitely more than it was possible for us to consume. (4) Spiritual blessings. God has been good to us. He has revealed His mercies; He has shown us visions; He has answered our prayers and we always have His assurances, "Lo, I am with you"; "Ask and ye shall receive"; "Come unto Me, and I will give you rest."

THE S. S. LESSON

Nov. 25.

A Psalm of Thanksgiving.

Psalm 103.

Golden Text—Psa. 103:2.

The Lord is good and kind. We see His goodness in this desire that our lives should be good and free from sin. As He is holy so He wants His children to be holy. Indeed, God cannot look with the least degree of favor upon one who comes to Him bearing sin. He has therefore in His goodness provided a way by which we may approach His presence, claiming the merits of His sinless Son who, by His blood, blotted out our sins in His atonement and opened the way for us to the very heart of God. God is kind because He does not smite down the sinner in his sins, but time and again gives him another chance to repent and enjoy His opportunities. He is also kind because He thinks of our needs and supplies them long before it even occurs to us that we need them. We need food, drink, clothing, shelter, and we find them right where we are and in quantities greater than our needs.

In the Lord we find a Redeemer, merciful and forgiving. Did we not have redemption, we would have nothing more than dumb creatures possess. But when we realize that we are the redeemed children of God we have the greatest and best of all things men may know. Redemption

means, that while once we were helplessly and hopelessly lost without any means of working out our own salvation, we now have been admitted into the intimate relationship in which we speak to God as Father and He speaks to us as Sons. As a child we may go to Him and ask in our needs, we may seek and receive forgiveness in the things in which we have done wrong and we may be conscious of His interest in us in all things and of His presence with us in whatever state we find ourselves. When we speak of a Redeemer, we also are reminded that He is always both merciful and forgiving. He is merciful in that He is not severe when we deserve severity. He is forgiving when there is no ground but His mercy for us to enjoy that forgiveness. We have always to be impressed in this connection with the fact that, as God is merciful and forgiving to us who do not at all deserve such consideration, so our attitude, even to our enemies (who also are God's children) should be one of mercy and forgiveness. In God we find a satisfying and a refreshing that is without compare. Not only is the satisfaction an abundance of food —it is an abundance of all other good things that pour out of the windows of heaven in so great a quantity that it is utterly impossible for us to receive them all. His refreshing is compared to the renewed strength of the eagle. How wonderful it is! When we are weak from hunger, we become strong by the food He sends. When sickness lays us low, we become strong again by the health He sends. When we become downcast by sorrow, we are raised up again by the cheer He sends. When we are in despair, because of our failures, we become strong again by the assurances He gives us and, finally, when death lays us low, we rise to a new and immortal life that death can nevermore touch.

The fact that the Lord is slow to anger and gracious, comes to us with great comfort when we meditate how unworthy we have been with it all. For every day of failure there has come another of opportunity; for every earnest desire for forgiveness there is the assurance of sins forgiven; for every disappointment we have been to Him He gives us another chance. His graciousness is simply His undeserved mercy to us.

God is compared to a tender and thoughtful father. Tenderheartedness is a characteristic of the good parent. In this God surpasses all earthly parents. He pities; He helps; He hears; He encourages; He does for us what we cannot do for ourselves; He is thoughtful in that in all things He anticipates and supplies our needs long before we are conscious of them; He makes the way easy for us and He has proved His greatest concern by making for us His greatest sacrifice, namely the offering of His beloved Christ for our salvation.

It is this God and Father who is always the same. His love, His forgiveness and His care are unchanging. All we have to do is to take hold of them.

CONTRIBUTIONS

Schuetz-Weida. — On October 23 1917, at the home of the bride's parents, by Rev. Albert Schumacher, Mr. Hiram Schuetz of Pandora, Ohio, to Miss Lucille Weida of Caledonia, Minn.

Schumacher-Schuetz. — On October 28, 1917, at the home of the bride's parents, by Rev. Albert Schumacher, Mr. Reuben Schumacher to Miss Mary Schuetz, daughter of Albert Schuetz of Pandora, Ohio.

Van Meter-Baumgartner. — On October 4 in Bluffton, Ohio, by Rev. W. S. Gottshall, Jay van Meter of Rockport, Ohio, and Alta Baumgartner of Pandora, Ohio.

Gratz-Lauby. — On Oct. 7 in Bluffton, Ohio, at the home of Rev. W. S. Gottshall, Harvey Gratz and Fanny Lauby, both of Bluffton, Ohio.

Welty-Doty. — On Oct. 18 in Bluffton, Ohio, by Rev. W. S. Gottshall, Levi E. Welty of Pandora, Ohio, and Golda Dale Doty of Rawson, Ohio.

DEATH

Schumacher. — Jesse Schumacher, son of John and Barbara Schumacher, was born May 5, 1887. He was baptized and joined the Grace Mennonite church, Pandora, Ohio, June 11, 1906. He died October 25, 1917, of heart disease. Funeral services were conducted in the Grace church by the pastor, Rev. J. F. Moyer, assisted by the former pastor, Rev. Albert Schumacher.

CONTRIBUTIONS

FOR NON-COMBATANT CAUSE
General Conference.

Brudertal church, Hillsboro, Kans., by Heinrich Riesen, $19; Christian church, Moundridge, Kans., by P. H. Krehbiel, $31.01; Gnadenberg church, Whitewater, Kans., by J. Z. Harms, $25.28; R. H. Krehbiel, Donnellson, Iowa, by Rev. P. P. Hilty, $2.

Gratefully acknowledged,
J. F. Lehmann, Treas.

FOR FOREIGN MISSIONS
For October.

GENERAL FUND

Mission friend, Goessel, Kans., $15; mission friend, Plymouth, Neb., $25; Menn. church, Upland, Cal., A. S. Shelly, $48.31; S. S., Hoffnungsfeld-Eden church, Moundridge, Kans., D. J. Zerger, $215; Bethany church, Kingman, Kans., C. J. Voran, $21.25; mission friend, Moundridge, Kans., P. P. Wedel, $50; Menn. church, Escondido, Cal., H. S. Adrian, $19.55; S. S., Menn. church, Escondido, Cal., P. A. Reimer, $20; mission friend, Gotcho, Okla., $32; Bethel college church, Newton, Kans., P. J. Wedel, $23.55; Infant class, Bethel college, S. S., Newton, Kans., P. J. Wedel, $12.01; Garden Twp. church, Moundridge, Kans., C. A. Vogt, $38.57; S. S., Bergtal church, Korn, Okla., P. L. Heidebrecht, $16.75; W. Zion church, Moundridge, Kans., P. S. Schowalter, $4; Salem church, Freeman, S. D., B. C. Lehman, $100; Herold church, Bessie, Okla., P. A. Quiring, $41.15; Tabor church, Goessel, Kans., J. S. Schmidt, $56.02; Menn. church, Hillsboro, Kans., A. J. Kohfeld, $72.67; Salem church, Butterfield, Minn., J. J. Balzer, $7.13; Y. P. society, Bessie, Okla., P. A. Quiring, $6.05; Seventh payment, mission home, Bethel college, $200; Aletta Krehbill, Clarence Center, N. Y. $10; First church, Reedley, Cal., H. J. Krehbiel, $27.05; Christian church, Moundridge, Kans., A. H. Kaufman, $17.65; Bethesda church, Henderson, Neb., D. A. Jansen, $336.70; S. S., Springfield, Eakley, Okla., J. H. Zerger, $5.50 Jacob Miller Butterfield, Minn., $10; Menn. church, San Marcos, Cal., J. J. Dueck, $30; Menn. church, Hydro, Mont., H. W. Franzen, $15.30; Swiss church, Bluffton and Pandora, O., C. W. Roethlisberger, $400; Menn. church, Beatrice, Neb., J. H. Penner, $516.30; Mission society, Avon, S. D., Elizabeth Dirks, $20; Menn. church, Winkler, Man., Jacob Hoeppner, $161; Sewing society, ditto, $162; Hoffnungsau church, Buhler, Kans., J. C. Dyck, $17.54; S. S., Hoffnungsfeld church, Moundridge, Kans., R. T. Stucky, $121.85; S. S., Bergtal church, Pawnee Rock, Kans., Lorena Schultz, $36; bequest, Jacob Mueller, Marion, S. D., A. P. Waltner, $300; Swiss church, Whitewater, Kans., Peter Zuercher, $300.90; Chr. Wirkler, Newton, Kans., $10; Chr. Winkler, Newton, Kans., $10; mission friend, Taloga, Okla., $11; Daniel Meschberger, Stafford, Kans., Jacob Meschberger, $30; Zoar church, Langham, Sask., A. J. Mierau, $109.72; Albert Schmidt, Upland, Cal., $11.84; P. P. Jansen, Goessel, Kans. $200; Menn. church, Laird, Sask., C. F. Sawatzki, $130; Menn. church, Stanford, Mont., J. J. Balzer, $23; D. W. Friesen, Altona, Man., $2.60; D. D. Driediger, Altona, Man., D. W. Friesen, $1; P. J. Funk, ditto, $2; Sewing society, ditto $135; S. S., Bloomfield, Mont., Anthony Unruh, $17.29; First church, Aberdeen, Idaho, I. J. Wenger, $23.08; S. S., Eden church, Inola, Okla., S. Moutett, $6.05; mission friend, Los Angeles, Cal., P. W. Penner, $2.50; from a dear old widow, Ricksville, Ore., P. W. Penner, $20; Ebenezer church, Mt. View, Okla., D. A. Goertz, $16.65; Middle District conference, Noble, Iowa, S. M. Musselman, $35.58 ; First church, Geary, Okla., A. E. Logenbill, $30.04; Menn. church, Pulaski, Ia., Mrs. Roy Kuntz, $59.76; Rosenort church, Eigenheim, Laird, Sask., J. J. Epp, $175; birthday gifts, Berne, Ind., S. F. Sprunger, 69c; missions, ditto, $6.85.

SPECIAL GIFTS.

Roaring Spring and Richfield churches, for Bible woman and school in India, S. P. Snyder, $12.50; mission friend, Moundridge, Kans., for worker in Champa, S. M. Sudermann, $43; Sewing society, Fortuna, Mo., for Bible woman in Janjgir, L. E. Loganbill, $20; A. T. Neufeld, Inman, Kans., for house in Fonda, $20; Y. P. S., Hoffnungsau church, Buhler, Kans., for three workers in India, D. Regier, $14; Mission society, Avon, S. Dak., Oraibi mission, Elizabeth Dirks, $20; Y. P. S., in Winkler, Man., for Daniel, Janjgir, J. Hoeppner, $25; mission friend, Winkler, Man., for Siberia, ditto, $20; bequest of Jacob Mueller, Marion, S. D., for widows in India, A. P. Waltner, $10; Chr. Winkler, Newton, Kans., for Bible woman in India, $10; Mission society, Moundridge, Kans., for Joseph, Mrs. D. J. Roth, $25; Sewing society, Altona, Man. for orphans in India, D. W. Friesen $25; ditto for evangelist in India, ditto, $40; Sewing society, Freeman, S. D., for Samuel, Janjgir, J. M. Regier, $25; family of J. E. Entz Newton, Kans., for John William, India, $25; Zion church, Dallas, Oregon, P. W. Penner, school work in India, $53.94; mission friend, ditto, $500; B. W. Harder, Whitewater, Kans., for Elisha, India, $25; young men, Berne, Ind., S. F. Sprunger, for Martha Burkhalter $44.50.

FUND FOR POOR LEPERS

Mission friend Winkler, Man., J. Hoeppner, $42; bequest, Jacob Mueller, Marion, S. D., Alfred P. Waltner, $10; Zion church, Dallas, Oregon, P. W. Penner $99.49.

FUND FOR BOYS' ORPHANAGE

Inda Sprunger's class, Berne, Ind., $10; I. A. Sommer, ditto, $25; C. Chappius, ditto, $30; Emil Flueckiger, ditto, Berne, Ind., $10; Peter Liechty, ditto, $10.

Gratefully acknowledged,
Gustav Harder, Treas,
Whitewater, Kans.
J. G. Regier, Asst. Treas.,
Newton, Kansas.

EMERGENCY RELIEF COMMISSION
Received during Sept. and Oct.

For the Aerican Red Cross, to be used for the sick and wounded by the following brethren from Gotebo, Oklahoma.: H. D. Unruh, $75; H. H. Unruh, $30; J. S. Janzen, $5; J. J. Janzen, $5; D. G. Kliewer, $20; J. H. Schmidt, $50; David Funk, $5; Mrs. C. C. Voth, $55; W. C. Voth, $20; P. R. Voth, $50; J. J. Schmidt, $10; J. S. Kliewer, $5; Sychar congr., Cordell, Okla., for the American Red Cross, per J. W. Schmidt, $33.50; Salem Zion congr. Marion, S. D., for children in Europe suffering from the war, per P. J. Albrecht, $22.58; H. Sprunger, Berne, Ind., for the Armenians, per S. F. Sprunger, $12; A. P. Neufeld, Inman, Kans., for the sufferers in Siberia, $50; D. W. Friesen, Altona, Man., to provide bread for the hungry, $3.02; D. W. Friesen, Altona, Man., to provide spiritual bread for the hungry, $3.02; D. W. Friesen, Altona, Man., for where needed, $1; Abr. Brown, Altona, Man., for where needed. per D. W. Friesen, $3.50; a friend, Newton, Kans., for war sufferers in Europe, $5; a friend, Altona, Man., for where needed, per D. W. Friesen, $1.25; J. J. Sawatzky, Altona, Man., for where needed, per D. W. Friesen, $5; Bethel congr., Fortuna, Mo., for the American Red Cross, per S. J. Moser, $19.54; D. W. Friesen, Altona, Man., for where needed, $1; Hillsboro Menn. congr., Hillsboro, Kans., per Aug. J. Kohfeld, $100; anonymous from Whitewater, Kans., for the sufferers in Siberia, $25; Alfred Wiebe, Upland, Cal., for the Armenians, $5; for Palestine, $5; for Mennonites in Russia, $5; soldiers, fund for Testaments, $5; for the Jewish mission in Brooklyn, $5; Albert Claassen, Cantonment, Okla., for gospel work among the Russian prisoners interned in the provinces of the central powers, $30.

Gratefully acknowledged,
P. P. Hilty, Treas.

NEWS OF THE WEEK

THREE AMERICAN SOLDIERS KILLED IN FIRST BATTLE

Washington, No. 5. — Armed forces under the American flag have had their first clash with German soldiers in an attack which the Germans made on first line trenches where the United States troops had been taken for instruction and three Americans were killed, five wounded and twelve captured or missing.

The War department made this known on receipt of a dispatch from General Pershing showing that the German forces, soon after learning the position of the new enemy from overseas, had launched a desperate effort to overcome them. The Teuton attack came in the form of a heavy barrage fire which isolated a salient of the American trench and apparently left a small force of Americans at the mercy of their enemies. That the American soldiers fought gamely is shown by Pershing's report of a prisoner being taken by them. How some of his troops escaped bringing this German back with them, is not told in the brief dispatches of the American commander.

The United States troops were taken in charge of veteran French soldiers to a quiet portion of the long line that runs from the North sea to Switzerland, and for a few days conditions were normal. Cable dispatches for the past twenty-four hours have been telling of artillery activity somewhat above "normal" but still not of anything like the furious fire on other portions of the front. On Saturday a rather cryptic official announcement from Berlin told of North American prisoners whom General Pershing's dispatch says are captured or missing.

Many French and British military writers have warned America that Germany would hurl terrific blows at the Americans as soon as news of their location reached the German side and when the Americans went into the trenches, War department officials here predicted this might happen. It was pointed out that this was a favorite trick of the Germans when British territorials from Canada or Australia went into the trenches for the first time.

NEW WAR TAXES NOW EFFECTIVE

November 2,

Beginning with this morning it costs three cents to mail a letter and two cents to send a postal card. Put a two-cent and a one-cent stamp on your letter and a two-cent stamp on your postal until the new stamps and cards are out.

Yesterday was the first day for taking effect of many new war taxes. With the exception of increased letter rates and tobacco taxes which go into effect today, and the special stamp taxes on documents, legal instruments and parcel post packages, which go into operation December 1, all special taxes began to apply Wednesday midnight. They include:

One cent on each dime paid for amusement admissions.

Three per cent. on payments freight transportation.

Eight per cent. on passenger fares.

Ten per cent. on payments for Pullman and similar accommodations.

Five per cent. on oil pipelines transportation.

One cent for each 20 cents, or fraction, paid for express packages.

Five cents on each telegraph, telephone or radio message costing 15 cents or more.

Various taxes on cigars, cigarrettes, tobacco and products.

Ten per cent. on club dues.

Eight cents on each $100 of new life insurance and 1 cent on each dollar of premiums paid on fire, marine, casualty and other insurance policies.

Although the tobacco taxes did not become operative until today, many dealers have already advanced retail prices in anticipation of the levies. Other taxes of the new law, including those on hard and soft drinks, incomes and war excess profits, have been in effect since the law was approved October 3, but in indirect form as far as the public is concerned.

On December 1 the new stamp taxes, including those on parcel post packages, will be payable, putting the entire law into complete operation, except for increased rates on second-class mail, postponed until July 1 next.

Increases in first-class mail rates probably will be most generally felt by the people. The law provides that the postage on letters, except "drop" or local letters, shall be 3 cents; and that on post-cards, including private mailing cards, shall be 1 cent more than heretofore. This increase includes socalled picture post-cards. The advances were made effective 30 days after passage of the law, and are constructed by the Postoffice department to begin with letters and post-cards postmarked today, November 2.

THE PRESIDENT APPROVES PLANS TO HANDLE FOODS

Regulations governing the handling of foodstuffs under the licensing of manufacturers and dealers have been approved by President Wilson and will be put into operation by the food administration immediately. The principal objects of the rules, a food administration statement sets forth, are:

"To limit the prices charged by every license to a reasonable amount over expenses, and to forbid the acquisition of speculative profits from a rising market.

"To keep all food commodities moving to the consumer in as direct a line as possible and with little delay.

"To limit as far as practicable contracts for the future delivery and to curb dealings in future contracts."

The announcement continued: "Under the food control act in addition to the power of promulgate rules, the president is given broad powers to deal with individual cases. This power will be freely exercised to accomplish the three purposes set out above.

"If every licensee will make those purposes the cardinal principles of his business and obey the law and the regulations, he will be free from interference by the government. Violation is cause for revoking any license as well as subjecting the offender to such criminal penalties as may be prescribed."

There are a large number of general rules governing all licensees together with additional special regulations for various trades in which there are special conditions of specific abuses to be overcome.

Elimination of excessive prices charged by small retailers, who are not subject to license will be accomplished by a rule forbidding licensees to sell food to any person who charges excessive profits.

An important rule provides that no licensee shall import, manufacture, store, distribute, sell, or otherwise handle any food commodities on an unjust, exorbitant, unreasonable, discriminatory or unfair commission, profit or storage charge.

Resales within the trade without reasonable justification, if tending to result in higher market prices will be dealt with as unfair practices.

FOOD MARKED "RUBBISH"

Chicago, Nov. 5. — Report was made to federal authorities Saturday night of the finding of several hundred carloads of potatoes, cabbage, onions and sugar beets, that have been permitted to freeze and rot in the railroad yards here, being held, detectives assigned to the case assert, to force a higher market.

Police detectives declared they found a hill more than thirty-five feet high and 100 feet long, composed of decomposed vegetables recently dumped from freight cars. In the railroad yards they said they found many freight cars bearing no destination tickets and marked "hold spuds". They also discovered that in moving the decayed vegetables to the dumping grounds, the cars were marked "rubbish" and the contents were covered with a thin layer of dirt and sticks.

GERMAN CROWN PRINCE WITHDRAWING HIS TROOPS

Rome, Nov. 5. — Heavy attacks were made on the Italian lines in the Gipdicaria zone on the Trentino front after extended artillery preparation. The war office announced that these attacks, which were directed at advanced posts in the Daon and Giumell valleys, were repulsed after hard fighting. The artillery duel along the Tagliamento is proceeding and the Italians are replying with vigorous measures to stronger Austro-German pressure on the Italian left wing.

London, Nov. 5. — Premier Lloyd George has left London for Italy. The premier was accompanied by Lieutenant-General J. C. Smuts, the former South African commander; General Sir William Robertson, chief of the imperial staff at army headquarters; Major-General F. B. Maurice, chief director of military operations at the war office; Major-General Sir Henry Hughes Wilson, of the general staff, and other officers.

Paris, November 4. — David Lloyd George, the British premier, arrived in Paris last evening. He will accompany Paul Painleve, the French premier, to Rome.

Blowing up the bridges as they retreated, the Germans on the Aisne front in northern France have given up their precarious hold on the Chemin-des-Dames plauteau and retired to the north bank of the Ailette river along a front of approximately thirteen miles, closely followed by the French.

This retirement by the German crown prince has been in prospect since the recent successful drive by General Petain, southwest of Laon, which carried the French to the banks of the Oise-Aisne canal at the western end of the Chemin-des-Dames and gave them artillery domination of a large part of the German lines to the east.

As appears from the Paris official statement, the Germans are now in the north bank of the Ailette, a maximum distance of a mile back of their previous positions, while the French have moved up to the south bank of the river.

There is no hint in the official reports from either side as to whether a further retirement by the crown prince is in prospect. He virtually was compelled by the superiority of the new French positions to fall back at least as far as he has. The probabilities seem that he will take up a position in the hights just north of the Ailette.

ROMAN NEWSPAPER GIVES THE CONDITION OF ITALY

Rome, Nov. 5. — In an energetic editorial, the Tribuna points out the grave situation which Italy's army is facing, with perhaps a graver situation to come.

"It is useless to claim that Italy's army has escaped destruction by retreat thereby outwitting the enemy's plan to prostrate, us politically and militarily, all in one blow," says the paper. "These are hardly the facts, as it is necessary that our allies collaborate to re-establish the equilibrium. In the face of reality, it is folly to talk abont the Austro-Germans having failed.

"We believe that this is now only the initial phase of the enemy campaign though it may be the folly of desperation for the enemy to hope to secure decisive results by a long Italian campaign, concentrating all her available forces. The next step in the campaign will be one of resistance on our part, aided by all our allies can send us, and only patient resistance, both military and moral, can deliver us from the enemy, and perhaps give us victory. Therefore, let us take our medicine like men, fighting for all we are worth."

MORE TROOPS TO ITALY

Geneva, Switzerland, Nov. 3.—Swiss soldiers stationed on the Alpine hights on the frontier in the canton of Grisons report that since the Germans captured Udine, the number of troop trains going in the direction of Trent has been doubled. The Swiss troops say that when heavy artillery trains are passing, the Germans make smoke curtains at exposed points, to prevent the number of guns being ascertained by onlookers.

The Swiss soldiers declare there is every evidence that the Germans were surprised by their success against the Italians, but intend to take every advantage of the situation, and are preparing to intrench on the Tagliamento as they did on the Marne, in the event of a failure in their forward movement.

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Christmas Hosannas (R)
Christmas (R)
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The New Born King (L)
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Memories of Bethlehem (L)
The Promised Christmas (L)
Bethlehem Chimes (R)
The Gift Divine (L)
Under the Christmas Star (L)
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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, NOVEMBER 15, 1917. No. 45.

IN MENNONITE CIRCLES

The Dorcas society of the Wayland (Ia.) church is making plans for an every-member canvass in the interest of missions.

East Swamp (Pa.) congregation holds its usual yearly meeting in connection with the usual Thanksgiving service.

Dr. Langenwalter of Bluffton college will conduct a series of Bible studies in Freeman college, Freeman, S. D., from November 18 to December 2.

Rev. Andrew Mack, a prominent (Old) Mennonite minister of eastern Pennsylvania, passed away last week. His was a life rich in years and blessings.

The contributions by the brethren A. M. Fretz, A. S. Shelly and J. C. Mehl, appearing in this week's issue, were papers read by them at the General conference

On December 16 Rev. Wm. Grubb of Trenton, Ohio, will assume his new pastorate at Schwenksville, Pa. Bro. Grubb was born in Schwenksville and so returns to his old home.

The Eicher church, Noble, Ia., closed a week of special services on November 4. Although weather conditions were unfavorable, the meetings were rich in blessing and interest. In the same church Bro. and Sister David Mast celebrated their 60th wedding anniversary last month.

While on the way to Los Angeles by auto our missionary, Bro. J. B. Frey's children, were taken with scarlet fever and were placed under quarantine. Both are better, however, and will soon be in school. Bro. Frey's present address is 5155 Swansea Place, South Hollywood, Los Angeles.

The city mission of Hutchinson, for the last six years a ward of the Western District conference, is to be transferred to the Home Mission Board of the General conference. Plans are being made and funds collected for the erection of a church building in that place.

Through the activities of a deaconess a sum of money has been secured for the purchase of an auto to be used in connection with the work of the sanitarium at Alta Loma, Cal., but the sum is not yet sufficient. An appeal is made for further contributions.

Bluffton college reports that the work of a Forward Campaign for Bluffton college which has for its object the raising of one-half million dollars by the year 1920 is progressing satisfactorily. Since the campaign opened on March 1 more than $65,000 has been subscribed to the various funds of the college. This is very gratifying when the abnormal conditions, due to the war, are taken into consideration.

Elder Gerhard Penner, now in his 82nd year, celebrated the Lord's Supper with 340 of his members in the Beatrice (Neb.) church several weeks ago. The health of the deacon of the Beatrice church, Henry Penner is in such a state that a consultation with specialists has been necessary.

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The Price of the Mennonite $1.50

Beginning with January 1, 1918, the subscription price of The Mennonite for the United States and Canada will be $1.50. To foreign countries, $1.75.

The above prices apply to all subscribers, ministers and missionaries included.

New subscribers will receive the paper from now until January, 1919, for the single subscription price, $1.50.

The above terms also apply to the "Christlicher Bundesbote".

The two papers to one address, $2.50.

All subscriptions should be paid in advance.

PROCEEDINGS OF THE 30th SESSION OF THE MIDDLE DISTRICT CONFERENCE

Held at Noble, Iowa, Aug. 19-22, 1917.

The conference began Sunday evening, Aug. 19, with a song service and Scripture lesson, read by the secretary who also led in prayer. The conference sermon by the president, Rev. W. S. Gottshall, on Exod. 25:40 followed.

Monday morning conference assembled in regular session at 9:45, opened with a song service and Scripture reading by the president.

The minutes of the previous session were read and approved

The certificates of the delegates were read which proved a steady growth of three per cent. increase during the last year, the membership being 4,120 with 143 votes, represented by 25 delegates. A letter from our infirm Brother Jacob Krehbiel of Clarence Center, N. Y., was read and it was resolved that the secretary answer the same in the name of the conference, extending our sympathy and giving our kindly greeting to the brother in his affliction.

The following were appointed Committee on Resolutions: J. F. Lehmann, A. W. Sommer, J. R. Schuetz.

As Committee on Complimentary votes the following brethren were appointed: M. A. Niswander, Elmer Basinger and S. M. Musselman.

Topic, "The True Purpose of the True Church" was discussed by Rev. W. W. Miller. The true church is the church that has eternal life, His bride. Her true purpose is, to make true disciples, volunteer soldiers of the cross; to love; to minister.

Discussion opened by Willis Neuenschwander: The church is like a sevenfold candlestick: Worship, Teaching, Mission, Evangelization, Humanitary, Reform, Civic Righteousness — for the glory of God. To bring to mankind the redemption through Christ.

Dean J. H. Langenwalter's Bible lecture on the first chapters of the Gospel of Mark were very instructive and a fitting close for the morning's work.

The afternoon session was opened with a song, responsive reading and prayer by Rev. P. P. Hilty. Complimentary votes were granted the following: Rev. P. E. Stucky, Dr. S. K. Mosiman, Willis Neuenschwander, Dr. N. E. Byers, Rev. Simon Gingerich and Rev. W. W. Miller.

Resolved that we hold our ministerial meeting at 5 p. m. outdoors under the shade trees.

Paper: "In how far have we as a non-resistant people failed to present our principles to the world?"—Rev. P. R. Schroeder. The doctrine of non-resistance is not a fundamental, but yet a scriptural doctrine that we must live if we wish to spread same. Discussion, opened by Rev. W. S. Shelly. Our influence and our lives as well as our teaching shall propagate it. We have no right to exist if we do not give the world the truth as God has entrusted it to us. Rev. W. H. Grubb: We have neglected to produce and spread literature in the English language that teaches non-resistance. Use it in home mission.

Topic: "The Scriptural Teaching of the Relation of the Christian to the State" was presented by Dr. S. K. Mosiman. Neither Christ nor Paul condemned the Roman state but said that governments were ordained of God and they advised us to pay tax and tribute and to be obedient.

He presented a series of suggestions for the treatment of men who could not conscientiously serve under military authority.

Discussion, opened by Rev. D. D. King. God's original plan was not a democracy, but a theocracy even when his people rebelled and wanted a monarchy. "Be a separate people", sounds from Moses to Christ and Paul. We are to be a peaceful people.

Dr. Langenwalter continued the Bible Study hour in Mark which became exceedingly interesting.

Tuesday morning the session opened with a song service, Scripture reading (Isa. 55) by Rev. W. S. Shelly, and several prayers.

The report of the Evangelization committee was read by the chairman, Rev. S. M. Musselman, also Bro. A. J. Neuenschwander's report of the work at Sterling, and the treasurer's, J. H. Langenwalter's report.

The reports were adopted for discussion.

The Evangelization committee made the following recommendation: That the conference authorize the Evangelization committee to undertake a three years' program at Sterling, endeavoring to place a man there on full time in order to work out the possibilities of the field.

Resolved that the conference authorize the Evangelization committee to carry out their recommendations. Unanimously adopted.

Report of the treasury of conference trustees by C. A. Neuenschwander, treasurer. Report accepted.

Resolved that an auditing committee of three be appointed to audit the accounts of the treasurers. Rev. Elmer Basinger, Dr. N. S. Hilty and Peter Krabill were appointed.

The secretary's report of the Evangelization committee was adopted.

Election of officers.

Resolved that the person receiving the second highest number of votes for president shall act as vice-president.

Election resulted as follows:

President, S. M. Musselman; vice-president, M. A. Niswander; secretary, D. D. King; trustee, P. C. Suter; member of Evangelization committee, W. S. Gottshall; member of Program committee, S. K. Mosiman.

The invitation of the Grace church at Pandora, Ohio, was accepted as the place to hold the next conference.

Topic: "What Provisions Should the Church Make for the Religious Education of Her Children?" An able paper on this was prepared by Rev. P. P. Hilty. Because of existing conditions in our country the state makes no provision for religious training and therefore the church must make provision in the home, the Sunday school and parochial schools. Each one in its respective sphere may wield a powerful influence on the children for their eternal welfare if the teachers are consecrated to Christ.

Resolved that we have a delegate session outdoors during the noon hour, 12:45 p. m. to consider Dr. Mosiman's proposals concerning our attitude of non-resistance in the present war situation.

Dr. Langenwalter continued the meditative Bible study.

The delegate session was held at the appointed hour in the shade of a hickory tree in the pasture. Rev. Simon Gingerich of the Amish Mennonite church was present and took part in the discussion of the proposals which were interesting, because every delegate was anxious to get information for the drafted men, for the suspense was getting very heavy. The following resolution was passed: Resolved that the Middle District conference elect a committee consisting of three members whose duty it shall be to formulate definitely, and in accordance with the discussion, the suggestions presented by Dr. Mosiman concerning our attitude toward military service and to carry them to the General conference for its consideration. The following were elected on this committee: Dr. S. K. Mosiman, Rev. J. H. Langenwalter and J. F. Lehmann.

The afternoon session was opened by a song service, Scripture reading and prayer, led by Rev. Simon Gingerich.

Topic: "The Lord's Return—Its Significance to the Church." This theme was very thoroughly and comprehensively presented by Rev. W. S. Gottshall. The Lord Jesus Christ will return in His personal form. It is a fact, not a theory or evolution. It is the greatest incentive to holiness, faithfulness and joy. The best consolation in suffering and death. The church is waiting for His return.

The discussion was opened by Rev. A. W. Sommer. The Old Testament gives us the promise of the second coming of the Messiah, as the Lamb of God and as King of Israel and Lord of all.

The Auditing committee reported that they found all accounts correct. The report was accepted.

Next followed the report of the Committee on Resolutions:

We the Resolution committee recommend the following resolutions for adoption by this conference:

1. That we as a Conference give our approval to the Forward Movement of Bluffton College and the religious educational program as outlined by Deans Byers and Langenwalter on Monday evening's session.

2. That we as a Conference give greater encouragement and greater financial support to the work of the Evangelization committee in the work they are doing.

3. That we extend the thanks of this Conference by a rising vote to Dr. J. H. Langenwalter for his instructive, exhaustive and inspiring expositions of the Gospel of Mark.

4. That we express our thanks to the local congregations for their kind hospitality by a rising vote.

5. That we offer unto God, the giver of all good and perfect gifts our heart-felt thanks for the rich blessings of this Conference, and that we express more fully the gratitude of our hearts by offering to Him a short season of prayer.

Committee:
J. F. Lehmann.
A. W. Sommer.
J. R. Schuetz.

The resolutions were adopted and it was resolved to accept the report of the Resolution committee as a whole.

Dr. Langenwalter gave the last of his inspiring addresses on the Gospel of Mark. The hours were all too short, but it put us into a meditative mood with which we parted, thinking it was good to have been present.

Closing song, prayer and benediction by Rev. Gottshall.

Rev. W. S. Gottshall, Pres.
Rev. D. D. King, Sec'y.

Ministerial Meeting, August 20, 1917.

This meeting was held under the shade trees at 5 p. m., as per resolution. Rev. W. S. Gottshall, president. Opened by prayer by Dr. Mosiman.

Seven topics were discussed. Speakers were given ten minutes each. The general discussion was active, suggestive and helpful.

1. "What Does a Minister Owe to His Community?" — W. S. Shelly.
2. "The Funeral Sermon."—A. W. Sommer.
3. "The Pastor's Devotional Life."—Elmer Basinger."
4. "Pastoral Visiting."—W. H. Grubb.
5. "Should Mennonite Ministers Preach on Uniform Topics?" —P. P. Hilty.
6. "What Should a Minister Read?"—S. K. Mosiman.
7. "Ministerial Errors to Be Avoided."—D. D. King.

D. D. King, Sec'y.

All who pay their subscription in advance will receive the Mennonite Year Book free as premium.

AN ADDRESS

Delivered by Rev. Jacob Snyder of Roaring Springs, Pa., on the Occasion of the Snyder Family Reunion.

At an early day German emigrants to America very generally settled in Pennsylvania. Of all the colonies this had the greatest proportion of German population. Simon Snyder was the first governor selected from the descendents of that nationality; he was, too, the first who was taken from the ranks of the laboring class, having risen by toil from the most humble beginning, and knew by experience the hard lot of the lowly.

He was born at Lancaster on the 5th day of November, 1759. His father, Anthony Snyder, was a respectable mechanic who came to America from the Palatinate, in 1758. With him came his brother, Herman, who was my great-great-grandfather, and a brother, Jacob, who died during the voyage and was buried at sea. His wife and children came to America and settled in Lancaster county. Of this family of Jacob Snyder there were a number of prominent men in state and church, especially one John Snyder, one of the founders of the United Brethren church, who died and was buried at Richfield, Juniati Co., Pa.

Simon Snyder, the governor, was the fourth son of the family of Anthony Snyder. When a lad of seventeen years of age he began serving apprenticeship and learned the trade of tanner at York, Pa. At night he studied and learned the English language, reading, writing and ciphering, under one John Jones, a Friend. In July, 1797, he removed to Selinsgrove, then Northumberland county, now Snyder county, bearing the name of the governor. In the same county resided my great-grandfather, Herman Snyder, the governor's cousin, at whose home he would stay over night while on his way to the capitol for the transaction of business, which at that time required but three days of each week. In 1789 Simon Snyder was elected a member of the convention which framed the

state constitution. In the following year, 1790, he was elected a member of house of representatives. He continued to preside over the house until 1805 when he was elected governor.

He was the first among the governors to protest against slavery. The interests of the nation were equally dear to the heart of Governor Snyder with those of the commonwealth over which he presided, and in his annual messages he alluded to them with much devotion as though they were the objects of his immediate care. In his message of the 5th of December, 1811, he thus utters his convictions upon the subject of slavery: "Elevated as is her character for humanity, there is yet permitted to remain one other stain on the otherwise fair and benign features of her policy. The galling yoke of slavery is still felt by some of our fellow creatures in different parts of this commonwealth, and its pressure is made the more severe by witnessing the happiness and freedom of surrounding multitudes."

Of the family of Herman Snyder there were two sons, Jacob and John, both Mennonite ministers, Jacob Snyder, my grandfather, being the first Mennonite bishop of the Mennonite church in Huntington and Blair counties. Of his sons, five in number, four of them were ministers of the same church and choice of their father, namely Bishop Jacob Snyder, Herman Snyder, Christian Snyder of Freeport, Ill., and my father, Abraham Snyder. The two daughters of Jacob Snyder were the wives of ministers. Elizabeth married Rev. Adam Guyer; one son, Herman, is an active minister in the Church of the Brethren, and another, Daniel Guyer, is a deacon of the same church. Mary married Rev. Thomas Graybill of Richfield, Juniati Co., Pa. One of the first missionaries of the Mennonite church to die on foreign soil was Jacob Burkhart, a grandson of Rev. Christian Snyder.

The feelings which actuated Governor Snyder in the discharge of the duties of a long public service are forcibly expressed in his last annual message to the legislature: "Having discharged as well the constitutional injunction as those duties assigned me by law, and recommended what in my judgment would promote the public weal, it remains for me to add, that it has ever given me the purest pleasure to co-operate with the general assembly in such measures as were calculated to perpetuate the happiness of our constituents, that in the discharge of executive functions I was ever solicitous to collect my duty from a just appreciation of every circumstance by which it might be affected. I heard with attention and endeavored to decide with integrity. I had a wish, it is true, to regard the public voice, and I confess myself to have been ambitious to conciliate and enjoy the public confidence. But I could never abandon the superior claims of self-approbation and conscious rectitude. Satisfied on these points (and ever aware that in the performance of executive duties by a merely practical man it is difficult, if not impossible, to avoid error) I have ever acted without in the least what the world might say about it; and those who know me best can bear witness that I have borne with patience the consequences which, to me, have casually resulted from them. For the errors I may have committed, I am consoled with the reflection that perhaps no important good was altogether free from alloy, and that my fellow citizens will charitably find a palliation in the motives which at any time may have misled me. The confidence and support which I have experienced from my fellow citizens for the greater portion of an active life, have impressed my mind with deep and lasting gratitude. A consciousness of having with diligence and fidelity endeavored to discharge the duties which a partial public has on various occasions assigned me, and of the liberality which has been evinced towards me by a succession of legislatures during an arduous administration heightens the satisfaction I have in surrendering it to an able successor. And whilst I bid you, my fellow citizens generally, an affectionate farewell, I implore for my country the blessings of an all-wise superintending providence."

Thus we find the Snyders a family to be industrious, honest and religiously inclined. Thus coming into the wilds of the forest and among the hostile tribes and building their humble cabins, rearing their children, they demonstrated what honest toil will do. This is not only true of the Snyders, but of all other families of German descent in Pennsylvania, who have come from the foreign land to start a home where they might worship God according to the dictates of their own conscience. All have come to this then foreign land that they might enjoy the privilege of worshiping God without being hindered or molested. Few of the early German settlers came to Pennsylvania for any other cause than the privilege of worshiping God according to the dictates of their own consciences. Being for the most part religiously opposed to actual war they found themselves in their homeland almost constantly surrounded by warring people. For more than four centuries Germany had practically been the battle ground of Europe. They, by reason of the constant battles going on around them, decided it would be much better to face the hostile savages of a strange land than to be compelled to engage in strife which was regarded by them as sinful. They left their native land not because of lack of courage but because they believed war to be wrong. Indeed in those early days it was more courageous to cross the seas and settle in a then unknown wilderness than to stay at home. Only the most hardy pioneers and men with the greatest Christian zeal left their homes for the new land. With such a sturdy stock of ancestors it is little to be wondered that the Pennsylvania Germans have been since the early settlement of Pennsylvania so sturdy a stock. For many years most of their people tilled the soil, regarding this as the most honorable employment known to man. In later years, however, they have seen fit to enter other walks of life and the names of many have been written high in the history of Pennsylvania and the world.

THE INSPIRATION OF THE BIBLE

A. M. Fretz.

Great scholars have wrangled over the subject of the divine nature and inspiration of the Holy Scriptures, have differed about it and have left us their conclusions different as they are; hence one can hardly be expected to be entirely original in his thoughts and expressions. He will naturally be influenced by what others have discovered and written on the theme. We are led to inquire, What do the church fathers say of the Bible? What have the martyrs contended for it? What did the apostles say of it? What is the teaching of the Great Teacher about the Book? What does God Himself say of His Word—the Holy Scriptures, true, living, old yet always new, simple for the child, profound and unfathomable for the student. By the Word of God, the Bible, we mean all that that Word can possibly mean and contains—the written which becomes the living, the living which seals the written; the written which is still ours; the living that lies behind it and speaks through it in forceful and convincing terms to the souls of men. Wise men of today have tried to shade away sin till it becomes an expression of temperament. They tell us we sin because our grandfathers sinned and because of our peculiar environment. Clever words from clever comforters, but do they dry tears, or do they speak to human need? They leave the heart blighted and conscience restless, the troubled in despair. The sinner does not ask to have sin explained away, but washed away and covered over. In the Book are no soft words about sin, but the way out shown, pardon offered, comfort bestowed. The writers of it knew the human heart and the Being of love who inspired them to write His will concerning man, His creature. Professor Orr says: "God is shaking all things in heaven and earth, but the things that cannot be shaken remain. God remains; the Bible remains; Christ remains; the sin and need of the world remain; the Gospel as God's provision for that remains."

In studying Scripture and what pertains to it we behold three marvelous facts, each of them preeminent by comparison with all other similar facts:

First—The Book. No other book can compare with it even if we only consider it as a piece of literature without reference to its divine origin. The most wonderful book the world has ever seen; its powers and influences over men, over nations, on civilization, for centuries have been untold.

Second—The Man, to which the whole Book points. The divine man, Jesus Christ, the Son of God. His name above every name, His sway over hearts and consciences of men greater than that of all kings or earthly powers.

Third—The Church—the result or outcome of the Book and the Man. The greatest organization the world ever saw. Has outlived all empires and nations and has been the power to elevate from savagery to the highest civilization. It exists where the Book and the Man are known. The Bible hence is the Word of God; Jesus Christ the Son of God; the church the body of God's children; without either one neither one could exist. The written Word is the portraiture and necessary revelation of the eternal and incarnate Word made flesh, dwelling among us. The Bible then is a message from God to man which could not be known by man except through revelation; never is it a philosophy formulated by human wisdom, or something that man could by search find out. With this we come to say, the Book we must

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.50

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

have through what we term inspiration.

1. What is inspiration? Some one defines the term, "The extraordinary divine influence by which the teachers of religion were instructed what and how they should write or speak while discharging the duties of their office." Briefly we define it as "God-breathed" or "God-inbreathed" — German: "Von Gott eingegeben." The divine breath is the Holy Spirit. By this breath the sacred writers were overpowered to write God's will and words in the language of the times whether antediluvian, hieroglyphic, Hebrew or Greek. Paul bears testimony to this when he writes: "We speak not in words which man's wisdom teacheth, but which the Holy Ghost teacheth." A striking illustration of the operation of this "breath" of God on the apostles of Christ took place on the day of Pentecost in response to His breathing upon them (John 20: 22), enabling them to testify to the truth of the gospel in the various languages represented at Jerusalem on the occasion, and afterward to speak and write under the same power, thus giving us the New Testament divinely inspired like the Old.

(To be continued.)

THE COMING AGAIN OF JESUS

And Truths Therewith Connected

(A Scripture Symposium.)

By A. S. Shelly.

I. His Coming Again Assured.

He Himself says: "I will come again."

Mark 14:62: "Ye shall see the Son of Man sitting at the right hand of power and coming with the clouds of heaven."

Matt. 16:27: "The Son of Man shall come in the glory of His Father with His angels."

The angels said: "This Jesus who was received up from you into heaven shall so come in like manner as ye beheld Him going into heaven." Acts 1:11.

Peter said: Acts 3:20, 21: "That He may send the Christ who hath been appointed for you, even Jesus, whom the heaven must receive until the times of restitution of all things whereof He spake by the mouth of all His holy prophets that have been from of old."

All the epistles abound in references to it:

"Waiting for the revelation of our Lord, Jesus Christ." I Cor. 1:7.

"Judge nothing before the time until the Lord come." I Cor. 4:5.

"Then they that are Christ's at His coming." I Cor. 15:23.

"Our citizenship is in heaven whence also we wait for a Savior, the Lord Jesus Christ." Phil. 3: 20.

"When Christ who is our life shall be manifested." Col. 3:4.

"To serve a living God and to wait for His Son from heaven." I Thess. 1:10.

"Looking for the blessed hope and appearing of the glory of the great God and our Savior, Jesus Christ." Tit. 2:13.

"Be patient, brethren, until the coming of the Lord." Jas. 5:7.

"Set your hope perfectly on the grace that is to be brought unto you at the revelation of the Lord Jesus Christ." I Pet. 1:13.

II. He Is Coming.

1. **For His Own.**

John 14:3: "I come again and will receive you unto Myself"

I Thess. 4:16, 17: "The Lord Himself shall descend from heaven . . . and the dead in Christ shall rise first; then we that are alive that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

2. **With His Own.**

II Thess. 1:10: "When He shall come to be glorified in His saints and to be marveled at in all them that believed."

Col. 3:4: "When Christ, who is our life shall be manifested, then shall ye also with Him be manifested in glory."

III. Significance for the Believers.

Matt. 19:28: "Verily I say unto you, that ye who have followed me in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Luke 22:29: "I appoint unto you a kingdom even as My Father appointed unto me, that ye may eat and drink at My table in My kingdom and ye shall sit on thrones judging the twelve tribes of Israel."

Rom. 8:17: "Heirs of God and joint-heirs with Christ; if so be that ye suffer with Him that ye may be also glorified with Him."

Luke 21:36: "Watch ye at every season making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man."

Rev. 3:10: "Because thou didst keep the word of My patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world to try them that dwell upon the earth."

Vs. 11: "I come quickly, hold fast that which thou hast."

I Cor. 15:22, 23: "As in Adam all die so in Christ shall all be made alive. But each in his own order: Christ, the first-fruits; then they that are His at His coming."

Vs. 51, 52: "Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed."

Vs. 57: "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

I Thess. 4:16-17: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

I Thess. 5:9, 10: "For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with Him."

II Thess. 1:7: "To you that are afflicted, rest with us at the revelation of the Lord Jesus from heaven with the angels of His power."

IV. The Rapture.

I Thess. 4:16, 17; Luke 21:36; Rev. 3:10; I Cor. 15:51, 52. (See above.)

Matt. 24:40, 41: "Then shall two men be in the field; one shall be taken, and one shall be left; two women shall be grinding at the mill; one shall be taken and one shall be left."

Matt. 25:10: "And when they (the foolish virgins) went away to buy, the bridegroom came and they that were ready went in with Him to the marriage feast: and the door was shut."

V. The Resurrections.

I Cor. 15:23-26: "Each in his own order: Christ the first-fruits; then they that are Christ's at His coming. Then cometh the end when He shall deliver up the kingdom to God, even the Father; when He shall have abolished all rule and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be abolished is death."

Rev. 20:4-6: "And I saw the souls of them that had been beheaded for the testimony of Jesus, and for the Word of God, and such as worshipped not the beast, neither his image and received not the mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that has part in the first resurrection: over these the second death has no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years."

Vs. 7-14. "And when the thousand years are finished . . . And I saw the dead, great and small (the general resurrection) standing before the throne. . . . V. 13: "The sea gave up the dead that were in it; and death and Hades gave up the dead that were in them." . . . V. 14: "And death and Hades were cast into the lake of fire. This is the second death."

VI. The Worldly Christians.

The unprepared ones.

Matt. 24: "The other shall be left."

Matt. 25: "The foolish virgins."

Isa. 26:9: "When Thy judgments are in the earth, the inhabitants of the world learn righteousness.

Rev. 7:9-14: "After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands.

"These are they that came out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb."

(To be concluded.)

When the world seems bigger than God, read Psa. 90.

When you grow bitter or critical, read I Cor. 13.

Your own renewal for 1918 and a new subscriber from now until January, 1919, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

"SOCIAL SERVICE"

J. C. Mehl.

Social—Disposed to friendliness.

Service—Doing for others to lighten their burdens or better their circumstances.

Hence Social Service — Thru the spirit of friendliness lightening the burdens of others, and bringing them cheer and comfort and encouragement.

In its primary sense and in its fullest and broadest sense this spirit of "heart-to-heart friendliness and hand-to-hand helpfulness" is inseparably and inextricably interwoven into the very foundation of the Gospel of Christ. Like an unbroken thread of gold it runs through all the Old Testament teaching and is in itself the very life of the men.

We notice that in all the world's history wherever this spirit of friendliness flowed from loving hearts, there was peace and joy, and comfort, and prosperity. Wherever the spirit of loving service was wanting there was social disorder and strife and lawlessness and poverty and misery and sin. "God so loved that He gave" heaven's best. Love gives and in giving forgives and extends the helping hand. "He that giveth a cup of cold water," "Bear ye one another's burdens", etc. Gal. 3:2. "He went about doing good" (Acts 10:38) because He loved. A more beautiful illustration of this subject could not be found than Christ's story of the good Samaritan. And his suggestion, "Go thou and do likewise," if followed, would harmonize all humanity for all time and all eternity.

A better text could not be found for my subject than Christ's own language (John 13: 34): "A new commandment I give you that ye love one another." Mutual sympathy and mutual helpfulness born of the love of God in the heart is the Christian law of life.

There never was, there never will be a social problem so complicated, so difficult, so perplexing that it can not be satisfactorily solved by the application of this principle. It will ennoble. it will sweeten, it will beautify, it will glorify life.

Our fathers and grandfathers lived largely in rural communities in crude surroundings where luxuries were few, money was scarce, labor hard and trying and the days were long. They early found that tasks were greatly lightened by many hands working together. Mutual helpfulness naturally developed as well as mutual sympathy. They had their house-raisings and their log-rollings, their plantings and their corn-huskings, their harvestings and their threshings, their butcherings and their apple-parings, in the burdens and the joys of which the whole community participated.

If a home was visited by trouble, by tragedy, or sickness, or death, the whole community would extend sympathy and help and comfort. The school house and the meeting house were two great social centers. At the former the children and young folks of all classes met on common ground in friendly spelling match or singing school. On Sunday morning each family found its way to the church where rich and poor, high and low met on common ground. No great social problems there to solve, no congested districts, no city slums, no social upheaval, or strikes, or lock-outs, or arson or riots.

"Friendship is the fore-runner of love." Friendship united them and mutual needs made them tender and kind and charitable. They knew not largely of the great needs of service to the wide outside world. The world knew but little of their smaller social problems.

The application of discoveries and the development of inventions have changed all this. We are living in a new world and have other problems to solve. Our horizon reaches the ends of the earth and the world's social problem is our problem. Capital has accumulated in the hands of the few and has a tendency to make them selfish and arrogant and domineering. Where self is enthroned the love of Christ with its harmonizing influences takes its flight. Labor that naturally looks to capital for its daily bread followed capital to give service for needed support. And we have our mining camps, our rooming houses and our factory districts and our slums of suffering and vice. Capital having the power, not infrequently to fill its own lust for greater wealth, tortures labor to the very verge of starvation. Whatever love to God was left, is often crushed out. These congested tortured starved centers of population become the natural breeding places of the two great national vices, viz. impurity and intemperance, and, of course, godlessness. So there were strikes and lock-outs, and arsons and hatred and strife and poverty, and crime, and red-light district, and disease, and death.

Our wisest and most experienced legislators all over the land have written pages upon pages and volumes upon volumes of law aimed at suppressing these evils and have greatly helped, but not healed. Committees of arbitration a thousand times over have endeavored to bring about harmonious relations between capital and labor. They have often proved temporarily helpful. But still there are the outbreaks and upheavals of lawlessness. There still are slum districts and dark alleys and back rooms and garrets of sin and suffering and poverty and despair.

And Christ says, "Go ye." And some have gone; and so we have our Water Street missions, our Will Crittendon Homes, our Geo. Junior Republic and our Boys' farms, our church extension districts. Places where the prodigal in his despair is given another chance; where he is surrounded by influences the very atmosphere of which will make him want to have in his own life the Christ love that cleanses from all sin.

About 130 years ago the great love heart of Robert Raikes yearned to give some relief, to bring some sunshine into the lives of ignorant, soul-sick, poverty-stricken children of London's poorest of the poor. He gathered a few of them on Sunday morning teaching them from the Word the primary principles of the wonderful Christ love. God blessed the work and it grew until today we have our wonderful Sunday school system, penetrating every corner of the globe, bringing the glad message to the hearts of the little folk, and opening the way for Jesus to come in. "Suffer the little ones," etc.

One of the most vital influences for the upbuilding and the elevating of the social side of the church life had been largely allowed to go to waste, no, even worse, had been in a way left to Satan to further his interests. Only very recently some one was found who saw in a way the value of utilizing the vim and energy of our young folks for the advancement of the kingdom of Christ. And so there was born in Portland Maine the C. E. society.

Before they have deeply tasted of sin the young must be won for Christ and their energy, their enthusiasm made available in clearing and cleansing the social atmosphere and opening the way for others to find Him. Wherever this influence has penetrated there the social ideal has been ennobled.

The Y. M. C. A., born of the mission spirit and with the aim to throw about the boy and young man away from home an influence to encourage him to hold to or to choose life's higher ideals. And so we have our boys in camp, our Y. M. C. A.'s following our armies and our navies with home comforts and literature and stationery and with the Word of God to counteract at least partly the soul-destroying influence that so often finds its way into the social life of the soldier and the sailor.

The liquor trafic, the most blighting curse that has ever overwhelmed our nation, had found its way into every community, into every public institution, shall we say into every home?

Our own people were so much under its influence that whether justly or unjustly some folks applied to us the stigma of beer-guzzling Germans.

But a change has come. A few noble Christian women united and organized the W. C. T. U. with the godly Francis Willard as their leader, with the one aim of working through prayer and Christian influence against this great evil.

A thousand other religious bodies, one after another fell in line in teaching the growing generation of the awful withering influence of this traffic and now we are ready for national prohibition. Answer to the prayers of millions of broken-hearted mothers and the awful wail of other millions of poverty-stricken children. Even this dragon, so long fondled, so deeply rooted in the vitality of society, can not resist the power of Christ in the heart. The blood of Jesus Christ cleanses from all sin.

We are accustomed to regard the Bible as the guide for the adjustment of matters of difficulty between individuals or of specific cases in society and we are apt to forget that it is the universal law for the healing of the nations. "Righteousness exalteth a nation but sin is a reproach to any people," says the wise man.

Seeing, then, as we may, the irresistible power of the gospel in cleansing and ennobling and uplifting and harmonizing not only the life of the individual but also of society.

What is our attitude toward this gift, this vitalizing power, delivered by Christ Himself into the hands of His followers (Matt. 28:19): "Go ye and teach"? There is but one answer—there can be but one answer. It is our privilege, it is our God-given duty first of all to carry the Gospel of the Lord Jesus Christ to the unchurched centers of population—not necessarily to make of them Mennonites, or Methodists, or Baptists, or Presbyterians, though the love of our own denomination, as it should be, is deeply rooted in our lives. It is our first duty to point them to "the Lamb

of God which taketh away the sins of the world."

The Gospel of Christ in the heart impels friendly helpfulness. "He went about doing good," and so as we carry the Gospel we also extend material relief to the extent of our ability. As I near the setting of the sun and look back over our own history, I see various fields open to us for church extension for carrying the gospel of love to sin-blighted districts. We failed to do our best and some of these and their attendant blessings are forever lost to us. But other fields will open, may be open today—are open today. We have among our young people the talent; we have in our ranches and our farms and our stores and our factories the material means. It is ours to consecrate these to God whose loving kindness has made us temporary guardians of them. It is our glorious opportunity to use these under the loving guidance for church extension—for social service.

The Mennonite and the Christian Herald to one address for $3.25.

THE C. E. TOPIC

Dec. 2.

Self-Control. I Cor. 9:24-27.

God made man a free, reasonable being, having the power to do right or wrong, or not to do right or wrong. Whatever may be said of "a divinity that shapes our ends" it certainly must have been true that when we did evil it was because we wanted to do evil and when we refrained from doing good it was because we had the inclination not to do good. God might have created us like a machine, with no power whatever to do anything except that which is planned for the machine. But, He did not make us subject to blind fate. If we were to do things only because we had to do them there would be no responsibility attached to our acts. Because we are responsible to God for all that we do, He gives us the right to do or not to do as we will.

If we do say that all we do is done because we so want to do it, the fact nevertheless remains that there are certain tendencies and inclinations within us which, if we yield to them, will influence us in the direction that God does not approve and that does hurt to ourselves and others. God wants us to be strong and so prove to our satisfaction and His that we are greater and mightier than the forces for evil that work within us. We prove our worth only as we prove our mastery over the common failings into which it is common for others to fall to their ruin and the defeat of the purposes of God.

Some of the things over which we must gain control are our doubts, our thoughts, our tongues, our tempers, our habits and our temptations.

Can we control our doubts? True, to every one there come serious trials in this direction. We must find a way by which our doubts do not control us. Faith is something that grows—the more we exercise it, the greater it becomes. Faith, and more faith, is the cure for doubts. An excellent rule to follow is this: Instead of believing your doubts and doubting your beliefs, believe your beliefs and doubt your doubts.

How about our thoughts? Can we keep the evil ones from coming to us? No, but thoughts, like other guests, are not apt to stay long where they are not welcome. When we allow ourselves to get into a condition of mind where evil and impure thoughts are encouraged, we are helpless to fight them. The one who turns an impure thought over and over again in his mind to enjoy it, as does a child a sugar-plum, needs to realize that his salvation begins only when he begins sincere efforts of self-control.

One of the most dangerous members to our self-control is our tongue. The Apostle James likens it to a fire and to a wild horse that must be tamed. Most people talk too much and at the wrong time. The tongue, when not in control, becomes an instrument of untruthfulness, unkindness, blasphemy and impurity. Moreover, it may be made a cruel instrument of torture. On the other hand, it may become a fountain of wisdom and blessing. To control our tongue our lives must be consecrated to God and His service, and the motives of our hearts must be good. The tongue is only a sign of what is within one. When we keep the fountain good and sweet, it will be a blessing instead of a hurt to ourselves and others.

We say sometimes, we lose our temper, but at just that time instead of having lost it, we have too much of it. Temper is the outward expression of inward anger. It leads to unreasonable action and makes of us persons who deliberately attempt to do violence in the most wicked way. The Bible speaks of being angry and not sinning, but that kind of anger calls for deliberate and reasonable action that is determined to oppose and correct wrong. The man with a temper is an enemy of society and society is sure to punish him for it because it knows he can subdue it. The man who shows temper puts himself at the mercy of his worst enemy.

Can we break our habits? Yes, but we only need to break our bad ones, the good ones should be cultivated. When a garden is full of fruit-bearing plants, carefully tended, weeds have no show, and when a life is devoted wholly to good, bad habits get no hold to do harm.

How can we control ourselves in the face of temptation? Well, it is no sin to be tempted. Our Lord and other good men were severely tempted, but they refused to yield. There is always a victory possible over temptations, but that victory comes through the strength that God gives to those who believe on Him, trust and obey Him.

THE S. S. LESSON

Dec. 2.

Nehemiah Rebuilds the Walls of Jerusalem.

Golden Text—The Lord is my Helper, I will not fear, what man shall do unto me. eb. 13:6.

After a long journey, occupying probably three months, Nehemiah arrived in Jerusalem to take up the work of restoration. In our time one hardly realizes what this must have meant, but he was full of zeal for the cause, and a zeal that has God's blessing upon it gets results. With us, too often, our zeal is in the wrong direction and on the wrong side. The result of it is that it gets us into trouble. He began his undertaking with prayer and fasting and kept up the exercise all the while. It is the man or woman of prayer who comes to see the happy consummation of the things most interesting to him or her.

In building the wall, grave and dangerous difficulties confronted Nehemiah from the beginning. There were determined enemies all around who said, "Nehemiah shall not build to its completion." They were angry because the work was a good one, undertaken by a good man. In every good effort the same story is repeated. There is determined opposition to it on the part of those evil ones whose lives are rebuked by anything good. Good only proves its worth as it triumphs over evil. Life is a battle, long and severe with brilliant and powerful opposition to meet, but what of it? The mightier the opposition, the greater the victory in the end; the weaker the instrument God uses, the more glory there is in the accomplished ends of that instrument.

Nehemiah had arms with which to resist opposition, but the mightiest arm he possessed was the arm of prayer. He tried that first and He succeeded. We do not know what might have been the result had he fought first and prayed afterwards, but we do know that when he used prayer first, the resort to arms was not required because a mightier One than the arm of man entered into the struggle and settled it definitely. The nations of the world are today in the bitterest conflict in all history. Most of them claim to be Christian. What would have been the story of the last four years had they prayed more to God in their great difficulties?

Beside great dangers from without there was a greater danger within, it was the discouragement within. The burden was heavy, much rubbish was to be removed and reports of the foe's craftiness were continually coming in. In any fight discouragement is more to be feared than the power of the enemy. The discouraged Christian is his own worst enemy. He loses sight of the fact of what he can do and what God can do and then there is little hope of his succeeding. In the Christian struggle against evil there is never a reason for discouragement. God is always able to do all for him that needs to be done, and He is ever ready to supply him with the strength that he needs to accomplish his needs and win His victories.

Nehemiah first united all the people in the work. They had to be of one mind, and that was to complete the walls with all speed possible. A united church is the only kind of a church that grows. When once the world's Christians all unite to build up the cause of Christ upon earth, the end will speedily be accomplished and all opposition will fail. Next, he organized. Each man worked according to his family. He had to feel that the welfare of his family depended on his efforts. Many would work for Christ anywhere, but with their family. Work for God must begin at home if it is to accomplish most. They were sent to work but they were prepared to fight if that were to be necessary. That is the right attitude. Do your work where God places you, but when emergencies arise be ready for them. Then, he inspired them. His greatest inspiration was, "Remember the Lord." Also they were to bear in mind their immediate relatives.

Each one had his part either to work or to guard. There were no slackers there. No matter how lowly our place is in the great

work for God, we all have a part and an important one at that. We must feel that everything depends on our doing our part faithfully in the place Providence has set us.

They worked long—from sunrise until the stars appeared. When public danger threatened, they were willing, all of them. to do their utmost. Other people feel they have done enough. In the important work of the Lord they should feel that there is no such a thing as doing too much.

CONTRIBUTIONS

NON-COMBATANT CAUSE
General Conference.

Bethesda church, Henderson, Neb., by D. A. Janzen, $25; Hillsboro church, Hillsboro, Kans., by A. J. Kohfeld, $34.68; P. H. Eck, Ringwood, Okla., by J. B. Epp, $5; Bergthal church, Pawnee Rock, Kans., by J. Riediger, $12.61; Bruderthal church, Hillsboro, Kans., by H. Riesen, $3.

Special Offer

New subscribers will receive the Mennonite from now until January, 1919 for the single subscription price, $1.50.

NEWS OF THE WEEK

PRESIDENT GIVES PLAN TO USE AVAILABLE MAN POWER

Washington, D. C., Nov. 12.—"The time has come for a more perfect organization of our man power," President Wilson declared in an appeal to all citizens of the country, "especially lawyers and doctors, to co-operate with the selective service system in classifying more than nine million registrants not yet called to colors."

Under new regulations launched by the president, men still uncalled for service are to be classified according to trades, and when needed for labor emergencies for army work, they may be drafted for these emergencies instead of being sent into the trenches to fight.

Of course, the new regulations do not contemplate conscription of labor for general industries, because there is nothing in law to warrant such government action, but for labor that is needed by the military arm of the nation, men who are registered can be utilized.

A questionaire is now being distributed to all registered men who have not been called into the service. It will be released for publication next Wednesday, and this questionaire, when answered by all registered men, will constitute a record of what occupation each of the nine million registered men is best qualified to fill.

In addition to this the government completed today arrangements for meeting the labor shortage in the shipbuilding industry and particularly the crying need for workmen by the emergency fleet corporation with the establishment of what will be known as the "E. F. exemption" list in the draft regulations.

Hereafter all registered men skilled in shipbuilding who are subject to call will be left to work on shipbuilding of the emergency fleet corporation until such time as the emergency fleet corporation sees fit to release them for military services.

"This regulation, it is expected, will immediately result in a rush to the shipyards of the government by young men capable of such employment and serve in a large measure to meet the shortage of labor now existing.

In this connection the government now realizes that it made a gigantic mistake—the same mistake Englantl made — in permitting thousands of skilled mechanics and shipwrights to get into the new national army. Thousands of these men are now known to be in the training camps. Their places in the future fighting force might just as well have been taken by men not skilled in labor so necessary to the military success of the nation.

The president's appeal is in the nature of a foreword to the country regarding the new draft regulations. It calls particularly upon lawyers and doctors in every hamlet, town and city to co-operate with the government in the new classification process for registered men. Legal and medical advisory boards are to be established everywhere to aid the registered men in properly preparing answers to the classification questionaire.

SHIPPING LOSSES LESS

London, Nov. 9. — German submarines last week had the poorest harvest in British shipping of any week since the intensified campaign began last February. Only twelve vessels, eight of more than 1,600 tons and four of the lesser category, were sunk by the Germans. The lowest previous week for vessels of the larger size was the week ending September 16, when eight were lost but in that week the total in the smaller size reached twenty. In total numbers lost the lowest previous week was that ending September 30, when thirteen went down. In the last four weeks, seventy-three British merchantmen have been sunk by submarines or mines while in the last two weeks of April and the first two weeks of May 175 were lost.

The summary issued by the admiralty follows:

Arrivals, 2,384; sailings, 2,379.

British merchant vessels of more than 1,600 tons sunk by mine or submarine, including two previously, eight; of less than 1,600 tons, including one previously, four.

Fishing vessels sunk, none.

British merchant vessels unsuccessfully attacked, including five previously, six.

ITALIAN RETREAT KEEPS ON BEFORE GERMAN FORCE

Berlin, Nov. 9. — Austro-German forces in northern Italy have crossed the Livenza river, army headquarters announced.

Italian troops to the number of 17,000 were cut off from the Tagliamento and captured, the official statement adds. The total number of prisoners taken by the Austro-German forces is now more than 250,000, it is asserted.

Rome, Nov. 8. — Withdrawal of the Italian line was continued yesterday, the war office announced today. The larger units retired unmolested.

Italian troops fought numerous rearguard actions, in the course of which they succeeded in holding up the Austro-German advance temporarily.

Italian airplanes continued bombarding hostile forces along the Tagliamento and brought down five enemy airplanes.

General Cadorna's Italian armies have not reached the position where they will stand in a desperate effort to check the Austro-German invaders and eventually to roll the hostile forces backward again toward the Austrian border. An attempt will be made to save the city of Venice from the Huns.

Morale of the systematically retreating troops is improving, partly due to knowledge that British and French reinforcements are hurrying toward the Italian line of defense. Altogether the retirement has evacuated 2,100 square miles of Venetian territory which has been occupied by the enemy.

The invaders, Berlin announces, have reached the Livenza river, between the Tagliamento and the Piave. General Cadorna has indicated that the Italians might stand on the Livenza line, but it is not improbable that the Piave will form the main part of the position from which the allied troops will make a supreme effort to check and drive back the Austro-Germans. Apparently the Teuton units reaching the Livenza were not in great force, as Berlin makes no claim that the river has been crossed.

KERENSKY'S OUT; CAPITAL UPSET

Petrograd again is in turmoil. The provisional government has been thrown out of power by the extreme radicals headed by Nikolai Lenine; Premier Kerensky has fled the capital; several of his ministers have been placed under arrest and the winter palace, the seat of the government, has been bombarded by the guns of the cruisers Aurora and of the St. Peter and St. Paul fortress and forced to capitulate to the revolutionists.

A congress of the workmen and soldiers' delegates of all Russia has convened in Petrograd and will discuss the questions of organization power, peace and war and the formation of a constituent assembly. A delegation has been named by the congress to confer with other revolutionary and democratic organizations with a view to initiating peace negotiations for the purpose of taking steps to stop bloodshed.

As yet the details of the disorders which followed the assumption of power by the radical element are meagre but it is known that from its moorings in the Neva, the cruiser Aurora fired shrapnel and solid shot against the winter palace for four hours, with the guns of the great fortress and machine guns stationed in front of the palace keeping in accord with the salvos from the warship. Desultory fighting also took place at various points inside the city, the revolutionaries capturing vantage points along the Nevsky Prospect and various bridges over the Neva. It is possible that the casualties among the citizens were slight, as the workmen and soldier delegates took precautions to warn the people to seek refuge in their homes. Reports as to the whereabouts of Kerensky are various. Some of them say that he has sought safety in Moscow, while others assert that he has gone to the front in an endeavor to obtain the backing of the troops to forestall a debacle of his government. Cossack regiments are declared already to have announced their readiness whole-heartedly to support the government on condition that no compromise with the revolutionists is made, but on the other hand, it is asserted that delegates from the Black and Baltic sea fleets have declared themselves in favor of the radicals.

London, Nov. 8. — The opinion is expressed in Russian circles in London that Kerensky, who early was advised of the intentions of Nikolai Lenine to grasp the power, removed the seat of government to Moscow and from there will endeavor to unite the moderates against the Maximalists and also to rally to support cossacks and such other troops who have not already gone over to the extremists.

RUSSIAN REVOLUTION IS REPORTED AS COLLAPSING

London, Nov. 12. — The Bolsheviki revolution in Petrograd is reported to be approaching collapse. Regiments loyal to Premier Kerensky are marching on the capital and fighting is under way in the city, according to reports reaching here from Petrograd. An organization which has adopted the name of All-Russian committee for saving the country and the revolution announced that the defeat of the Bolsheviki movement was only a matter of days or hours.

The following was received today by wireless from Russia:

"To all army organizations: The revolt against the Bolsheviki is increasing in Petrograd. Today open attacks against them began, and fusillades are taking place in some places. The telephone is in the hands of the junkers. Dowmin was occupied by the general army, which has removed the Bolsheviki guards.

"In Moscow the red guard was defeated.

"Premier Kerensky will approach Petrograd toward evening. Communication with him has been established. A delegation from the committee for saving the country and the revolution has been sent to Kerensky.

"Liquidation of the Bolsheviki adventure is only a matter of days or hours. For the liquidation of this adventure it is necessary that all democratic forces unite around the Russian committee for saving the country and the revolution."

Another Russian wireless says:

Regiment faithful to the government and the revolution in full agreement with the Cossacks, the soldiers and the workmen's delegates and all democratic organizations occupied the town of Hsarskoe-Selo and the chief radio-telegraphic station. The rebels are retiring in disorderly mobs on Petrograd.

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Memories of Bethlehem (L)
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Bethlehem Chimes (R)
The Gift Divine (L)
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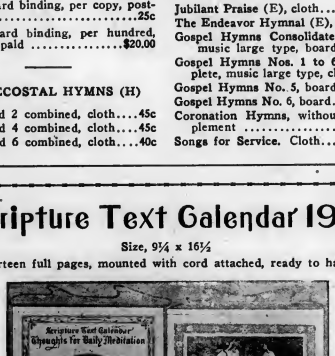

The 1918 Scripture Text Calendar in outward form will have points of great improvement over those of any previous year, as it is reproduced by the most modern process of color type and gravure printing. The frontis-piece is a perfect reproduction in colors of Hoffman's "Boy Christ", while the inside pages are reproduced with a black-green duotone effect that is most pleasing. Another improvement that follows directly from the adoption of this new process of printing is the use of a soft dull finish paper of high grade and good weight, adding infinitely to the artistic tone of the Calendar as well as to its readableness.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, NOVEMBER 22, 1917. No. 46.

TOPICS FOR THE WEEK OF PRAYER

Dec. 30, 1917 to Jan. 6, 1918.

SUNDAY, DEC. 30.

Topic for Sermons and Addresses

"The Eternal Things." Dan. 4:3; II Cor. 4:18; Heb. 11:10; 12:27.

MONDAY, DEC. 31.

Thanksgiving and Confession.

Thanksgiving—For the unnumbered mercies of the year now closing.

In spite of the awful antagonisms of war, for the ever-widening circle of brotherhood in Christ.

Confession—That Christian witness, even at its best, so little reflects the mind of Christ.

Prayer—That the followers of Christ, speaking the Truth in love, may make no compromise with evil.

That the number of those who look for His glorious appearing may be increased.

Scripture Readings: Acts 17:24-28; Matt. 11:28-30; 1 Peter 11: 21-25; I John 2:3-6; 1 Thess. 5:22.

TUESDAY, JAN. 1.

The Church Universal — The "One Body" of Which Christ is the Head.

Thanksgiving—For the body of Christian witness throughout the ages. That a common purpose, with diversity of gifts, is drawing the various communions together.

For heart-searching in the churches concerning their inefficiency.

Confession — That when the church has failed the cause is not in her Lord, but in herself.

Of the church's failure to reach the young manhood and young womanhood of the world.

Petitions—That 1918 may witness new advances towards Christian unity. That through sanctification of the Spirit, love of the Truth, and new gifts of wisdom and energy, the witness of the church may become the beacon of the world.

That the primary duty of the church to evangelize may be given its true place.

Scripture Readings: Eph. 2:13-22; Heb. 11:32-12:2; Eph. 4: 10-16; Mal. 3:10; Prov. 23:22-26; 2 Thess. 2:13-15; Matt. 28: 18-20.

WEDNESDAY, JAN. 2.

Nations and Their Rulers.

Prayer — That the purposes of God in Christ may be sought and known among the nations.

That in the development of their national ideals, the nations may find Christ.

That efforts for the establishment of lasting peace among the nations may be divinely guided.

That reconstructions may be considered and effected with due regard to the Word of God and the things which are eternal.

That the burdens of rulers, and of those who make and influence public opinion, may be laid upon the hearts of Christians everywhere.

For smaller nations sorely troubled and suffering through the war.

For all servants of the community.

Scripture Readings: Prov. 14:34; 21:1; I Peter 4:19; II Peter 3: 9; John 12:20-32; Isa. 2:2-4; I Cor. 4:1-5.

THURSDAY, JAN. 3.

Families, Schools, Colleges and the Young.

Thanksgiving—For the blessing attaching to family life.

For the comfort and assurance of a blessed immortality in bereavements.

Petitions—That the privileges and responsibilities of parenthood may be gladly accepted.

That in households, family worship, and "the nurture and admonition of the Lord" may have first place.

That in their readings, amusements, and companionship, the young may be kept unspotted from the world.

For blessing on all teachers.

That in all institutions of learning the fear of the Lord may be the beginning of wisdom.

Scripture Readings: Psa. 127; II Cor. 1:4; I Cor. 15:54-57; Matt. 18:1-6; Prov. 1:7; 9:10-12.

FRIDAY, JAN. 4.

Home Missions.

Petition—That the needs of every class in the community may find an echo in the heart of the church.

That Christian sympathy, fair dealing, and mutual respect as between employers and employed, may bring men together in mutual regard.

Scripture Readings: Matt. 22:1-10; Prov. 22:1, 2; Jas. 2:1-9; Mal. 2:10; II Cor. 3:12-18.

SATURDAY, JAN. 5.

Missions Among Moslems and Heathen.

Thanksgiving — That even a world-wide war cannot delay the wheels of His chariot.

That the churches in the mission field are frankly assuming their responsibilities.

That religious liberty is becoming universal.

Prayer—For churches and missions suffering through the war.

That the heritage of the church may be enriched by the faith and fresh experience of the young churches.

That amid the necessary modifications of form and method, the Lord's messengers may hold fast eternal truth.

Scripture Readings: Dan. 2:34, 35, 45; 4:1-3; Isa. 40:1-8; Matt. 2:1-11; Eph. 4:4-6.

The Price of the Mennonite $1.50

Beginning with January 1, 1918, the subscription price of The Mennonite for the United States and Canada will be $1.50. To foreign countries, $1.75.

The above prices apply to all subscribers, ministers and missionaries included.

New subscribers will receive the paper from now until January, 1919, for the single subscription price, $1.50.

The above terms also apply to the "Christlicher Bundesbote".

The two papers to one address, $2.50.

All subscriptions should be paid in advance.

IN MENNONITE CIRCLES

Rev. Amos Martin of Lancaster Co., Pa., has been extended a call to become pastor of the Mechanic's Grove church.

Our missionaries, Brother and Sister H. J. Brown, of Kai Chow, China, in their latest letters, tell of the great sorrow they were called to endure through the death of their three-year-old son.

West Swamp (Pa.) church received nine young people into the fellowship by the rite of baptism last Sunday.

East Swamp (Pa.) congregation holds its yearly meetling as usual, on Thanksgiving day, in connection with the special service for that day.

The Committee of Seven, appointed by General conference to look after the interest of our church in matters incident to the present war, is called to meet in Chicago November 26.

A letter from Rev. W. S. Shelly of Wadsworth, Ohio, expresses his appreciation of the position taken by the Mennonite in matters relating to the church in this world crisis. Thanks.

Bro. Peter Jansen of Beatrice, Neb., is arranging for a trip east. It is expected that while there he will deliver an address on Russia, with particular reference to the Mennonites, in one of the Philadelphia churches.

Mr. C. B. Schmidt of Newton, Kansas, whose interesting defense of the Mennonite position we published two weeks ago, calls attention to the error appearing in his article concerning the date of the settlement of Germantown. By an error, not in his manuscript, it read 1863 instead of 1683.

Rev. Christian Allebach of the Towamencin, Pa., (Old) Mennonite church passed to his reward last week after forty years of faithful service in the ministry His sympathetic and helpful friendship for all who knew him will cause him to be gratefully remembered.

The Roaring Springs (Pa.) church announces its sixth annual Bible conference for Nov. 23, 24 and 25. The program calls for a Workers' meeting, a Sunday

School session, Communion service, Missionary meeting and an Evangelistic session. The congregation extends an invitation to its many friends to attend.

The segregated men in Camp Meade are permitted to have the ministers who visit them preach to them. A number of the Old Mennonite ministers have been with the twenty or more of their boys and conducted services during the past few weeks.

Although the Mechanic's Grove (Pa.) church has been without a pastor since May, the regular services and Sunday school have been continued and the interest is good. The proposed new church has not been erected because it was impossible to secure the necessary labor. As soon as the labor situation clears up, the work will begin. Preparatory service and communion were conducted by the elder, Rev. Jacob Snyder, on November 11.

The 1918 edition of the Mennonite Year Book and Almanac commends itself to our people by its large and varied amount of interesting reading matter generally, and information of the activities of the churches and conferences. There are found in it several exceedingly interesting historical articles; an unusual number of biographical sketches of prominent men and women, accompanied by good half-tone cuts; also the statistical records of the several conferences, as well as the news and happenings in our churches, and book notices. All of this will serve to keep our members in touch with the live activities of our church. The Sunday school lesson subjects and home readings, and also the Christian Endeavor topics are given for the whole year. The Publication committee feels sure the current Year Book is fully up to the standard, established, and hopes for prompt orders from all parts of the church.

NOTES AND COMMENTS

It is estimated that in the war now going on, at least 25,000 men are either killed, wounded or taken prisoner every twenty-four hours.

Chicago retains its reputation for beer consumption. Last year 3,525,683 barrels of the stuff were consumed, an increase of 27 glasses per capita for the year.

Former Postmaster-General J. Wanamaker, of Pennsylvania, has now been superintendent of Bethany Sunday school for over half a century. He is one of the world's busy men who does not find it necessary to cut out the work of the Lord because of the "pressure of other things".

The three great bodies of Lutherans, comprising most of the Lutherans in this country, have practically agreed, through their synods, to unite into one great body.

Recently the American Bible society turned over 100,000 Testaments to the Y. M. C. A. for distribution among the soldiers This is but the first installment of the 1,000,000 Testaments to be distributed that way at the rate of 150,000 a month.

That there is a public interest in matters relating to Christ and Christianity in China is evidenced by the fact that one of the leading papers of the native press in Shanghai recently continued a "Life of Christ" through several issues and another daily in Hankow published "Pilgrim's Progress" in installments.

The Canadian Military Service act makes provisions for the following exemptions:

1. Importance of continuing employment for which applicant for exemption is especially qualified.
2. Importance of continuing education or training.
3. Serious hardship owing to exceptional financial obligations.
4. Serious hardship owing to exceptional business obligations.
5. Serious hardship owing to exceptional domestic position.
6. Ill-health or infirmity.
7. Adherence to religious denomination of which the articles of faith forbid combatant service.

Paul, the apostle, because of his passion for souls, was accounted mad. John Knox prayed, "Give me Scotland or I die." That was the cry of a heart burdened for success. When God raises up a man to knock at the door of a city or nation for Him, He intends to open that door in answer to His messenger's prayers in action. Wm. Booth, the founder of the Salvation Army, giving his account of the origin of that institution, said: "I walked back to our west-end home and said to my wife: O Kate, I have found my destiny. These are the people for whose salvation I have been longing all these years: As I passed by the doors of the flaming gin palaces tonight I seemed to hear a voice sounding in my ears: 'Where can you go and find such heathen as these, and where is there so great a need for your labors?' And there and then in my soul I offered myself and you and the children up to this great work. Those people shall be our people, and they shall have our God for their God."—Sel.

All who pay their subscription in advance will receive the Mennonite Year Book free as premium.

GETTING AND GIVING

Mrs. W. B. Schaub.

Ever since the decree went forth from God, "In the sweat of thy face thou shalt eat bread," the diligent have been blest. There is evidence of this truth in many ways, but perhaps the most prominent is that of observation.

In any community where industry is the rule, one will find a prosperous and happy people. It is industry that enables one to minister to the wants of the needy. If one is too indolent to work either physically or mentally, one is a parasite in society and worthless. An idle person secures nothing for himself, hence has nothing to give to others. Before God commanded that we should eat bread by the sweat of the brow, He created us with an earning capacity. He gave us various talents with which to accumulate both temporal and spiritual fruits.

This same God who taught getting, also taught giving. If we choose, we can store our acquirements and attainments for our own personal gain. But; in God's Word we are taught with emphasis the foolishness of the man who built his barn bigger for his own sake. Jesus taught, in the Sermon on the Mount, to let our light shine before men that they might see our good works and glorify our Father who is in heaven.

We are told by a wise man of old that a father who gives his children habits of industry provides for them better things than by giving them a fortune. One can readily see that this is so, for he has placed his children on the road which leads them to make their own fortune, and surely this must be a happy gift for those children who in early life are also taught to give accordingly.

It has been one of the great privileges of my life to have had an active part in a kindergarten school, where I met an almost ideal mother. This mother was very wealthy. She had three little girls. When these girls were of kindergarten age, she sent them one by one to attend an Italian kindergarten. Upon being asked why she did so, she replied, "I desired with my whole heart that my children should have an early impression of the need of loving service, before egotism, self-will and selfishness should have gotten fast hold upon their young hearts." These early impressions are the root fibers of the child's understanding which develops later. So the wise parents teach their little children to share with their brothers and sisters in the home and with their playmates. In this way they are erecting ladders by which the little heart climbs to universal giving.

Such training would have made missionaries of us all. It would have given us willing hearts to give of our time, talents, and money to those who are less fortunate than we. Has such training been neglected in any of us, let us remember, it not too late. The grace of God can turn the weak, selfish will from the thoughts of self to the thoughts of others, even though it cannot make that life all that the life would have been had that will from the beginning been made strong and unselfish by repeated acts of loving self-sacrifice.

Let us from this day strive to follow the ideal which our Lord Himself has given to us in all its fullness and in all its grand proportions. "Let us aim at nothing short of a life which will embrace in it all the glory of the heavens, as well as the gladness of the earth, which will put 'Thou', 'Thine', 'Thee' in the first place; 'We', 'Ours', 'Us' in the second."

Wadsworth, O.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $5.00. The new subscriber will receive the paper from now until Jan., 1919.

RESPONSIBILITIES OF THE CHURCH TO THE MINISTER

The duty of the people to the pastor may be best expressed in a series of "Don'ts".

Don't expect your minister to give you his best unless you give him your best. It isn't in human nature.

Don't expect him to preach good sermons if you don't come to hear them.

Don't expect him to preach good sermons if you never tell him when they are good.

Don't expect him to preach good sermons if you don't give him time to prepare them.

Don't expect every sermon he preaches to be the kind of sermon you like. It takes many kinds of people to make a world.

and the sermon you like the least may be the best he has preached —for half a hundred people.

Don't knock your minister. No good ever comes of knocking, and you set a bad example.

Don't radiate pessimism and expect your minister to be buoyant with optimism. Flowers thrive only in the sunshine.

Don't forget how trying, how arduous, how difficult and complex the average minister's duties are, and that without your whole-souled co-operation he can never fulfill them efficiently.

Don't forget that the measure of the minister's failure to be successful is usually, if not always, the measure of the church's failure to make success possible; the measure of the church's failure to co-operate.

Don't — finally — try to get out of your minister as much as possible for as little as possible in return. It is not just; it is actually morally wrong.—The Transmitter.

THE INSPIRATION OF THE BIBLE

A. M. Fretz.

(Continued.)

It is necessary to bear in mind the distinction between revelation and inspiration. Revelation is knowledge and truths imparted from without. A great part of the Scriptures are revelations that God makes to man. While inspiration was not an absolute necessity to have a revelation either in the old or new dispensation, it was necessary to make that revelation known in word or script, and have it put in vital operation and on record for the time and all times to come as the words of Jehovah. The disciples were instructed in many things by the Master which they could not grasp nor publish until they had received this special power of the Holy Spirit. The prophets and writers of the Old Testament themselves give the testimony to their inspiration when they say, "Thus says the Lord", and similar expressions we so often meet. From the days of the apostles the great truth of the inspiration of the Scriptures has been held by all who feared God in spite of diversity of interpretation. John Wesley puts his evidence of it in the following words: "The Bible cannot be the invention of good men or angels; they neither would nor could make a book like it and tell lies all the time they were writing it, saying, 'Thus saith the Lord', when it was their own invention. It cannot be the invention of bad men or devils, for they would not make a book which commands all duty, forbids all sin and condemns souls to hell to all eternity."

Clement of Alexandria: "The Scriptures are truly holy, since they make us God-like. The words of Jehovah are pure words, refined silver, tried seven times, and the Holy Spirit has with all care dictated them accurately, it was therefore that the Savior said that not one jot or tittle of them should pass away." Inspiration is most certainly implied in the following excerpt from Menno's writings: "The holy Christian church has only one doctrine—the pure, unmired, unadulterated Word of God, the gospel of grace of our Lord Jesus Christ. All teachings and decrees that do not accord with the doctrine of Christ, be they the teachings and opinions of doctors, decrees of popes, ecumenical councils, or anything else, are but teachings and commandments of men, doctrine of devils and therefore accursed. We write and teach nothing but the pure, heavenly word and the perfect commandments of Jesus Christ and His apostles. This is the imperishable Word of God, and will abide forever."

The doctrine, that not all Scriptures were inspired, is a doctrine of the 19th century and not of the 1st. It is the teaching of those who glory in being men of "modern thought", and whose chief business seems to be to unfold novelties. This is only a confirmation of the inspiration of the words of Paul, "The Spirit speaketh expressly that in the latter times some shall depart from the faith," and, again: "They shall turn away their ears from the truth and shall be turned unto fables."

But what account does the Word give of itself? The testimony it bears to its own inspiration is so very decided that we are bound to accept the whole Bible as of supreme authority, or else to treat it as unworthy of credit. We cannot see that any middle course is possible to a mind that is not warped or prejudiced by mere human reasonings and teachings. If a book gives a false account of its own origin, how can we be assured that it teaches truth? That the Bible does profess to be wholly from God is plainly evident.

It is noteworthy that the word "graph", which means simply writing, is reserved and appropriated in the New Testament to the writings of the old, thus marking the separation of the Scriptures from all "common books", indeed from all other writings in the world. Jesus, when quoting a psalm to the Jews, reminded His hearers parenthetically that "the Scriptures cannot be broken". He Himself considered it quite enough to say. "It is written," whether in conflict with Satan, or with men who opposed him in His gracious ministry, or when in any way referring to any portion of the Old Testament. After His resurrection, when He spoke with His disciples of "the things pertaining to the kingdom of God," He said, "Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day." Indeed, the summary of His teaching during those forty days seems to be given to us in the statement, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which have been written in the law of Moses, and in the prophets, and in the psalms, concerning Me." Acts 1:3; Luke 24:44-46. We would especially refer to the Lord's word in Matt. 22:43, "How doth David in spirit call Him Lord?" meaning, as Dr. Plumtre says, that in calling Him Lord "He was guided by a Spirit higher than his own." That Spirit could only be the Holy Ghost by whose inspiration David wrote the psalm.

We have only to turn to the first chapter in the New Testament to learn how the Spirit sets His seal upon the truth that the earlier Scriptures are of divine origin, or that, as He affirms, in Heb. 1, "God . . . spake by the prophets." Thus we read in Matt. 1:22 and 2:15, that certain things came to pass "that it might be fulfilled which was spoken by the Lord through the prophet;" in 4:14, "that it might be fulfilled which was spoken through Isaiah the prophet"; and in 3:5 we have the striking expression, "for thus it is written through the prophet."

In the Acts of the Apostles the testimony is very explicit. Peter says, "This Scripture must needs have been fulfilled, which the Holy Ghost by (through) the mouth of David spoke before concerning Judas" (1:16). Again, in addressing Jehovah, the assembled apostles say, "Lord, Thou art God. . . Who by (through) the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine a vain thing?" or, according to the R. V., "Who by the Holy Ghost, by the mouth of our father David, Thy servant, didst say" (4:24, 25). They clearly recognize God as the Speaker, and David as simply His mouthpiece. Not less clear are the words of Paul, as the Jews departed from him in unbelief, "Well spake the Holy Ghost by (through) Esaias the prophet." Acts 28:25. The words quoted were spoken to Isaiah by the Lord who was "seated on a throne" (Isa. 6), that is, as John tells us (John 12:41), by the Son of God, through whom God ever reveals Himself. When Paul asserts that the words were spoken by the Holy Ghost, through Isaiah, he must refer to the fact that the Holy Ghost inspired Isaiah to write them.

When we come to the Epistles we find that the apostles always settled any question by appealing to the same collection of writings that the Lord had used, as the only standard of truth. This they did knowing that they themselves were commissioned by the Lord to complete the written Word, by adding all that the church needs for her guidance during the days of her pilgrimage. In writing the great Epistle to the Romans, Paul speaks of "the Gospel of God, which He promised afore through His prophets in the Holy Scriptures." Observe, God promised, through the prophets, in the Scriptures. In chapter 3:2 those Scriptures are called "the oracles of God". Few expressions could more clearly declare that the Scriptures are the very words of God than this. An oracle is something uttered. The word was frequently used with reference to pretended communications from false gods, but to speak of any utterance as an oracle was equal to saying that it came directly from a deity, and therefore to say that the Old Testament Scriptures were God's oracles was equal to saying they were strictly the utterances of God.

(To be continued.)

Character is not measured by words and deeds alone. It would be comparatively easy to gain a strong and clean character if that were only a question of the control we could exercise over what we say and do. Every man ought to know that his attainments in character are measured by what he is when he is alone with his thoughts. To what does his mind turn when not bent upon daily work? Does he cherish thoughts that would ruin him if expressed? Does he have a subtle enjoyment, a secret pleasure, in seeing or hearing what he would not wish to disclose to his most respected friends? Character is as deep as the man himself, alone and unchallenged by the opinions of others.—Charles G. Trumbull.

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THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.50

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

EDITORIAL

IN THINE IMAGE

Deep in the calm beneath the wind-tossed wave,
Content to live and produce their kind,
Dwell those low forms of life—deaf, dumb, and blind—
That nothing higher seek, nor fairer crave:
'Tis man alone, who hath Thine image worn,
Knows the faint stirrings of a soul unborn.

The beasts in jungle, desert, mount, and plain,
Their eyes bent downward, neither hope nor fear;
With food and drink content, from year to year,
All patiently they drag their earth-forged chain:
'Tis man alone of all their number who
Turns his rapt gaze toward Thine empyreal blue.

Yea, man, in whom Thy work is most defaced,
Man, to the mansions born, who feeds the swine,
Yet holds this flickering spark of the divine,
That in the sty he knows himself misplaced:
'Tis man alone, who in his sonship pride,
Shall waken in Thine image—satisfied.
—Telescope.

A brother, whose position on a certain item of our church doctrine is not in accord with that generally accepted in our church, cannot understand why the editor does not give him space so that he may state his peculiar view, and he feels that the editor is unfair and partial. We recognize that any one has a right to express honest opinions to those who are inclined to listen to him, but we must state, and state it emphatically, that The Mennonite is committed to the doctrines of the Mennonite church and their defense. We believe in them and it certainly would not be good judgment on our part to devote the energies of the paper to spreading abroad opinions that are not in accord with its policies. To have a manuscript refused does not mean that the editor is delibcrately using his position to silence truth. It does mean that the article in question is not what he wants, and it also means that he thinks the readers do not want it either. A denominational paper is designed for the strengthening and up-building of the principles for which the church stands. One who is no more in accord with the truths his church holds dear may write what he pleases along the line of his own notions, but it is up to him to find a publication in sympathy with his ideas to give them the publicity he craves.

A brother recently came in to renew his subscription. With it he said that he was glad to pay the advance in price and could not understand why the reduction had been made in the first place. "Everything goes up just now," he said, "and why shouldn't the paper also go up?" To be sure we agreed with him. A church paper is not a venture undertaken for profit. That accounts for the reduction several years ago. It should not be printed at a loss. That accounts for our conference expecting a slight increase. The difficulty the church paper generally has is that people will class it with secular papers when they make their comparisons. It is not so to be classed. The general body of the church finds it necessary in order that the people can be informed of the state of the church, edified in their spiritual life and strengthened in their loyalty to the church. Were there not a penny to be made out of church publications, they would, nevertheless, continue to exist for the reason that they are the expression of the life of the church. We are sure that, no matter what the cost, many people would have their church papers; we are also sure that, no matter how cheap, many other people would never take a church paper. The former are interested in the welfare of the church while the latter are not. That is the whole difference between the subscriber and the non-subscriber. Just now, when the peculiar position of our church is needs to be so much emphasized, we cannot see how any Mennonite family can afford being without our church papers. It is expected that Christians work hard for the growth of churches of which they are members. We claim the right to expect of members of the Mennonite church to use all the influence at their command to increase the number of subscribers to our papers.

The scarcity of things is becoming more and more impressive as the war goes on. Though we have had immense crops of nearly everything, the poor are already beginning to feel the terrible grind. Potatoes are high, some say because of hoarding, others because of a lack of transportation facilitics. Meats never were so expensive. Flour has forced a great increase in the cost of bread. In some places it is almost impossible to buy sugar at any price and in others salt has become very scarce. Clothing, shoes and other necessities seem to be plentiful, but at a price that would have clothed a king a few years ago. Yet, as we observe the shoppers on the crowded streets, there are few evidences of real poverty. Labor has gone up in its price almost keeping pace with necessities of life and people still seem to have enough to crowd places of amusements and buy luxuries. One pities the multitude who, in the face of the terrible hardships which may come, because they have money, are now going on spending it as if the stream would never cease. The sudden awakening may not be far off. The world cannot go on in a crazy career, destroying everything without some one having to pay the price and pay dearly at that. We do not want to pose as a prophet of calamity, but, as we read history, such conditions in other times, as we have today, all went the same way—the way of poverty, suffering and distress. The present condition is worse than any. Can people at least not do the little they are able against the lean years to come? Saddest of all cries any people may make are the words of the prophet: "The harvest is past, the summer is ended, and I am not saved." That cry need not be repeated in all its awfulness if men and women make now the best of the opportunities yet remaining.

THE COMING AGAIN OF JESUS

And Truths Therewith Connected

(A Scripture Symposium.)

By A. S. Shelly.

(Concluded.)

VII. The Unrepentant and Unbelieving World.

In close connection with this stands what is said of the anti-Christ.

More and more pronounced becomes the antithesis and the antagonism between Christians and non-Christians or anti-Christs until it finally heads out in the great conflict in

Rev. 17:14: "These shall war against the Lamb, and the Lamb shall overcome them, for He is Lord of lords and King of kings; and they also shall overcome that are with Him, called and chosen and faithful."

II Thess. 2:1-12: "Touching the coming of our Lord Jesus Christ . . . let no man beguile you in any wise; for it will not be except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God and that is worshipped; . . . For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth and bring to nought by the manifestation of His coming; even he whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they might be judged who believed not the truth, but had pleasure in unrighteousness."

In Rev. 13 we have a detailed description of the fulfillment of this propecy as it was revealed to John in a vision. There we read in part: "All that dwell on the earth shall worship him (the beast), every one whose name has not been written from the foundation of the world in the book of life of the Lamb that hath been slain."

Rev. 6:15-17: "And the kings of the earth and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say unto the mountains and the rocks, Fall on us and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of their wrath is come and who is able to stand?"

Rev. 20:15: "And if any was not found written in the book of life, he was cast into the lake of fire."

Matt. 25:41: "Then shall He say also to them on the left hand, Depart from Me, ye cursed, into the eternal fire which is prepared for the devil and his angels.

V. 46: "And these shall go away into eternal punishment."

VIII. For the Earth Itself.

II Pet. 3:12-14: "Looking for and earnestly desiring the coming of the day of God by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. But, according to His

promise we look for a new heaven and a new earth, wherein dwelleth righteousness.

"Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace."

Rev. 21:1: "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away."

IX. Satan.

The prince of this world. John 12:31.

Hath been judged. John 16:11.

Has great power which he can communicate to his servants. See Rev. 13:1, 2: "And I saw a beast coming up out of the sea (the sea of humanity) . . . and the dragon gave him his power, and his throne, and great authority."

His impudent audacity. Presents himself among the children of God. Job. 1:6.

Presents himself before the angel of Jehovah to withstand His servant, Joshua. Zech. 3:1.

Accepts worship. Jesus' temptation and Rev. 13:3, 4: "And the whole earth wondered after the beast; and they worshipped the dragon, because he gave his authority unto the beast."

Rev. 20:1-3: "And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished. And after this he must be loosed for a little time (V. 8), and shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to war: the number of whom is as the sand of the sea. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where also are the beast and the prophet; and they shall be tormented day and night, forever and ever."

X. The Judgments.

(a The Lord Knoweth His Own.

I Pet. 4:17: "The time is come for judgment to begin at the house of God: and if it begin first at us, what shall be the end of them that obey not the Gospel of God?"

John 3:19: "This is the judgment that the light is come into the world, and men loved the darkness rather than the light."

John 5:24: "Verily, verily, I say unto you, He that heareth My Word and believeth Him that sent Me, hath eternal life and cometh not into judgment, but hath passed out of death into life."

(The rapture and the resurrection connected therewith, are a judicial separation.)

(b) The Judgment of Works for the Children of God.

I Cor. 3:14: "If any man's work shall abide which he buildeth thereon (the one foundation), he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as through fire."

I Cor. 4:5: "Wherefore judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God."

Luke 14:14: "Thou shalt be recompensed in the resurrection of the just."

II Cor. 5:9, 10: "Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto Him. For we must all be made manifest before the judgment seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether it be good or bad."

Rom. 14:10: "We shall all stand before the judgment seat of God."

(c) The Judgment of the Nations.

Joel 3:3, 6, 7: Judgment for their treatment of Israel.

Matt. 25:31-46: "When the Son of Man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory; and before Him shall be gathered all the nations; and He shall separate them," etc,

(d) The General Judgment of Individuals following the General Resurrection.

Rev. 20:11-15: "And I saw a great white throne . . . and if any was not found written in the book of life, he was cast into the lake of fire."

XI. Israel as a People.

Luke 21:24: "Jerusalem shall be trodden down by the Gentiles until the time of the Gentiles be fulfilled."

Isa. 11:11, 12: "And it shall come to pass in that day, that the Lord will set His hand the second time to recover the remnant of His people . . . and will assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth."

Jer. 16:15: "I will bring them again into their land that I gave unto their fathers."

Zech. 12:10: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace and of supplication, and they shall look unto Me (Him) whom they have pierced; and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for his first-born."

Ezek. 34:23, 24: "And I will set up one Shepherd over them, and he shall feed them, even My servant David; he shall feed them and he shall be their shepherd. And I, Jehovah, will be their God, and My servant David prince among them; I, Jehovah, have spoken it."

Rev. 7:4: "And I heard the number of them that were sealed, 144,000, sealed out of every tribe of the children of Israel."

Rev. 14:1: "And I saw, and behold, the Lamb standing on the mount Zion, and with him 144,000, having this name, the name of His Father written on their foreheads. And I heard a voice . . . as the voice of harpers harping with their harps, and they sang, as it were, a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the 144,000, even they that had been purchased out of the earth."

Luke 1:32, 33: "He (Jesus) shall be great, and shall be called the Son of the Most High; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end."

Isa. 2:1-4: "It shall come to pass in the latter days that the mountain of Jehovah's house shall be established on the top of the mountains and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye and let us go up to the mountain of Jehovah, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And He will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

XII. Christ's Kingdom of Glory.

Dan. 7:13, 14: "And I saw in the night visions, and behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before Him. And there was given Him dominion and glory and a kingdom, that all the peoples, nations and languages should serve Him: His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.

V. 27: "And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven shall be given to the people of the saints of the Most High; His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

V. 28: "Hitherto is the end of the matter."

Recapitulation.

Jesus is coming again. Unequivocally and abundantly indicated.

He comes first **for His own,** His bride, the church, the members of which will be rasied from the dead, or else changed in a moment.

The out-resurrection from among the dead.

The first group of the first resurrection.

The aftermath of the first resurrection — those who shall turn unto God during and out of the great tribulation, which the first group escapes.

He comes, secondly, **with His own,** to be glorified in and with them, judging the world and taking possession of His kingdom, in all of which they will have a part.

His coming will bring the opposition of the unrepentant to a head in the rule of anti-Christ and veritable Satan worship, issuing in their overthrow, the binding of Satan and the ushering in of the Millennium, the thousand-year reign of Christ with the earthly Jerusalem and restored Israel as a center.

Afterwards:

Brief space of Satanic power.
Satan forever put down.
The final resurrection.
The final judgment.
The eternal order begun.

The New Jerusalem.

The Mennonite and the Christian Herald to one address for $3.25.

THE C. E. TOPIC

Dec. 9.

"Here Am I; Send Me."

Isa. 6:6-8.

(Life-Work Recruits.)

We may give many things for many causes and in so doing we may be the means of making some one happier or adding to the world's blessings. Our money,

when properly bestowed, may do others more good than it possibly can do us. Our talents may be unselfishly employed to the glory of God. Our wisdom may be applied in a way that generations to come may rise up and call it blessed. All these things are good and, by the grace of God, they shall meet with their proper reward and appreciation. But the crown of all giving is the giving of self. Of what use can one's gold be to the needs of the poor if one's heart does not go with the giving? Of what use are words of sympathy if they are only hollow outward sounds? What do all our offerings to God amount to if we withhold the one thing which God demands—our hearts?

Isaiah's words of consecration are a model to all time. "Here am I, send me," can be the only proper attitude toward God's needs on our part. First of all, we must realize that God does need men. It is His purpose that this old world shall be regenerated and men shall leave their foul old lives for the new lives that are possible in Him. The needs of the afflicted, the troubled, the unfortunate and the miserable are to be supplied. Men are to know everywhere about the eternal salvation there is for them through the blood of the crucified Christ. They are to be sure of sins forgiven and be certain of the blessed immortality possible through Christ. But all this is to be done through human instruments, namely men and women who are willing to give themselves to God without reserve. One must know the way he is to become God's instrument and the first thing required is a vision of the Lord Jesus Christ. A vision may include an inspiration, an intuition and an ideal. We must have before us, if we would have a vision of Him, a complete picture of the Lord Jesus Christ. He must be the Savior of all men, a perfect blend of the human and divine natures, eternal, absolutely holy, loving to the greatest degree we know, perfect and just in all of his manifestations and our living representative at the throne of God pleading as our advocate. Having a picture of Him in all its perfection we must make it the chief purpose of our lives to work out in our own lives a realization of that ideal. When we have a vision of Jesus, the man of prayer, we know how to pray; when we have a vision of His forgiveness, we know how to forgive; if His sacrifice, we know how to sacrifice; of His hunger for souls, we know how to seek the salvation of others, etc.

Isaiah's consecration followed not only a vision of God, but a realization of God's holiness and his own unworthiness. When we realize that we are needed by the one power that is absolutely pure and holy we are led to think of our own sin, and therefore our unfitness to serve. As God could take common clay and create of it an image of Himself, so He is able and ready to take the meanest and use that one for the highest things. The angel touched the prophet's lips with the live coal and thus purified him, and God, by a touch of His regenerating power fits men, unworthy though they have been, for the work He has for them to do. To give ourselves to God's service we must then let Him have His way with us and make us pure and clean.

Following the vision comes a readiness for personal service. No one can rightly pray for the evangelization of the world unless that one is ready to do all in his power to that end wherever God places him. We pray too often, "Lord, send workers," and too little, "Lord, send me."

Again, our consecration comes through a realization of the great need there is for our efforts in God's cause. The heathen world, as yet, is hardly more than touched with the gospel message, while at home all around us in our work, our circle of friends, our schools and our neighborhood there are men, women and children living who might just as well be in Africa or India if we consider the efforts that are being made for their redemption.

A sense of what God has done for us ought to move us to consecration. He has provided for our mental, physical and spiritual needs and preserved us through His providence. Gratitude can do no less than move us to say: "Lord, take me and use me."

The knowledge that the time alloted for us in the land of the living is both short and uncertain ought to hasten us on to: "Do it now!" We are sure of the present. There is no other time in which we are warranted that God can use us.

For the sake of those we love we should make of ourselves the "living sacrifice, wholly acceptable unto God, which is our reasonable service." It is by the sacrifice of His Son that we are saved and it will be by our own sacrifice that those we love will find their Savior.

THE S. S. LESSON

Dec. 9.

Ezra and Nehemiah Teach the Law. Neh. 9:1-4; 5:6, 8-12. Golden Text — Psa. 119:105.

The building of the wall of Jerusalem tended to draw the Jews closer together and to make them feel that they were distinctly the people of God. This idea naturally led them to want to know the will of God that they might do it. The proper place to turn for a knowledge of God's will was then, as now, the Word which He committed to His people through the inspired men of old. Ezra is conspicuous for many things. He was a leader, a priest, a scribe and reformer, but his greatest glory, it seems to us, is to be found in the efforts he made to have his people know and obey the Law. Had it not been for Ezra's efforts, the revelation of God might have been lost altogether, not only to the Jew, but to the world.

The study of the Word is the duty of God's people everywhere and at all times. Without a keen searching of the Scriptures there can be no true understanding of God and our relation to Him. There have been many books, but the Bible is The Book. Without it the world would be without much of its true culture and certainly without the story of our redemption. While the Bible is valuable because of its history, science, poetry, literature and law, its chief mission is to reveal God in His relation to man. To know Him we must know it. No other book should be given such reverent attention because it is the eternal truth, the expression of the Creator in the words to men. We should always remember that this inspired Word is the message of the Almighty to multitudes giving them the best of wisdom and guiding them in the only safe way they have to go.

Some people get satisfaction in reading the Bible through ten, twenty, or fifty times. They could not occupy their time better or read more helpful literature. But just reading for the sake of reading is not sufficient. Some people read like a sponge absorbs water, only to let it all go again. Some read only to criticise. Others read that they may pass away time. Such reading does little good. We should go to the Book as a thirsty man goes to a spring of water, to drink it in that we may live and in living devote our lives to the best and most useful purposes. A carelessly read book does not make much of an impression on a life while no one can carefully read any book without having it make an impression on his or her life. The same rule holds true of the Bible. The more carefully we read it, the more are we sure to get out of it for ourselves and for others.

In reading the Word it should be with the idea of getting the full meaning out of it. This involves (1) reading it in the light of the context; (2) reading to get the exact sense of every word; (3) reading it to get the bearing on the age in which it was written and on the age in which we live; (4) comparing Scripture with Scripture; (5) reading in faith, believing that this is God's Word and God must be taken at His word; (6) reading that the faults of our lives may be corrected; (7) reading that we may know our duty to fellow men; (8) reading that we may make sure of our duty to God; (9) reading to know what God had to do with the past ages of the world; (10) reading to learn what is God's purpose with regard to the ages to come.

In Ezra's time the whole nation was unitedly engaged in the study of the Word. For that reason we now have preaching, Sunday schools, Young People's societies, prayer meetings and Bible conferences; we want to know God's will toward us both as individuals and as a people. What would be the state of our nation if once our whole population would engage in an earnest study of the Word?

The people of Jerusalem wanted to know what the message of God to them was at that time. It was a hunger that only the Word could satisfy. God has a message today. How about our materialism, our pleasure, our unbelief and our war? He surely has something very definite to say about them and we will only know what it is as we turn to the Book.

The spirit in which we read the Bible is the all-important thing. It is said that "Bob" Ingersoll was a great Bible reader. Can any one say that he approached it in the proper spirit? It is one of our most precious possessions and should not be approached except prayerfully. A converted African chief always used to pray after reading each verse, saying: "If God speaks to me, I must answer."

The Bible is our only safe rule of faith and conduct. We should therefore study it in order to be able to obey it. We should search it as the mine from which our chief treasures come. We should go to it as the source of our joy. It should be the only guide-book we use on our life's journey.

CONTRIBUTIONS

NON-COMBATANT CAUSE
General Conference.

Neuhoffnungstal church, Meno, Oklahoma, by B. B. Becker, $41.27; Hebron church, Buhler, Kans., by John Balzer, $18.25; Friedenstal church, Tampa, Kans., by J. C. Wedel, $20; Halstead Y. P. society, Halstead, Kans., by Martha M. Hirschler, $5.

Gratefully acknowledged,

J. F. Lehmann, Treas.

NEWS OF THE WEEK

ALL EXEMPTIONS TO BE REVOKED

The list of questions which everyone of the remaining nine million men who registered for the draft must fill out has been made public by the provost marshal general.

It is the most searching personal inquiry imaginable. At the same time it is the only document the local conscription and exemption boards need to handle the order to put the men in five classes in the order they will be called to the colors.

There are 148 questions in all. This questionaire automatically revokes all exemptions and discharges under the first draft. Failure to return his answers in seven days after he receives the questions makes the registrant liable to a year in prison. Such men may be certified into the first class called. Mailing of the list by the Local board constitutes legal notice to the registrant. His failure to receive it does not excuse him.

Even after answering the questionaire if a man's status changes and he does not report it within five days to his board he is subject to a year in prison.

The minimum number of questions each man must answer is about 26, the maximum about 100. Once filled out the questionnaire constitutes each man's complete record with the government. All previous records are by it automatically wiped out. On the basis of the answer, verified by the Local board, when necessary the men are divided into five classes, the fifth being exempted or discharged from draft. Liability to service in the other classes follows the numbers drawn in the lottery here July 20.

Supporting affidavits of other persons must be secured by every registrant who claims exemption or deferred liability on grounds of studying for the ministry, dependency and industrial or agricultural grounds.

A man is permitted to mark the class he thinks he ought to be placed in. A blank is provided for each man's appeal to the president from the draft board's classification, if unsatisfactory to the registrant. The board must give its reasons for putting a man in a class he did not choose.

A man claiming a wife or others as mainly dependent on his mental or physical labor for support must go into minute detail. He must give the date, place and person by whom he was married, the amount of his income, how much he figures his dependents need to live comfortably, whether his wife ever worked and what at, how much work she has done in the last 12 months and how much she got for it, whether they life with his or her parents and if they rent a house, who the landlord is and how much they pay him.

One of the general questions indicates that the government will send thousands of draft men to free night school and teach them war trades.

Each man must give a list of his occupations, how much he earned at them and how many hours a day he worked during the last eight years. Every imaginable occupation is included. His schooling, army service preference, present work and employers' name, languages spoken, criminal record if any and detailed information about each alleged dependent must be given.

SHIPS BUILT IN 1917 RIVAL BANNER YEAR 1913

New York, Nov. 16. — Shipyards of the world during 1917 will have produced approximately 3,250,000 tons of merchant shipping, or within 50,000 tons, of the banner shipbuilding year of 1913, according to a statement made by Lieutenant Commander Stevenson Taylor, U. S. N. R., president of the Society of Naval Architects and Marine Engineers, in an address at the opening of the twenty-fifth general meeting of the society here today. Shipyards in the United States have increased from sixty-six to 142 in the last year, he said. Of this number fifty-nine are building wooden vessels.

"The announced program of the United States shipbuilidng board for a merchant marine at the end of 1919," Lieutenant Commander Taylor continued, "shows a grand total of 14,500,000 dead weight tons capacity, or approximately 9,600,000 registered tonnage."

The speaker called on labor to place itself solidly at the disposal of the government in pushing shipbuilding.

HERE'S VILLA LEADING A NEW INSURRECTION AGAIN!

Presidio, Texas, Nov. 16. — Francisco Villa is in personal commaud of the Villa troops now occupying the Ojinaga port, according to Colonel Miguel Trillo, Villa's personal secretary who talked to the Associated Press correspondent at noon today at the main Ojinaga ford. He said Villa made a trip of inspection of the country in the vicinity of Ojinaga and would return last night.

Col. Trillo also said Hippolito Villa was in Ojinaga with his notorious brother, having crossed from the United States more than a week ago.

ITALIANS ANNIHILATE THE TEUTON ARMY IN STRUGGLE

Italian Headquarters in Italy, Nov. 19. — Fighting has assumed extreme severity on the northern line and along the Piave river above Zenson. The enemy whose forces exceed the Italians on the northern line, has now thrown fresh divisions into the battle in an effort to break through. The Italians are resisting with desperate tenacity, using hand grenades to meet infantry rushes following artillery and machine gun fire. It is one of the bitterest struggles of the war and the losses are heavy.

Rome, Nov. 18. — Further attempts by the enemy to force crossings of the Piave river were frustrated by the Italian forces yesterday and in a brilliant counter-attack, the Austro-German forces which previously had gained a footing on the west bank in the Fagare zone, were completely swept out of this area, the war office announced today. The Italian line on the Asiago plateau is also withstanding extremely violent attacks.

Berlin, Nov. 18. — The Italians are counter-attacking heavily in the hill district northeast of Asiago. Army headquarters announced today that the enemy attacks launched against hights which had been taken from the Italians were fruitless and costly to the attacking forces.

The Italian lines are still holding on the Piave river but the Austro-German troops are attacking in such force, the situation is regarded as grave. The enemy crossed the river at two points Saturday, but were annihilated at one place and routed at the other.

The resistance of the Italians, however, seems to be growing stronger. In one instance enemy columns were badly cut up in an attempt to span the river and 1,000 soldiers were taken prisoner.

PROPOSING SETTLEMENT OF THE BIG RUSSIAN TROUBLE

London, Nov. 18. — The Berlin Tageblatt declares that Premier Kerensky and Nikolai Lenine, leader of the Bolsheviki revolution in Petrograd, have effected a compromise essentially favorable to Lenine, the Exchange Telegraph correspondent reports.

Petrograd, Nov. 18. — Reports of a new army, composed of various elements from the front, and the vanguard of which is said to be close to Gatchina, have sent a new thrill through the city. If the reports are to be credited, the aim of the new force is to release the city from the control of the bolsheviki. It is commanded by Staff Officer Pavloff, of the social Democratic workmen's outposts of the bolsheviki army.

According to some versions, M. Kerensky is returning with the army. Still other reports tell of an armored train approaching from the direction of Moscow, pulling up the rails as it proceeds. All the reports are impossible of confirmation.

The committee for the salvation of the revolution has protested against the order of arrest of Premier Kerensky and for the taking into custody of other members of the provisional government, on the ground that they are answerable only to the constituent assembly. The town duma is at loggerheads with the revolutionary committee over the attempts of the latter to assume the management of the telephones.

SAY FULL CO-OPERATION IS JUST WHAT WE NEED

London, Nov. 18. — Colonel Edward M. House, head of the American mission, has received a cablegram from President Wilson stating emphatically that the United States government considers that unity of plan and control between all the allies and the United States is essential in order to achieve a just and permanent peace.

President Wilson emphasizes the fact that this unity must be accomplished if the great resources of the United States are to be used to the best advantage and he requests Colonel House to confer with the heads of the allied governments with a view to achieving the closest possible cooperation.

President Wilson has asked Colonel House to attend the first meeting of the supreme war council, with General Tasker H. Bliss as military adviser.

It is hoped that the meeting will take place in Paris before the end of the month.

GEORGES CLEMENCEAU IS PREMIER OF FRANCE AGAIN

Paris, Nov. 16. — Former Premier Clemenceau has agreed to form a French cabinet.

A new feature of the ministerial crisis is the grouping of the parties of the left — the unified socialists, socialistic radicals and socialistic republicans. This action was taken on the initiative of the unified socialists, with the view to common action in the solution of the crisis. The Figaro says the move is intended as "organization of a barrage fire against Clemenceau."

The cabinet of Professor Painleve, the retiring premier, started out on September 14 without definite assurance of support from the unified socialists, to whom the preceding government of M. Ribot, in which Prof. Painleve had held the portfolio of war, owed its defeat—partly due to the charges that one minister had been connected with pro-German propaganda, which culminated in the revelations of the Bolo scandal.

Ribot was retained in the first grouping of the Painleve ministry, but the socialists declined to serve in a cabinet or to give their support to one which retained Ribot.

Obstruction by socialists and radicals so delayed the important business of parliament that on two occasions in October Painleve presented his resignation to President Poincare, only to have it refused on the ground that he had not been defeated.

GERMAN VESSEL AFIRE AS BRITISH PURSUE HER

London, Nov. 18. — German light cruisers which fled through Helgoland bight yesterday before British warships of similar type, were pursued to within thirty miles of Helgoland, where they came under the protection of the German battle fleet and mine field the admiralty announced today. One of the German light cruisers was observed to be in flames and the machinery of another seemed to be damaged, while one German mine sweeper was sunk. The British light forces returned without losses, with only little material damage to the ships, and slight casualties among the personnel.

Amsterdam, November 18.—Strong British naval forces for the first time since early in the war attempted to break into the German bight (Helgoland) on Saturday morning, says a Berlin dispatch today, quoting an official statement dated Saturday. The British were located by the German guardships on the horn reef Terschelling line (about sixty miles out from Helgoland island), and the advance German naval forces by a speedy counter-thrust easily repulsed them, it is declared, without losses on the German side.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, NOVEMBER 29, 1917. No. 47.

IN MENNONITE CIRCLES

Bethel college held its annual meeting on November 23, transacting the business incident to carrying on the work successfully.

Freeman College, Freeman, S D., is at present conducting a series of Bible lectures under the direction of Dr. J. H. Langenwalter of Bluffton, Ohio.

Rev. Wm. Gehman of Mt. Joy, Pa., who has entered upon his 91st year was the first presiding elder of the Mennonite Brethren in Christ, a position he held until a few years ago when his son succeeded him.

The published minutes of the Western District conference show that the 54 churches were represented by 253 votes held by 186 delegates. Three new congregations were admitted, namely: Hebron of Buhler, Kans.; Greenfield, Carnegie, Okla.; and Nebo of Meade, Kans.

Rve. J. F. Moyer, the new pastor of the Grace Mennonite church at Pandora, Ohio, will be ordained as an elder in the Mennonite church on Sunday morning, Dec. 9, 1917. Dean Langenwalter of the Bluffton seminary will conduct the ordination exercises to which representatives from all the churches of the conference are most cordially invited.

The recent visit of our former editor, Bro. I. A. Sommer, in the vicinity of Bluffton and Pandora, Ohio, resulted in a considerable addition to the lists of Mennonite and Bundesbote subscribers. Bro. Sommer believes that there can be no danger in overemphasizing the fact that the publication interests are very important factors in the upbuilding of our denomination.

The Gospel Herald gives as the latest available statistics of Mennonite bodies the following figures. The (Old) Mennonites, 34,700; General Conference, 15,400; Amish (Old Order), 7,746; Shellenberger, 4,800; Mennonite Brethren in Christ, 4,737; Illinois Conference, 2,101; Amish (Conservative), 1,254; Church of God in Christ (Holdeman), 1,206; Defenseless Mennonites, 854; all other Mennonite branches, 3,780; making a total of 79,570.

The First church, Philadelphia, displays a roll of those of its young men called by the draft in the entry of the church, giving their correct address and reminding those at home that nothing is probably more appreciated than "a line" from the folks at home and also that it is a high privilege to send petitions to the throne of grace for them individually and collectively.

A Philadelphia daily paper is at present printing in instalments the autobiography of former Governor Pennypacker of Pennsylvania. The paternal side of the governor's family was Mennonite in its origin and the governor himself was a writer on Mennonite history, his "Settlement of Germantown" being one of the most reliable accounts of the beginning of the Mennonite church in America. The autobiography so far is rich in reference to things of interest and value to Mennonite people.

Good News from Canada.

As is well known to our readers, the brethren in Canada have been facing the same problem as that faced by the brethren in the United States with reference to military service. A committee was accordingly appointed to lay the matter before the Dominion government: We rejoice and thank God that freedom of conscience is recognized by the government, and full exemption from military service has been granted. Following is an extract of a letter written by E. L. Newcumbe of the Military Service Branch of the Department of Justice in response to a letter prepared by a committee of Canadian brethren to the Premier of Canada:

"In a former letter to an adherent of your sect, I suggested that any Mennonite might claim exemption on the ground of his being excluded by Paragraph 7 with a view to relieving him of any annoyance which might be caused by prosecution after the 10th inst. for non-compliance with the Act, the production of the counterfoil being sufficient answer to an enquiry. Since expressing that opinion the matter has been thoroughly discussed by the Military Service Council and the opinion now is that if Mennonites should be prosecuted for non-compliance with the Act, the answer to the prosecution would be that they are Mennonites, and on proof of the fact, undoubtedly the prosecutaion would be dismissed."

This means that all Mennonites in good standing are exempt from military service. Bro. S. F. Coffman of Vineland, Ont., in sending us this information, adds: "Now, since we are relieved of this burden we should make special offerings of praise, in ministering to the much suffering that is everywhere so keenly felt in the world and the most keenly, perhaps, in the war-devastated countries." Our brother looks at the matter from the correct viewpoint. It is not relief from hardship but freedom to refrain from doing that which we believe to be unscriptural for which we have been pleading. Now that this freedom is recognized by the powers that be in Canada, our Canadian brethren have a splendid opportunity of showing by an actual life of sacrifice that they are sincere in their claims. A similar obligation rests upon the brotherhood in the United States.—Gospel Herald.

NOTES AND COMMENTS

The police reports of the city of Buenos Aires show that there are five thousand abandoned children on the streets, living on their wits and occupying their time with gambling and other vices.

Atlanta, Ga., is preparing for Billy Sunday. The tabernacle is being erected; $100,000 has been pledged, cottage prayer meetings are organized and Bible classes recruited in the usual Billy Sunday style.

We have just closed the celebration of our Thanksgiving day. One day out of 365! Is that the only day of thanksgiving? or are the other 364 also "thanksgiving" days? From the way it is observed in some quarters, even the one day shows anything but a proper attitude of thanksgiving.

In 1915, according to the report of the Department of Agriculture there were 21,195,000 horses on United States farms and 3,182,789 horses not on farms. The total, more than 24,000,000 horses, requires for their support 120,000,000 acres of land, which would be sufficient to support 40,000,000 people.

The Missionary Review calls attention to the fact that in the southern states there is an average of more than three churches to every thousand people, only one-third of whom are church members. In other parts of the world there are communities of a million people without a church or missionary.

The first food dictator was Joseph, a Hebrew lad in an Egyptian jail, from which he was called to have absolute control of the resources of an empire. Joseph at least knew what adversity was. Our present food dictator is reported to have sat down to a meal costing twelve dollars. How any man in time of want or plenty ever could consume twelve dollars worth will ever remain one of the seven unexplained mysteries of the age.

In spite of previous announcements that the American Red Cross does not approve the chain-letter system of raising money, and that it has never authorized any chain-letter promoters to use the name of the Red Cross in any way, letters of this nature are in circulation and many copies of them have been forwarded to National Headquarters for explanation.

The American Red Cross reiterates that no chain-letter project has its approval. While some of these schemes may have been started in good faith, mention of the Red Cross is not warranted. Red Cross members, and the public in general, are warned that there is no assurance that dona-

tions in response to any chain-letters will reach the Red Cross treasury, and are urged to pay no attention to such appeals, whose sincerity is always open to doubt.

Aid to the Red Cross should always be furnished through recognized channels, if the donor wishes to be assured that his gift is to reach the object intended.

From the grain made into whiskey and beer last year:

4,000,000 people could have been supplied with rye bread for 100 days.

56,000,000 people could have been supplied with corn meal for 100 days.

16,000,000 people could have been supplied with rice for 100 days.

100,000,000 people could have been supplied with 18 pounds of rice each.

100,000,000 people could have been supplied with one gallon of molasses each.

208,200,000 loaves of bread could have been made from the rye—New York Tribune.

Jesus went into a mountain apart to pray. We wonder how a grand outward ministry can be sustained. The answer is simple. Every outward ministry that is massive, life-taxing in its demands upon the minister, is sustained by mountain-climbing, solitary communion with God, the nursing of old gentle Mother Nature, and soul-fellowship with the Father of all life. The inward man must be renewed day by day; we must deepen the soil if we would enrich the crop. If the Master could not do without lonely prayer, the servant surely can not dispense with secret devotion. It is not enough to pray aloud nor is it sufficient to pray in company in the language of common prayer; we must know the agony, which is joy, of speechless communion, and the exquisitely tender gladness of secret fellowship. We must be closeted with God.—Joseph Parker.

CORRESPONDENCE

Deep Run, Pa. — Communion services were held on October 14. Seven young people were added to the church. Three of our young men have so far been called into camp life; they are at Camp Meade, Md. On account of their conscientious convictions they are with quite a number of like convictions, held in a detention department awaiting the decision of the president as to what the law means by "non-combatant service". It is hoped they may soon be allowed to go home to attend their callings and await the decision there. A letter in the Mennonite a few weeks ago over the initials of J. G. M. was from one of them and gives a picture of their life in the camp. It is to be hoped that we may have more such letters from those in camps, to keep us informed of their conditions and doings, especially letters like that of J. G. M. Of course, such boys are needed at home more than in a segregated camp, yet, even there, if it is the Lord's will for them to labor there, they may receive and give good, and show to the war-cursed world what conscientious people are. In the absence of our pastor, A. M. Fretz, attending the General conference, Rev. Bayley of Germantown supplied the pulpit acceptably.

Springfield. —On Sunday, September 23, our pastor, A. M. Fretz, in connection with our worship in a gospel sermon, gave an interesting account of his trip to and the work of General conference. Fall communion services were held on October 21. At the preparatory services on the day before one young man—the youngest male member of the famous Springfield family by the name of Shimmel, presented himself for baptism and church membership. This congregation has one member in the conscientious department of Camp Meade, Md.

Wadsworth, O., Nov. 19, 1917. Dear Readers of the Mennonite: The fall season of the year will soon be past and winter will be here. We have already observed our Rally day and Harvest Home services by a beautiful program, given by the little folks of the Sunday school, with the help of older members of the church. It was followed by the usual Harvest Home sermon. These services have always meant much to me. Our pastor has just recently finished a series of sermons from the Book of Revelation. They should help and strengthen those who heard them, for that is his prayer and the object of his ministry among us, and while we may think he is saying hard things, we must remember that a minister's life is not an easy one, and that he says nothing but what he means for our good and what he must do if he is true to his calling of fighting sin as long as there is any in us or in the world to fight. We ought to be glad to be shown our sins, that we might, with God's help put them from us making it impossible for such crimes as are being committed today; and if we love Christ and His teachings, we will stand by him and help all we can, instead of saying unkind things, especially among those outside of our own membership, for if his own people do not uphold him, how can he have any influence with those who do not profess Christianity, and who are watching every chance to ridicule the Christian and the Christian religion. But if they could know the joy there is in being a true follower of Christ and the suffering they would save themselves and others, gladly would they give up following after the attractions the world has to offer, and give all over to Him that they might receive this blessing. I do not know how they endure the awful darkness that has come upon us, without it, only that they are putting their confidence in their own strength and earthly methods such as war, to get rid of evil, instead of in God; but how people can be happy with anything they gain in this way is more than I can see. If we do get peace as an outcome of this war as the United States claim they are fighting for, I have no hopes of it being enduring, built on such a cruel principle. If this nation and every other nation would have been composed of homes where God was honored, loved and reverenced and where the children were early taught to think of some one beside themselves (and I believe this was God's purpose when He created the earth and established homes), we never would have known what a soldier meant, for everything would have been based on love. There were a few such homes, but not enough that they could do very much toward bringing the world to Christ, instead, in many instances, they and their children drifted into sin. If only we will learn a lesson now and turn back to God! If we do not learn from this experience, I am afraid we never will.

My hope is built on nothing less
Than Jesus blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name."

Pearl Overholt.

Berne, Ind., Nov. 22, 1917. — The national Thanksgiving day is a fitting reminder of the many, yes, innumerable temporal and spiritual blessings which almighty God has bestowed upon the American and especially the Christian people in 1917. For the Mennonite congregation and Sunday school at Berne this is a "red letter day" in regard to contributions for missions. Not only the members of the church but also the pupils of the Sunday school take special interest to "bring something" for missions on this day.

In October the writer had the opportunity or privilege to make a canvass for the Mennonite and the Bundesbote in the congregations at Bluffton and Pandora, Ohio. The response was indeed encouraging. Many names could be added to the mailing list. What a boon, or shall we say "boom", it would be if **all** our congregations would do the same according to their membership!

During our absence of nearly six weeks no report from Berne was forwarded to the Mennonite. At present seven young men, members of the Mennonite church at Berne, are at Camp Taylor, Louisville, Ky. Since their stay there the pastor, relatives and friends have visited them occasionally. Several of them were granted a furlough for a few days to see their relatives and friends at home. They are grateful for the kind treatment by the government up to this time. Parents and friends remember them unceasingly in their prayers.

On November 6 a very important meeting was held at North 9th St. church of the Mennonite Brethren in Christ, Goshen, Ind. Representatives of six branches of the Mennonite church met to discuss ways and means of furthering the work among our non-combatant brethren at Camp Taylor, Louisville, Ky. Our pastor, Rev. P. R. Schroeder, and Bro. J. F. Lehmann, member of the Non-combatant committee, were representatives from Berne.

The following branches had representatives: The Wisler Mennonites, the Central Illinois Conference, the General Conference (A), the General Conference (B), the Old Order Amish, and the Mennonite Brethren in Christ. Later a seventh branch of the Mennonite church joined the movement.

The meeting was quite informal, the urgency of the present situation serving to unite the brethren in oneness of purpose. For the assistance of those brethren who cannot conscientiously accept military pay while in the detention camp, a committee of treasurers for the six branches were appointed. This committee is to supply the needs of the brethren in a uniform way out of collections held in the various affected congregations. Provision was also made for the regular preaching of the gospel at the camp under the direction of Rev. D. D. Miller of Middlebury, Ind.

The organization of Bible and Mission Study classes, as we had them last year, was announced in the Berne church on November 18. Courses are being arranged as follows:

1. Young men registered under

Conscription law.—Vital Articles of Faith.

2. Young men assisting in Special Mission Fund. — Mission course, "Servants of the King."

3. Intermediate Boys. — Bible Study "Comrades of Jesus."

4. Intermediate Girls. — Scofield Bible Study Leaflets.

5. Young Women. — Progressive Bible Study.

On the first day seventy-three gave their names to join these classes.

In this time of war and peril also the fight against strong drink is going on. Next month, Dec. 10-13, the Anti-Saloon League's National Convention will be held at Washington, D. C. The Berne Temperance society has chosen a representative to attend it. Indications are that we are nearing national prohibition. "Righteousness exhalteth a nation: but sin is a reproach to any people."

I. A. Sommer.

Bowmansville. — Communion services were observed on October 28. Rev. John Swarr who preaches for us every four weeks and Rev. Amos Martin, pastor of the church at Mechanic's Grove, assisted Pastor A. M. Fretz in the services. On Sunday evening, November 18, we had our annual Harvest Home and Thanksgiving services. The pastor preached from Exod. 34:22 and Deut. 16:10-12.

All who pay their subscription in advance will receive the Mennonite Year Book free as premium.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $5.00. The new subscriber will receive the paper from now until Jan., 1919.

THE INSPIRATION OF THE BIBLE

A. M. Fretz.

(Continued.)

In the Epistles of Peter there are two passages which speak with great decision on the subject, namely, I Peter 1:10-12; II Pet. 1:19-21. The latter passage, after speaking of the importance of the prophetic word, says, "For prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." The R. V. reads, "For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost." The evidence for this reading is not conclusive, but if adopted it would include the utterances of Balaam and Caiphas, as well as of Isaiah and Paul. But the chief point is that prophecy never sprang from man's will, but was given from God. The word rendered **moved** is a very strong one, and signifies **borne along** as a ship before the wind. (See Acts 27:16, 17.) Dr. Plumtre says, "The words assert in the fullest sense the inspiration of all true prophets. Their work did not originate in their own will. They felt impelled by a Spirit mightier than their own." This explains the statement of I Peter 1:10-12, that "the prophets inquired and searched diligently" concerning the salvation of which they spake; that is, they endeavored to understand what they themselves had written.

In writing to Timothy, Paul speaks of the Scriptures as "the sacred writings", using an adjective which is from the same Greek word as that for temple, and thus asserting their peculiarly sacred character. He further makes the positive statement that "all Scripture is given by inspiration of God." II Tim 3:16. The last five words represent one Greek word which signifies **God-inspired** or **God-breathed.**

Some students find trouble in the rendering of this last quoted passage in the revised English version where it is made to read: "Every Scripture inspired of God", etc. Those of us, however, who are acquainted with the German translations know that this rendering is in perfect accord whether better or worse, with most German versions: "Alle Schrift von Gott eingegeben ist nütze zur Lehre," etc. Leander van Ess being one exception, he renders it, "Die ganze Schrift ist von Gott eingegeben." Some Greek scholars assert that the King James English and consequently, too, the van Ess German are the more consistent with Greek. Others, preferring the revised English and Luther, would interpolate a word to bring out its Greek meaning the better; thus, "Every Sscripture, because inspired of God", etc. I am led to believe, says a writer, that the distributive word "all" or "every" is meant to assert that every book that comes under the designation of "Scripture" is not simply authorized and divinely superintended in its being written, but that it was written under the direct inspiration of the Holy Spirit.

We admit that the direct testimony from the Bible as to its inspiration from the quoted passages applies to the old Testament, so we are asked for proof to our assertion that "all" or "every" includes the New. The New is the later and so the more important revelations of the two, hence the argument for the former applies to the latter. The opening verses of the first and second chapters of Hebrews plainly suggest this: "God who at sundry times and in divers manner spoke in time past unto the fathers hath in these last days spoken unto us by the Son. . . Therefore we ought to give the more earnest heed to the things which we have heard." This inference is rendered still more conclusive by two circumstances: First, the New Testament sometimes explains, sometimes proves, and sometimes repeals ordinances of the Old Testament. For an illustration of these read Matt. 1:22, 23; Acts 13:19-39; Gal. 5:6. Second, the special endowment and divine assistance given the apostles: (a) when He first sent them forth (Matt. 10: 19, 20); when He commissioned them to publish His gospel to the whole world, and other occasions.

While we strongly affirm our belief in the inspiration of the Bible as a whole, we admit trifling errors may have crept in unawares during the centuries of its transcription and transmission from Moses' day till now. In this connection we may observe that there are many things in the Bible recorded by inspiration not intended to convey instruction as coming from God except in an incidental and secondary sense in which indeed all Scripture inspired are profitable. For instance a large part of the Book of Job is made up of the human teachings and speculations of Job and his false comforters and while their opinions and reasonings have been put on record by the Holy Spirit it does not follow that we should accept them as of divine authority. In the book of Ecclesiastes we have a collection of experiences, impressions and ideas derived from the contemplation of the follies of life sad and are almost depressing, which would hardly pass as God-breathed, but are given in the sacred writings as they carry with them a moral inspiration toward goodness and godliness as the chief end of life.

The 53rd psalm in its first verse declares, "There is no God." We could not claim inspiration for that expression, but we do claim inspiration for the record of what the fool said then in his heart, and what many of his progeny now say audibly. While the words and expressions like these are themselves not inspired by God, the record is inspired and is profitable for reproof and correction. Some writers make a great deal of what is known as "verbal inspiration". We must remember that God who is a spirit, does not speak in any particular language but that his in-breathing is in any tongue as evidenced in the outpouring of the Holy Spirit on the day of Pentecost, offsetting the presumption and folly of the building of Babel's tower. How much we may love the German—our mother tongue—the language of the church fathers, of most of our writers, we ought to get away from the idea that one language is inspired above another. The languages and the words used in the writing of the Bible by the inspired writers may have very little identity with either of the current languages, so it is of very little consequence to press the idea of verbal inspiration. God inbreathed the truths, the thoughts, whether He gave the writers the exact words or not. The divine thoughts found expression in the language current in the various times of writing. So in the translations and revisions from time to time words were found in modern languages to give expression to the thoughts. As words and expressions became and still become obsolete, revision is necessary so that the divine mind may be known. Many curious and perhaps serious errors are made by the use of obsolete and misunderstood words and expressions, emphasized by the doctrine of a strict verbal inspiration. Imagine the minister, not as scholarly in Hebrew, or in the use of German words as many of this audience, preaching on Isa. 38:1, last part, with a forceful dissertion on, "So spricht der Herr", he proceeds to dwell on, "Bestelle dein Haus" in the the sense in which "Bestelle" is used by the Pennsylvania German, declaring at the same time that the English is erroneous when it says, "Set thy house in order", as Christ went to do that; all we have to do is to "bestelle" it.

(To be concluded.)

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A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.50

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

EDITORIAL

It has been but a few years since our General Conference Home Mission board undertook to do city mission work. Hitherto its efforts were along other lines. Our board has now under its direction four places, in each of which the erection of a suitable place of worship is in prospect and at three of the places paid workers must be maintained. For the sake of those nearest to us in point of distance and for the sake of our own preservation as a church in crowded centers of population it is highly important, not only that these get their proper support in men and means, but also that our people keep them in mind in their prayers and sympathies. Missionary efforts are not matters of distance, but matters of bringing Christ to the Christless and we cannot feel that we have done our part until we have gone the limit in the number of places we establish and in the amount of money we devote to them. Between now and next General conference, if all goes well, the Chicago place should be completed and means provided for completion of one in Los Angeles, Cal.; Hutchinson, Kans., and Altoona, Pa. Every new effort launched by General conference, has met with a hearty response on the part of our people. Let these get the same support.

A former editor of The Mennonite writes with enthusiasm of the success he attained in canvassing for new subscribers for our church papers in two of our well established congregations and reasserts his belief in the publication work of the church as an important part of denominational effort. He also declares that it is his opinion that satisfactory results can be obtained in other parts of our conference if subscribers are only sought. We agree with him. We would further observe that there is no excuse for any member of the church waiting until some one asks him to subscribe for the church paper or until the board goes to the expense of hiring some one to look him up. As a matter of loyalty to his church that member should take the church paper, pay for it in advance, get his neighbors and friends interested to the extent of subscribing and send the editor an occasional communication telling him what is happening in the local church. To be a loyal Mennonite he can do no less than show his loyalty in this way. It is not fair to unload everything on the pastor, but we believe he may reasonably regard himself an agent for the papers. In some denominations the pastor is called upon to tell the conference just how much he has done for the papers when it meets. We have no such a rule, but we would be in favor of one for our church. Pastors are busy people and so they should be in the Lord's cause and the cause of the denomination in which they serve. We hold that the furthering of the interests of the church paper is directly in line with the work of a pastor and even a busy one at that.

As we approach the Christmas season conditions, such as we never had to face, confront us. In the first place Christmas is the season of good will to men, the occasion when we are strikingly reminded that the Prince of Peace came to earth to erect His throne—and our country, with nearly every other nation of any consequence, is engaged in the bitterest and deadliest war history has recorded. What a paradox! Christian nations straining every effort to overthrow other Christian nations and yet celebrating as a happy event the birth of One whose teaching and life were an examplification of "Love your enemies". In the next place those not actively engaged in war seem to have the handling of more money than ever before. The one who has something to sell finds a ready market for his goods at an unheard-of price. He or she who has only his or her labor to sell commands the highest price for it ever recorded. For example, labor is so scarce and so high that it recently took the writer three weeks to find a lad of working age (16) willing to take a position at seven dollars per week. When the stream of gold comes suddenly people act as though the stream could never stop flowing and the consequence today is that business streets are crowded with busy shoppers who seem bent upon spending money just for the sake of spending it. Where this will end any one with the slightest degree of forethought can see what will happen. The lean years will come and the purse and the larder will be empty at just the time when they should have something laid away against the day of want. Again, in many homes, many thousands of them, there are empty chairs and some one is missing, usually the liveliest of them all. These youths are in the training camps away from home in many instances for the first time, training for the "baptism of fire" to come later. A spirit of "take things as they come" is being cultivated. It will mean transformations in lives that will affect the whole future career. Some will return sobered and matured and perhaps crippled and useless, others will never return. The time should be one of concern and prayer. The reckless, easy-going thoughtless and frequently selfish display that goes with the celebration of the holiday season, is in the light of the serious things before us, to say the least, unbecoming. If ever there was a need of earnest and serious prayer, the time is now ripe. In God's own way He will take care of His own, no matter how trying the times may be, but it is for us to make certain that we are among those whom He claims for His own.

Important Notice to Registrants and Pastors of Mennonite Churches

INFORMATION AND INSTRUCTIONS ON THE NEW SELECTIVE DRAFT REGULATIONS

Series IX. Religious Convictions Against War.

Question 1. Are you a member of a religious sect or organization whose creed forbids you to participate in war in any form? If so, state the name of the sect and the location of its governing body or head.

Answer to Q. 1. Yes. Mennonite. General Conference of Mennonites of North America. Rev. A. S. Shelly, President, Upland, Calif.

Question 2. State the date and place of organization of your local church.

Answer to Q. 2. .....

.....

Question 3. State number of adherents of such sect in the United States.

Answer to Q. 3. General Conference, 16,000. Total number of Mennonites, 80,000.

Question 4. When did said sect adopt opposition to war as a part of its creed?

Answers to Q. 4. Four hundred years ago.

Question 5. When, where, and how did you become a member of such sect?

Answer to Q. 5. .....

.....

Question 6. Give the name and location of the particular local congregation of which you are a member.

Answer to Q. 6. .....

.....

If the registrant is unable to answer Questions No. 2, 5 and 6 he should get information from his pastor or other church officers.

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J. F. LEHMANN,
Berne, Ind.

MISSIONS

Foreign, as well as home missions were instituted by Jesus Himself. It is, Go and save souls. Jesus said, "All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20; Mark 16:15-18 reads: "And He said unto them, Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned. And these signs shall follow them that be-

lieve: in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick and they shall recover."

Jesus gave this command shortly before His ascension. It is a call to every disciple and every follower of His, a call to you also, and to me. It is certain that if you or I can not go, we must find a substitute; support someone who will take our place.

Would to God there were more who, when God asks, "Who will go for me?" would answer, "Here am I, send me, send me."

I am not limited only to one to take my place, I may support as many as I please, and therefore be able to do more than if I go myself.

If I am a follower of Jesus I will give heed to obey all His commands; and is there one command that is more urgent; or, on the other hand, perhaps, more neglected by many than this very one we have just quoted above? How can I face my Redeemer and Savior if I refuse to keep all His commands? Even though there may have been failures in missionaries perhaps, it would not excuse us from doing our duty in this line.

The fields are white to harvest; missionaries tell us they have many more calls than they can fill; many places where there is no missionary and they ask to come and preach this gospel of your Jesus in our towns. How it hurts the missionary to say that he has no one to send, when he has already more than he can do by doing the work of two or three!

There are places or fields yet untuoched. One missionary says, "Take the northern part of India, and the great country of Thibet. Missionaries have penetrated them, it is true, but they are largely unevangelized. Millions have never heard the name of Jesus. India has a population of 315,000,000, but I do not suppose more than one-third have been evangelized." And, "There are missionaries who deny the atonement of Jesus Christ and do not teach regeneration."

How much the more we need to work! There is a congregation in Cleveland, Ohio, not a very large one, which supports not less than eight missionaries on the field and there is not a rich man in it. Soul-saving might go faster if more native workers could be supported who, with a little education and much less expense to make a living than an American missionary, could reach their own people better in less time, for they would not first need to learn the language, and can endure the climate and do not need to have the expense of leaving on a furlough every seven years or oftener; the money thus spent would be the means of reaching many more of India's, China's or Africa's millions or wherever the field lies.

When the need of saving the lost souls steeped in ignorance and sin, heathenism, superstition and false religion is so great, can we turn our backs to it or stop our ears and run away, and be excused by our Lord, when the call is to us, "Come over into Macedonia nd help us"?

If we have heard the cry and wail of the lost ringing in our ears as they are going down into the pit in their agony and despair, we cannot get away from it. We must help them quickly or it is too late.

When our country is spending so much money to send soldiers to the carnal war to fight and kill, how much more ought we as Christians to spend to send soldiers of the cross to battle for our King Jesus against all the foes and forces of Satan and hell, to rescue the precious souls from their bondage in all lands!

Our giving to foreign missions does not need to lessen our giving to home missions or the Christian work in the home land. The more we give, the more we will have to give. Jesus said in Luke 6:38: "Give and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give unto your bosom. For with the measure ye mete it shall be measured to you again."

We have heathens in America, classed as Christians in the census and have very few mission workers in their midst. Take Central America, and the mountains of Tennessee, North Carolina and Georgia, where it is thickly populated, and few that give them the Gospel of Jesus which saves from sin and to the uttermost, even taking away the desire of whisky and tobacco. Yes, whiskey and tobacco are twin brothers, and do not go hand-in-hand with missions. — Where the Gospel of Jesus gets into the heart, the other will naturally go out. If Jesus gets into this temple of ours, He will thoroughly cleanse His temple and drive out all unclean desires, be they what they will. Jesus must have our whole heart and a clean abiding place or He cannot remain.

A saved Chinaman once said to Mr. Fretz: "Me no smoke, me Christian; me no smoke." What a shame to the Christians who thus defile these temples! Oh, that our all were laid on the altar, how all these hinderances would vanish!

With simpler life, simpler costume, not so much finery and jewelry for display, not so much vanity in home furnishing, but everything used for, and in eating and drinking, or whatever we do, all to the glory of God, then this simpler life would also lead to a healthier life naturally, with more wholesome food and not so much to gratify the depraved appetite, or for show.

Yes, when our all is laid on the altar of sacrifice, as it should be, then we will not foolishly spend what God has only entrusted to us, to be used for His glory. We will not spend for chewing gum, nor the movies, not so much for candy or unnecessary amusements. We will rather spend for spreading the gospel than for strong drink and tobacco. Our money for giving of presents would be much more wisely spent for God's poor, and, who is poorer than those who need the light of the blessed Gospel brought to them?

I feel each one of us must give an account to Jesus of his stewardship and will be held accountable for how we use what God so abundantly has given to us for our use to honor and glorify Him thereby. Can we and should we not give up our little all when Jesus gave up so much—His heavenly home and everything He created; gave even Himself in the death of the cross, all for us because of His great love for us? There was no other way for us to be saved. Now what do we owe in return? Our best love, gifts not selfish, not skimpy, not grudgingly, for God loveth a cheerful giver. May we give till we feel it.

The widow who gave her mite, gave her whole living and was commended by Jesus—a gift of love for Jesus, a real sacrifice. Christian sacrifice is a bigger, holier thing than most people think. It is laying down our life for the brethren. It is the spirit of calvary. It is the only thing anywhere that can ever interpret Christ to a lost world."

The spirit of Calvary is also the spirit of prayer for the erring. How much they need our prayers! Jesus prayed even for His enemies, "Father, forgive them for they know not what they do." He prayed often alone in the night when He was not so disturbed. How much the missionaries need our intercessory prayers, situated very often in hard, trying circumstances or unhealthy surroundings, often one or two alone amidst heathen, a long time without any one to counsel or to look to for sympathy amidst discouragement and trials, in unhealthy climate at times, where nothing but the love of God and the love of such needy souls could keep them. We surely ought to feel the need of helping them by our prayers to sustain them.

A few pointers from my missionary calendar:

"Nearly one-fourth of the earth's land surface is comprised within the continent of Africa."

"Every eighth person of the world's population lives in the dark continent."

"The American liquor bill in 1915 amounted to more than all the world has given for foreign missions in a hundred years."

"Stay with us that we may hear more of those things. Tell the white people we are waiting." Five years have passed and no missionary has since visited those people.—Appeal of African chief to A. McKinnon.

"In Japan there are some fifteen thousand Shinto, and fifty-three thousand Buddhist priests. Nine-tenths of the priests are said to be illiterate."

"Pastor Sen is father of eighty churches with one hundred evangelists. When $50 were sent him to fix up his mud hut, 6 ft. square with a 5-ft. ceiling, he used it to send out his students and evangelists."

"For 1500 miles the Niger river flows through a region of Africa where Christ is not known."

"American missionaries have done more to advance the welfare of my country than any other foreign influence."—The King of Siam.

Anna R. Fretz.

Perkasie, Pa., Nov. 21.

The Mennonite and the Christian Herald to one address for $3.25.

THE C. E. TOPIC

Dec. 16.

Christ Is Our Peace; National Ideals; War or Peace—Which?

Isa. 9:6; Eph. 2:14-17.

Perhaps in no time during the world's history was there a celebration of the assurance of universal peace, such as Christmas is, observed in the way it must be this year when fifty million of soldiers are under arms and nations in every continent are actively participating in a war, the like of which was never before known. How can we say: Peace! Peace! when there is no peace? Were we to take such an attitude our whole peace talk would be worse than an idle mockery. But

Christianity holds forth ideals and when the worst of things are mightiest the ideals of better things are held up and men work to a realization of bettering them. All the world wants peace. We are, with those of other lands heartily sick of this senseless waste of men and means that makes wrecks of civilization's highest achievements and carnal houses of the places where men should be dwelling in comfort and peace. But how? We surely can not end the war now by deciding who started it. Our personal opinion is that it is the sin of Adam that caused it and that things like it will continue so long as men do not find that which frees them from sins and the inclinations to sin into which they were born. The absurd proposition for which men are now dying is that it takes a war to end a war. The whole history of the world tends to show that such an idea is false. Has any one ever tried to meet hate with love? we ask. Some have tried it and succeeded in winning. Why, then, not give the suggestion, advanced by our Lord, a fair chance and "love your enemies".

Christ is the world's peace, if it is to have peace, because, through him alone have men found true peace. Being filled with the spirit of Christ must make me at peace with all men. Being full of the spirit of Christ I will be bound to use my efforts to lead others to Him and thus lead them to receive the same peace. Mockers have been saying that Christ is a failure because there is no peace now. The opposite is the truth. Men have failed because they have rejected Christ. To call one's self a Christian or to name a nation a Christian nation, means nothing unless in both the individual and the nation the precepts of the Lord Jesus Christ are accepted and practied. This has not been done in the case of the latter and too often has it not been done in the case of the former.

Ideals are things toward which men work. They are the higher things that bid them come in and that may be attained. In manhood the highest ideal is Christ. To make anything less than Him the ideal is to choose the lower and baser when the highest and the best are attainable. When the angels announced the coming of the Lord, it was in keeping with the assurance of the Prophet Isaiah, that He should be the Prince of Peace. To us now the thought of a Prince of Peace in this war-cursed old world is both blessed and assuring. War and hatred are not the normal conditions as God wants them to be and peace still remains not only a possibility but a certainty.

The lesson topic suggests national ideals. If they are to be worth anything they must not be ideals with Christ left out. Perhaps we have not gotten enough of Christ into our national ideals. At any rate the Lord's day is disregarded, God's Word is frequently put into the background. The type of character that reflects the Christ life is often too little regarded and too little respected. Materialism is given preference over things spiritual. Get back to Christ and new values will be placed on worship, character and life that is in consistent accord with the Christ and with it will come the Christ peace. An ideal America would be one in which love is the prevailing influence, sacrifice the opportunity men and women seek, purity the stamp of private life, love of His children and our fellow men, the motive back of every act and policy.

We know what peace is. We scarcely begin to realize what war will be except that it will be terrible beyond conceptions. Certainly, we do not want war to continue, we do not want to see it waste the efforts of many generations; we do not want the sacrifices in blood involved. What are we to do about it? First, we want to humble ourselves before God; we are no more guiltless than the rest. Then, we want to pray. No human mind can figure the way out just now, but that is not saying that God cannot clear the matter up. We want to amend our lifes, if they are not right with God, how can we expect Him to help us?

THE S. S. LESSON

Dec. 16.

Nehemiah Enforces the Law of the Sabbath.

Neh. 13:15-22.

Golden Text—Exod. 20:8.

After Nehemiah had served as governor of Jerusalem for about twelve years he returned, for some reason, to Susa, remaining there a considerable time, which may have covered years before he returned again to Judah. During his absence in Persia abuses arose among the Jews which he found necessary to correct when he did return; among them were the open and notorious violations of the Sabbath law. In our lesson he tells how he came to note these pollutions of the Sabbath and the measures he used to restore again the observance of the Seventh day to its proper sanctity.

God instituted the Sabbath for a wise purpose. Man must have frequent periods in which he is free from material things and may devote himself to those things which are spiritual. Apart from all other considerations the Sabbath should be observed because the Lord commanded it. When we keep it, it is a sign to God and man that the purpose of one's life is to obey the Lord. That God appreciated the necessity of Sabbath-keeping on our part is shown by the example He set in Sabbath-keeping. It is a law of nature as well as of the spirit that one in seven of our days belongs to God. Men who observe the Sabbath honestly are mentally and physically superior to those who do not so observe it.

Nehemiah was very zealous for the Lord's people, the Lord's house, the Lord's Word and the Lord's day. Did you ever notice how much the Lord's day has to do with the rest of the things that concerned Him? Where there is no Lord's day observed there are no Lord's people. When the Lord's day is neglected the Lord's house is empty and religion falls into disuse. When the Lord's day is neglected it may be very well concluded that the Lord's Word is no more read or honored. God's kingdom will be built up by His day, His house, His Word and His people. Dishonor one, and the rest will be dishonored. The world needs the Lord's Sabbath because it so concerns itself with material things, selfish interests and foolish pleasures that all good things would be crowded out were it not for the day designed to center thought upon such things. One of the great mockeries of the day is the way Sabbaths are celebrated by the world. It will demand Sunday, fight for it, strike for it, make laws defending it and then on that day go off and serve the devil.

Men argue that America must be a Christian country because it recognizes and protects the Sabbath by law. It seems to us that we might just as well reason with greater force that America is, on the whole, not a Christian country because of the way the Christian Sabbath is disregarded. Certainly if they play base-ball in Chicago, sell wine in San Francisco, run moving picture shows in Denver, do business in New York and open pleasure parks in Philadelphia on the Sabbath, as they are doing, there is still much remaining that would be needed to sanctify the day we profess to devote to the Lord.

Christian people make the first day instead of the seventh their Sabbath because on this day the greatest evidence of God's power and our eternal hope was shown in the resurrection of our Lord. It is the Lord's day, celebrated from the very beginning by the apostles and the early church, as the day most appropriate for our praise and worship. The day that our Lord sanctified by making it His resurrection day, means more to us than any other in the week.

In keeping the Sabbath Christians have much to learn from the teachings of Jesus. It is not intended that it should be a burden or something that adds gloom to life. Its coming should be hailed with joy. Jesus would have us know that the Sabbath was made for man and not man for the Sabbath. In order to get all the good it has to bring, we must place ourselves in a proper attitude toward God. Having that, our Sabbath will be joyful enough for us without making it necessary to seek the world's assistance and pleasures to make it agreeable to us.

The enemies of the Sabbath today are the materialistic money-making spirit that is not satisfied with all of six days for pleasure and money-getting, the foreign elements who would impose a continental Sunday on us, the Jews who would deprive us of our Sabbath because they have surrendered theirs, the unbelievers who are against all holy institutions and the Romanists who are satisfied to compromise with the world and let it have the greater part of the day if they may have the early morning.

MARRIAGE

Hawthorne-Croll. — On Saturday evening, October 27, at the home of Mr. and Mrs. Wallace G. Croll of Lansdale, Pa., their only daughter, Elizabeth Mae Croll, was given in marriage to Roland Boyd Hawthorne. Rev. A. M. Fretz officiated.

Haginbotham-Fretz. — On Wednesday, Oct. 31, at 2 p. m., at the home of Mrs. H. E. Fretz, Fretz Pines, near Bedminster, her daughter, Blanche R. Fretz was given in marriage to Arthur N. Haginbotham of Philadelphia. The pastor of the families, Rev. A. Fretz of Perkasie officiated.

Lehman-Neuenschwander.—On November 4 at the Mennonite church, Berne, Ind., Herman Lehman and Lydia Neuenschwander, by Rev. P. R. Schroeder.

DEATHS

Flueckinger. — On November 8 in Wayne Co., Ohio, Marianna Flueckiger (nee Neuenschwander), aged 73 years, 9 months and 14 days. The deceased was born at Delsberg, Switzerland, and became a member of the Mennonite church in 1859. In 1868 she was united in matrimony with John Flueckiger. This union was blessed with nine children. Her husband preceded her in death in 1898. In 1905 she and two of her children came to this country, to Berne, Ind., where she joined the Mennonite church by letter and lived a consistent Christian life. On September 8, 1917, she made a trip to her son,

Theophilus, near Orrville, Ohio, where she died suddenly of apoplexy. Funeral service and burial took place at Berne, Ind., conducted by her pastor, P. R. Schroeder.

Stadler.—On Nov. 11, 1917, in Bedminster, Pa., Peter Stadler, aged 54 year, 3 months and 2 days. Interment and services on the 14th by Rev. A. M. Fretz at Deep Run. The deceased was born in Warjos, Hungary, Austria and came to this country about twelve years ago.

Myers. — On November 12, 1917, in Bedminster, Pa., Lydia, widow of the late Aaron F. Myers, aged 72 years, 5 months and 5 days. The deceased with her husband were faithful members of the Deep Run church where interment was made on the 17th. Services by the pastor, A. M. Fretz. Text, Prov. 4:18. In the family were 11 children, Rev. Menno M. Myers being the youngest; eight are still living.

CONTRIBUTIONS

NON-COMBATANT CAUSE
General Conference.

Rev. A. A. Sommer, Glendale, Cal., $1.50; Tabor church, Goesscl, Kans., by J. S. Schmidt, $15.35; First Mennonite church, Newton, Kans., by J. J. Epp, $12.48; Mennonite church at Pretty Prairie, Kans., by J. A. Stucky, $31.79; Halstead Mennonite church, Halstead, Kans., by S. P. Baumgartner, $10.25.

Gratefully acknowledged,
J. F. Lehmann, Treas.

NEWS OF THE WEEK

GERMANS SURRENDERED AND SANK THEIR OWN CRAFT

Washington, Nov. 26. — A German submarine captured recently by two American destroyers, was sent to the bottom by members of her crew opening cocks below while their mates stood on deck with hands raised in signal of surrender. All members of the crew were taken prisoner.

One of the Germans was drowned while being transferred to a destroyer and another died. The latter was buried with military honors.

Secretary Daniels announced the capture and sinking of the submarine today in a formal statement which made no mention of prisoners nor of the reason for the boat-sinking. The details leaked out at the department later, but the secretary would neither confirm nor deny them, saying he had issued the statement in agreement with the British admiralty and could not add to it.

Definite news of the destruction of the German submarine reached the Navy department in a cabled report from Vice-Admiral Sims.

Two destroyers took part in the action. One, sighting a periscope at 400 yards, headed for it and dropped a deadly depth bomb. Soon afterward the submarine came to the surface.

Secretary Daniels announced the report in this statement:

"Dispatches received from Admiral Sims state that a German U-boat has been accounted for by American destroyers operating in European waters. While on patrol duty a destroyer sighted a periscope 400 yards off. Immediately ringing full speed ahead, the commanding officer headed his craft to pass a few yards ahead of the submarine. As the destroyer passed over the U-boat's course a depth charge was dropped. This evidently caused damage to the U-boat, which shortly afterward broached (came to the surface) about 500 yards away.

"Fire was immediately opened on the submarine by two of our destroyers, which circled about their target.

"The submarine did not return the fire and was evidently disabled. One of the destroyers got a line to her, intending to tow her, but the boat soon sank."

LONG SESSION AHEAD OF THE NEXT WAR CONGRESS

Washington, Nov. 25. — Members of congress are beginning to return to Washington for the opening of the second congress of the war next Monday, December 3. Most of them expect the new session to rival the last one in important action, and few think it will end before the general congressional campaigns next fall.

Appropriations for the war promise to require much time, and there is much new, as well as unfinished, war legislation to be dealt with. President Wilson's opening message, soon after congress reconvenes, will determine in great measure the program of new legislation. Many other domestic matters, including prohibition and woman suffrage, are promised attention.

Future relations between this nation and Germany's allies may be determined early in the session. Many members of congress are expecting the president's opening address to deal with the question of whether war shall be declared against Austria, Turkey and Bulgaria. Sentiment in favor of such action is general among members now here.

Work on the appropriation bills for the fiscal year, beginning July 1 next, already has begun by the house appropriations committee, which will have a constant stream of the supply bills to go through the congressional machinery. Appropriations and estimates are being assembled rapidly at the Treasury department for submission.

FAVORS YOUNGER AGE LIMIT FOR THE DRAFT

That classes of persons subject to draft in the future should include young men of eighteen, nineteen and twenty years of age is one of a number of recommendations sent by the national army appeal board for the Third Indiana district, in session at the state house, to Provost Marshal-General Crowder's office at Washington.

The recommendations were contained in the board's answers to a series of questions sent out by the authorities in Washington in an effort to learn something of the board's experiences in dealing with the selective draft law.

In suggesting that future drafts include the men of eighteen, nineteen and twenty years of age, the board points out that these ages are the ages of adventure — when men go to the colors willingly — and that young men of this age make the best soldiers. The experiences of the civil war, according to the board, show that man included in these ages can endure hardships as well, if not better, than those who are older."

A ROUNDUP OF ALIENS BEGUN IN UNITED STATES

Washington, Nov. 23. — The alien enemy drive is on throughout the United States. The government, after months of laxity, is determined to rout sedition everywhere. Last night and yesterday large numbers of alien enemies left the district of Columbia, the one geographical unit in the United States in which, under the president's recent proclamation, they may not live. Among the men who have left the district are a number who were holding responsible positions with the government when the president's proclamation was issued.

Some of the hotels have been crippled temporarily by the exodus, but the authorities believe that by getting these hotel employes out of the district a spy system that was well organized, will be broken up.

While the president's proclamation in its application to the United States outside of the District of Columbia, calls for the registration of all alien enemies, the government authorities are taking into custody Germans who are known by the department of justice to be intent on doing all they can to keep sedition alive in this country.

The greatest roundup of Germans who are branded has taken place in New York and New Jersey. The department of justice said today that reports from its agents in New York city show that within the last twenty-four hours about 800 alien enemies have been arrested.

RUSSIA QUITS WAR AND NEW GOV'T. DEPOSES LEADER

Petrograd, via London, Nov. 22.— Nikolai Lenine and Ensign N. Krylenko, commander in chief of the new People's Commissaries of War, have issued a proclamation to the army and navy. The proclamation says:

"On Tuesday General Dukhonin was ordered to offer an armistice to all nations, allied and hostile.

"The message was received at headquarters Wednesday and General Dukhonin was instructed to keep the People's Commissaries continually informed as to the progress of the pourparlers and only to sign an agreement for an armistice after sanction by the commissarics had been received. Having received no answer from Dukhonin by Wednesday evening, Dukhonin was asked the reason for his delay. He attempted many times to evade giving an explanation and a clear answer to orders. When a categorical order was sent instructing him to offer immediately and formally an armistice for the purpose of commencing peace pourparlers, he refused to obey.

"General Dukhonin has been informed that he has been deposed from his functions for disobeying the government and for conduct which is bringing unheard-of sufferings to all the working masses and to all the country, especially to the armies. Ensign Krylenko has been appointed the new commander-in-chief."

THE HINDENBURG LINE SHATTERED

Field Marshal Haig has sprung a surprise on the Germans in northern France, attacking suddenly on a front of more than thirty miles and breaking the famous Hindenburg line to a maximum depth of nearly five miles. His troops are still fighting their way forward in the most spectacular offensive of the war on the western front since the trench lines were established.

The blow was struck without warning, no artillery preparation preceding it. The British tanks in great numbers smashed their way through the formidable German wire entanglements, ploughing a road for the infantry, which swarmed irresistibly forward.

Village after village fell into British hands as Haig's troops pressed on until at Marcoing and at Anneux, on the Bapaume-Cambrai road they were only three and three-quarters miles from Cambrai, the important German base and important railway junction, which apparently is the British objective.

Several thousand prisoners have been taken by the British as well as large quantities of war material. The attack was carried out in unfavorable atmospheric conditions and the weather has since grown stormy.

Fighting contines within two and three-quarter miles of Cambrai, where the triumphant British troops Thursday occupied Fontaine Notre Dame.

Now that the Germans have overcome somewhat the surprise which stunned them because of the suddenness of the attack, they are offering more stubborn resistance.

In two days the British have gained almost as much ground as in the first four months of the battle of the Somme.

BRITISH TAKE IN BOURLON; ITALIANS HOLDING ENEMY

After hard fighting, in which the troops came into hand-to-hand fighting with varying results, Field Marshal Haig's forces now are in possession of the town of Bourlon and the greater part of Bourlon wood west of Cambrai, giving them a dominating position over the much-fought-for railroad center and the surrounding country.

English, Welsh and Scottish battalions, aided by the cavalry, now dismounted, encompassed the defeat of the Germans, who had concentrated fresh reserves — men of extreme valor — to face the British in their efforts to win the positions which mean so much toward the ultimate capture of Cambrai, with its tenacles of railroads and highways leading in all directions and on which Field Marshal von Hindenburg is so dependent for support.

Little else except the gaining of this town and of the wood had had a place in the strategy of the British commander-in-chief since the dash of last week places his forces west and southwest of Cambrai, virtually upon the threshhold of the town.

Italian Hearquarters in Northern Italy.—Strong enemy attacks with artillery preparation continued throughout the day along the whole extent of front between the Brenta and Piave rivers, but the enemy made no gains and all his attacks failed.

The fighting, while severe, was not of that whirlwind character of the last two days and both sides are engaged in reorganizing their positions on the shifting front and taking a momentary respite from the tremendous strain of the last few days.

Another enemy attempt to cross the river on pontoons resulted in the wiping out of the pontoons and the men.

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Message of Joy (R)
Christmas Hosannas (R)
Christmas (R)
The Prince of Bethlehem (L)
The New Born King (L)
Christmas Joy Bells (L)
Memories of Bethlehem (L)
The Promised Christmas (L)
Bethlehem Chimes (R)
The Gift Divine (L)
Under the Christmas Star (L)
Christmas Memories (L)
The Promised King (L)
King Forever (L)
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, DECEMBER 6, 1917. No. 48.

IN MENNONITE CIRCLES

An Explanation.

Whereas there seems to be a current belief in the eastern districts of the General conference that the Pacific Distr. conference is much larger than is really the case, I have been instructed to give the following explanation:

In this Conference the rule exists that one vote is allowed for every 10 communicants or fractional part thereof, while in the eastern districts one vote requires 30 members or fractional part thereof. Therefore, if we report 119 votes at last conference, it means something over 1100 members and not something over 3000.

The Pacific Distr. Conference,
by D. B. Hess, Sec'y.,
Schrag, Wash.

East Swamp church admitted six young people into fellowship through the rite of baptism.

West Swamp Young People's society celebrated its 25th anniversary last week in an appropriate manner, according to the weekly Bulletin of the congregation: "It was one of the best anniversaries ever held," said one of the original members at the close of the twenty-fifth annual anniversary of the Young People's society last Sunday evening. The church was crowded to the doors, even standing room being at a premium. Addresses were given by Mr. William Kremer, president of the First Philadelphia C. E. society, and by Rev. E. S. Shelly. Mr. Kremer dwelt upon consecration to the work of the church. He told the story of his growing up into the C. E. society from membership in the Junior society. He showed the pin received at his graduation from this society. Mr. Kremer spoke with conviction, and his deep interest in young people's work was evident. Happy words of greeting were spoken by Mr. Allen Schantz of the St. John's Lutheran Luther league, Spinnerstown; Mr. William Shelly, of the Great Swamp Reformed society, and Dr. Wm. G. Moyer of the Bethany society, Quakertown. The musical feature of the occasion was not neglected. Misses Florence and Frances Stauffer of the East Swamp society sang a pretty little duet. Misses Helen Mohr and Minerva Gehman sang most effectively "A Dream of Paradise," in duet form. A male quartet from St. John's Lutheran church rendered two selections. Our deacon, Allen E. Bleam, recounted some of the history of the society, the details of which will appear in the Bulletin later. Among the original members still active are Mr. and Mrs. Frank Mohr and Emma Musselman. The president, Alvin Shelly, deserves much credit for planning and carrying out a more than ordinarily successful anniversary program.

A carefully arranged program of an (Old) Mennonite men's meeting is to be held with Chicago Home Mission December 12 and 13. The purpose of this meeting is to bring together the Illinois, Indiana and Iowa brethren for the consideration of the great problem of the church and its relation to missions.

The Indiana-Michigan Mennonite conference requests its membership to observe December 19 as a day of fasting and supplication and prayer interceding for forgiveness, divine direction, the brethren in detention camps, the heads of the warring nations, that they, under God, may become reconciled.

According to The Witmarsum, Bluffton college celebrated a golden wedding. Following is the account: "Wednesday, Nov. 21, the golden wedding anniversary of Mr. and Mrs. Peter Thut was celebrated at Ropp Hall. The mere statement may seem insignificant but it rises and grows to importance of immense significance when it is remembered that at the time when Bluffton college was struggling to reach the top, plodding along in a rut of despair, these worthy people gave their farm to the institution, putting it on the smooth road to victory. The hill is still a hard one yet such evidences of good faith and brotherly love make it again seem worth while. Mr. and Mrs. Thut have no children, but by this act have adopted a host of them, who are indeed grateful to these benefactors for their generous act. President Mosiman, as toastmaster, lent cheer as well as dignity to the occasion and Rev. Gottshall and Dr. Thierstein responded with toasts and Prof. Lehmann and Miss Krehbiel sang several German songs suitable for the occasion. After dinner everyone was invited to the lobby where the remainder of the evening was very pleasantly spent."

NOTES AND COMMENTS

The M. E. church has adopted the slogan, "Forty Milions for Foreign Missions in the Next Five Years", instead of the ten millions which would come through the ordinary contributions.

The Noble prize for literature this year has been divided between two Danes, Pontappedan and Gjetlerup, the former a novelist, the latter a poet. How little of the better part of our civilization is noted today when the culture expressed consists of implements of murder!

Christ was a home missionary in the house of Lazarus.

Christ was a foreign missionary when the Greeks came to Him.

Christ was a city missionary when He taught in Samaria.

Christ was a Sunday school missionary when he opened up the Scriptures and set men to studying the Word of God.

Christ was a children's missionary when He took them in His arms and blessed them.

Christ was a missionary to the poor when He opened the eyes of the blind beggar.

Christ was a missionary to the rich when He opened the spiritual eyes of Zacchaeus.

Even on the cross Christ was a missionary to the robber, and His last command was the missionary commission.—Amos R. Wells.

Astronomers are preparing to observe a total eclipse of the sun for 88.7 seconds, June 8, 1918. The eclipse of the spirit of peace, which the whole world now observes covers years instead of seconds. It is an eclipse which men, if they will, may end by the help of God.

The natural man is a spiritual monster. His heart is where his feet should be, fixed upon earth; his heels are lifted up against heaven, which his heart should be set on. His face is toward hell; his back toward heaven. He loves what he should hate, and hates what he should love; joys in what he ought to mourn for, and mourns for what he ought to rejoice in; glories in his shame, and is ashamed of his glory; abhors what he should desire, and desires what he should abhor.—Boston.

FROM LOS ANGELES

Nov. 21.

We are trying to keep our people posted concerning our mission here at Los Angeles, so we will send another short letter as a word of greeting and information. We feel that the Lord is with us and is prospering the work here above all that we merit.

Last Sunday we began with a new venture and we pray that it may be successful and prove a great blessing to many. For years it was impossible to have English preaching service Sunday mornings. Sunday school from 10 to 11 o'clock was all that could be had. Now with God's help we are endeavoring to get the better class of people in our district to attend our services and in a measure are succeeding in this endeavor. Some attend our Sunday school and for these we have now started preaching service right after Sunday school. So we really have three services in succession every Sunday morning. English preaching service right after Sunday school and German preaching service last. It worked well last Sunday and we pray that this venture may prove a success. Would we be able, with Paul, to be made all things to all men, that we might by all means save some.

For two reasons we are glad for this additional service. First and above all, it gives added opportunities to present Christ to such

who need Him and to strengthen the faith of such who know Him. Then, it closes the mouth of the adversary who persisted in spreading the false rumor, that the services for the Mennonites in the mission chapel, crowded out services for people in the district. Our Home Mission board should not be blamed but commended for heeding the call of the Mennonites in the city, to do something for them. The board, with much prayer and careful consideration, has taken the one step feasible. There has not been anything crowded out, there was no preaching service Sunday morning and the time was unoccupied, that was used for Mennonite services. Now by God's grace and help we add instead of taking away. In the district Sister Feighner faithfully devotes her whole time and strength to the people and has the help of a number of devoted volunteer workers. Our brethren, Voth and Weir, both students of the Bible institute are doing valuable and faithful volunteer work. So our Sunday school is supplied with teachers and the sewing classes and Endeavor work are faithfully looked after. Besides my duties toward our people in Los Angeles and suburbs, etc., many an hour is devoted to district work.

Our cottage prayer meetings, too, are now well established. For our people we have prayer meetings every other week. Are now studying Revelations. Quite a task to apply this book in a practical way. Yet, we believe the dear Lord will guide us by His Spirit. We want to live ourselves into the Word, especially the Word of prophecy, for the time is near. These prayer meetings may prove another step toward organization of a church.

The district cottage prayer meetings are held more or less frequently as the need arises and the calls come. We believe that lately the Lord has used sick-visits as a blessing to some souls. Sister Feighner has had some peculiar experiences with dissolute women and Bro. Voth had quite a tussle with a drunken man after a Thursday night service.

In conclusion it might be mentioned that Los Angeles had a "wet and dry" election yesterday and reports this morning have it that the saloons are voted out. Another cause for thankfulness. Pray for the work of Los Angeles.

Sincerely,
M. M. Horsch.

All who pay their subscription in advance will receive the Mennonite Year Book free as premium.

INFORMATION CONCERNING THE CHURCH IN BALK

[The Dutch Historian, Ten Cate, in his History of the Mennonites in Friesland, gives a very interesting description of the Mennonite Church in Balk, as it was a considerable time before 1800. This information came to him from a previous authority, J. van der Ploeg, The Church of Baik was already in existence as early as 1580.—Ed.]

At this time the church of the Old Fresians is served by four ministers, two of whom rank as elders and the other two are assistants. Only the elders are authorized to officiate at baptism and the Lord's Supper, which ordinances are celebrated but once a year. The Onderwijsing of Engel A. van Doorgest is used in giving catechetical instruction. In the preparation of their discourses the ministers draw largely upon the Concordatie of Pieter Jansz Twisck, and this work is also held in great esteem by the laity. The Bible translation of Bieskens, of which splendid folio-prints may still be found in the congregation, is used in both church and home. The Confession of Faith of Boudewijn is read to the candidates at baptism. After the administration of this rite the subjects are helped to their feet by the elder who gives them the kiss of love and exhorts them to be faithful to the Confession they have just heard read. Members are received into the church at Balk when quite young. The singing is not melodious; the old Hoornish hymns and some of the shorter psalms of David, arranged in rhyme by van Dotheen, are used; the quiet prayers, said by the worshipers, while kneeling with their backs toward the minister, are very simple in language and style, consisting largely of Bible texts.

Foot-washing, practiced by some of the earlier Mennonites, is no more the custom in the church of Balk, except that, whenever one or more brethren come to them from another congregation on a spiritual errand, they are greeted with the holy kiss of love, and, as a mark of humility and service, their feet are washed upon their arrival at the first place they visit.

The ban is practiced to the extent that, without exception, those of the brethren or sisters who marry out of the church are excommunicated. In the pursuit of their daily affairs they are very kind and serviceable to everyone. Good faith and honesty, conscientiously practiced, mark their daily life and by this they come to enjoy the respect and confidence of their neighbors.

The Mennonites of this place are to be distinguished by their very simple and plain garb. Neither gold nor silver is worn on their person or used in their homes. Most of them abstain from the use of tobacco of strong drink. That which is not absolutely necessary to sustain life is regarded by them to be sinfully wasteful. Their homes may be known by their uniformity in style and color. Thier furniture is plain and scant. But, because of their industry and economy they are generally in prosperous circumstances. Among the young people, however, deviations from the strictness of their rule are appearing and it will require patient efforts on the part of the next generation to preserve the customs of the forefathers.

Those who attend their services in their low plain meeting house in winter will note that, while the sermon is in progress the men often sit about the great fire with their backs to the speaker. The women also have a fire of their own about which they gather. Each newcomer greets those present with a single "Moarn" (Good Morning)! Those from a distance go among the ministers, reach out the hand and ask, "Nog goed? (Are you well?) to which they reply: "Best. Hoe giet it mei jou?" (Well. How is it with you?). The "Vorsinger" bids the congregation to sing in the Friesian dialect: "Dy mei bleft to sjongen, siekje foolja twa en tachtig, uit it eerste of twade oomhungsel." Before praying, the minister offers the subject for their quiet prayers. These topics are generally very much alike. The sermon is brought to a close with the words: "If I have said anything which you cannot comprehend, credit it to my imperfection, but if I have said anything to your good, give the honor to God in heaven and not to me. Go in peace and remember what was said was given with the best of motives." To this one of the leading of the aged brethren replies: "Thank you," and the rest nod their assent. The speaker does not mount a pulpit, but stands before a desk on one side of which the remaining ministers are seated on high unvarnished stools. The hearers are seated about the room on benches.

Much as we observe in this church a form of greatest simplicity, differing from the general way of things, we must honor and love them on account of their honest lives which bear daily fruit in sincere love and pure morality.

The right will come out right.

ECHOES OF THE BIBLE CONFERENCE

Roaring Springs, Nov. 23-25.

Christ and the Children.—Mrs. Cesna.

Christ tells us that a child shall lead them and, "Suffer the little children to come unto Me and forbid them not for of such is the kingdom of heaven."

The greatest thing that a man or woman can do is, to lead one of these little ones to Christ and train them to a life for Him. The true worth of a child can only be seen in the cross. What we need to do is to give them the sincere milk of the Word. Christ does not want our children to be cutting pictures or things like that in the Primary department. He says, "Remember the Sabbath day to keep it holy." Let us live overcoming lives so that the children from the foreign countries that are going to flood this country after the war is over, may see that we have the Christ-like Spirit shining out through us. In the Sunday school or any place a Christian man or woman should never recognize boys or girls as kids, for they are the coming men and women of tomorrow and they must take our places in the future work of the church, so let us all be up and about our Father's business.

The Conversion of Children.—Rev. Amos Martin.

Matt. 18:14. Conversion is the door into the kingdom of Christ. It is more than a turning around and changing of our opinion. We know and have seen many instances in our lives where children have led their parents and older people to a saving knowledge of our Lord and Savior Jesus Christ. The one thing we see in Christ's life is humility. Humility is the law of the kingdom. There are certain laws that hold in gravitation, and humility is the evidence of Christ in our life as well as the law of heaven. Doing good to others is faith in our Lord and Savior Jesus Christ. Whosoever doeth these things to the little ones, doeth it unto Me, and we read that it would be better if a mill stone be hung around any one's neck and drowned than to bring offenses unto one of the little ones. We also read of the Shepherd who had the ninety and nine safe in the fold and forgot all about them while he went to hunt for the lost lamb, and how he came back rejoicing, carrying it on his arm. It is not the will of the Father that one of these little ones should perish. Brothers and sisters, I want you to take this lesson which a Catholic once told me,—that if we would give them a child for seven

years it would be grounded solid in the Catholic faith. So it behooves you and me to be up and doing. John 3:16, the "whosoever", takes in the smallest child to the oldest person.

Leading Children to a Decision.—Rev. Harvey Miller.

It is a place to fit them for the day to make the great decision that comes to every man or woman, boy or girl. The Primary department is the best place to train them but the Intermediate grade is where they make their decision and is the best place to show them the necessity of being saved. You have to show the real conscientious boy or girl the power of going and stopping. We take for instance an engine on one of our railroads: it has a going power as well as a stopping power. The brakes are supposed to hold; but, suppose the engine had started going and the brakes refuse to work, then the stopping power is no good and the result is readily seen with more than likely a great disaster to the engine, so in every boy's and girl's life: many of the boys and girls are glad to stop when the opportunity is given. We should all pray for God's blessing on us that we can stop them, if it need be with tears.

Foreign Mission.—Rev. Amos Miller.

Christ asked Peter who he thought He was, and Peter answered: "Thou art the Son of God". And we see that Christ says: "On this rock will I build My church." Now, when He said, "It is finished," He had in mind that body of His, the church. We see the disciples held a ten-day prayer service for an outpouring of the Holy Spirit and three thousand souls were saved. Would to God that more of our men and women could learn of the power in prayer, like the disciples did of old. It was then they received their great commission, "Go ye out and teach all nations," and we see that takes in the whole world and, as we understand the Word, Christ died for the sins of all. Do we realize that there are eight hundred millions of people who never had a Bible or heard of Jesus Christ? No man or woman is fit to do any mission work unless filled with the Holy Spirit and be on fire for God.

Seeking and Saving. Isa. 56:3. —Rev. E. W. Graybill.

We are to seek the Lord while He is yet to be found. We have the promise that we can find Him if we call upon Him in faith believing. Some people say that they don't know whether they are saved or not. I know that I am saved, from my personal experience. Once I was way down deep in sin, but now I am a child of the King. Prayer is the keynote to every Christian's life. The prayer of a righteous man availeth much. We should pray for Christ to bring sinners to repentance and should never get tired praying for them, for Jesus has prayed for over nineteen hundred years for the church down here in this sin-cursed world. I pray God's blessing on this Bible conference, and if we never meet in another, I pray that we will all meet around that great white throne and Christ shall appear on that glorious day.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $5.00. The new subscriber will receive the paper from now until Jan., 1919.

THE INSPIRATION OF THE BIBLE

A. M. Fretz.

(Concluded.)

Take another passage: Luke 12:29. Luther makes the German to say, "Fahret nicht hoch her." Very practically some preachers of our young days have found in this admonition good ground to condemn riding in falling-top buggies with high wheels, later it applied in the same sense to riding in cars, automobiles and would no doubt be applied to airships. But is this really what the Lord meant? Is the German rendering by Luther inspired? Had we not better turn to the English and get a better sense of the Master's word: "Neither be ye of doubtful mind"? Leander van Ess puts it: "Nicht sorglich versteigen," undoubtedly a more modern German would have it: "Gehet nicht bange umher." Take another example in which an ardent verbal inspiration advocate may find some trouble, Psa. 46:9 (German 10). In German we read: "der den Kriegen steuert in aller Welt". Perhaps the warring aufhören die Kriege bis ans Ende days are building on Luther's translation and are finding in this passage justification for keeping up the human butchery now going on across the Atlantic. "Gott steuert Kriegen" may be thought to mean that He financially sustains them, which would be a good reason to continue the warfare. Or the expression may be made to mean that God has in the emperor a man at the helm who will, by divine help, steer the ship of government unto eventual victory. What justification and encouragement the allies can find in the English text, over against that of the German, is not easy to discover. "He maketh wars to cease unto the end of the earth." Van Ess puts it in German: "Er liess aufhören die Kriege bis ans Ende der Erde." These Scriptural quotations are reverently made, merely to show into what misconceptions we may fall in emphasizing too strongly the idea of verbal inspiration.

Evidences to the inspiration of the Bible are manifold. We wish in a few words to hint at only a few of these:

1. Its **character** — diverse in time, customs, distance, peoples, writers, and contents, yet one book for one purpose for all time, peoples and languages. To borrow in part the language of the Westminster Confession, "The heavenliness of its matter, the efficacy of its doctrine, the unity of its various parts, the majesty of its style, and the scope and completeness of its design," all indicate the divinity of its origin.

2. The inspiration of the Scriptures is evidenced by its attitude to sin. It paints to us the blackness, the hideousness of sin; and sin in its effects, in both words and example, as that which caused the loss of that which was divine in man, as that which merits only death eternally, and yet at that for which deity gave His all —Himself to destroy, and to redeem man from the present and eternal effects; so through it we find running the crimson thread of blood from Genesis, Exodus, Leviticus, to Hebrew 9, and Rev. 1, 5; 5:4; 12:11, binding together the old and the new into one whole, with the cross on Calvary as the center of power, the grave in the garden the testimony of victory, Olivet as the prophetic mount of the tarrying church, and sealing the whole with John 1:29: "Behold the Lamb of God," etc. And thus we have the "Book", the "Man", the "Church" and through these we hear ringing down through centuries past, and for the tarrying season. Isa. 1:18. Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be made as snow; though they be red like crimson, they shall be as wool.

3. Among many other testimonies to its divine origin we note as last and best its influence on the individual accepting it as God's message to him. To quote from the words of Dr. Haldeman: "Here is a book which alone satisfies the universal conscience in the proposition it makes concerning the holiness of God and the sinfulness of man; the only book that offers a way of salvation both judicial and moral which, while it saves the sinner, punishes his sins and glorifies both the grace and the law of God. Here is the book which is bread to the spiritually hungry, water to the spiritually thirsty, a mine of spiritual riches, a treasure house of truth, a university in which prophets, priests and kings compose the faculty, whose curriculum sweeps the whole range of doctrine from the being of God, the creation of man, his fall, his redemption, the triumph of resurrection, the rebirth of the soul, the regeneration of the earth, to the final victory of God and Christ in a world where paradise lost becomes paradise regained. The more one studies it, the dearer and more influential it becomes in his life. That the Bible is the Word of God is not to be demonstrated solely in a court of extraneous and circumstantial evidence, but corroboratively in the supreme court of conscience and consciousness. A book which alone of all books inspires men for God, revolutionizes the very structure of the soul, negatives old temperaments and turns a helpless slave of the flesh into a joyous child, and a devoted servant of God, is not a book that eminates from the mind of man. And when it speaks, whether it records the virtues of a saint, the wiles of the devil, the error of an apostle, the wickedness of the world; whether it reports the direct utterance of Jehovah, or the folly and blasphemy of man, speaks forth, not as the word of man, but as it is in truth the Word of God.

Having quoted different testimonies as to our claim we must not omit that of our own "Articles of Faith" by Cornelius Ris:

"We recognize it a priceless favor that God at sundry times and in divers manners spoke unto the fathers by the prophets, and in the fulfillment of time through His Son Himself and through His holy apostles; and that it has been His gracious pleasure to have so much of it recorded as is necessary for our direction in faith and life.

By the "Holy Scriptures" we mean all the books, generally known as canonical or regular, from the Books of Moses to Revelations. These Scriptures we call holy, because they are God-breathed and written by holy men of God as they were moved by the Holy Spirit. We accept them not as man's, but as God's Word, the only unfailing and sufficient rule of faith and life to which we owe the highest devotion and obedience.

There are many and very important reasons on which this our faith rests. Among others we name the following: (a) The dog-

(Continued on page 5.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.50

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

EDITORIAL

The nation is being called upon not only to make vast sacrifices in men and means for the purposes of this war, but is also being covered again and again with urgent requests for contributions to meet requirements for which the war is responsible. The Y. M. C. A., the Red Cross, the Bible society, were in normal times, accustomed to ask for their thousands, now they ask for millions, and need them, too, of they are in any way to accomplish any good along the lines of their purpose. All these calls, plus those for the war victims on the other side, and the normal war needs must be made on the people at a time when the matter of making ends meet has already seriously manifested itself to an alarming degree. In the face of such conditions would it be right to lessen one's financial support to the church and its undertakings? We believe not. The Lord's work is still the most important of all and only in trying times may we be sure of the sincerity of the Lord's people by the way they faithfully stand by His work. Christians are not discouraged just now, though they know that the job before them is perhaps the most difficult one they have undertaken in this generation. It has been observed that in America the greater missionary efforts have had their beginning about the same time our wars were in progress and the churches are unwilling to allow that it should be different now. The Methodist Episcopal church has set the pace which we are sure others will follow. In place of ten millions this year, as was its custom in missionary contributions, it is now planning to raise forty millions. Our own churches' reports show a great increase in means and efforts for the past several years and with our next General conference we have confidence to believe there will be a greater showing in spite of all the drains made by the war upon our resources. This, however, is no light task and calls for the utmost in gifts, efforts and sacrifices.

The present situation has brought our people to realize certain opportunities which, in times past, while not ignored, were at least not made as much of as we now feel they might have been. The first of these is, of course, the matter of our peace doctrine. We have always asserted it and always found a measure of satisfaction in the thought that when our church had to assert it there were not lacking men and women who were ready to do their part faithfully. But we had been lulled into the notion that wars were only a remote possibility and so our peace doctrines were more a matter of history than a matter of vital issue. How we have been roused from our illusions we only now know. Fortunately we were ready to face the situation as did our fathers. Unfortunately, we might have been better prepared. We had no peace literature. We had taken little interest in peace propoganda outside of our immediate circles and when the crash came we had to act and act quickly. Since that time Mennonites of every stripe are rallying nobly about their historic stand for peace. What all it will cost we do not yet know, but this we do know: Many of our young men who have done nothing but ask for that which the law provides, namely non-combatant service, are detained in military camps under guard. We wait patiently for the president to declare what is expected of them in the service of their country outside of the military machine. We are not pro-anything foreign, but we are for that position which our Lord commands us to take against the evils of the world and our consciences tell us that war is one of the worst of the world's evils. We love our country and are ready to do all on our part that involves sacrifice and suffering that will make it a Christian nation in fact as well as in name. Our interests have been here and so have our sympathies ever since the time William Penn invited our forefathers to become a part of the commonwealth that was to be built up on the Scriptural foundation on which both he and they believed.

Another opportunity that seems to be grasped with new vigor is the opportunity to examine and familiarize ourselves thoroughly with the confessions of belief produced at various times in our church. It has often been emphasized that the Mennonite church is an organization without theology. In the sense that other denominations make their creeds their law, this may be partly so, in the sense that confessions of faith are historical statements of beliefs held it is not so. Mennonites have made many confessions of faith, some of them remarkable pieces of theological composition deserving the serious consideration of the world's best thinkers. In the light of what we have to meet, because of what we believe, there should at present be a continuation in the study of Mennonite confessions of faith. Such a study will reveal a constant holding to an historical type of Protestantism that has endured for centuries and is as much a vital part of Christian thought today as it ever was.

Special Offer

New subscribers will receive the Mennonite from now until January, 1919 for the single subscription price, $1.50.

WAR-TIME CHRISTMAS

How It Is to Be Observed in the Sunday School.

E. Y. Fretz.

At this time our minds naturally are concentrated upon the crisis which we find our country facing. Surely, it is not fitting that those who are suffering because of this horrible war, should be forgotten. There is much of it, both in the trenches and at home. Never in the history of our nation has the true value of human life been impressed upon us as it is today. We know that the Christmas of 1917 will be a sad one. We will be called upon to submit to conditions as they are because it is God's will that we should.

For us at home there remains a greater duty than we have ever before had to meet. The old spirit of Christmas must be brought home to us clearer than ever before, for we have been singing, chanting and saying: "Glory to God in the highest and on earth peace, good-will toward men." Have we meant it? or, do we now leave it out of our sad hearts? I trust not. The only enduring peace comes from the One whose birth we celebrate at Christmas time: it is the only lasting peace to be expected here or hereafter.

We find those on every side who would inspire hatred, and, I am sorry to say, even the pulpit lends its aid to such a passion. The cry, "We want victory!" comes from all sides. Victory for what? Victory for Christ? for a nation? a people or a government? If it be for Christ and real peace, then alright, but I fear too many have their minds set upon punishing some one and forgotten the old saying, "If you want a good neighbor, make one."

It is ours to perform a great duty and to instill into the minds of the young the way by which all may live the peace which the Savior gave us through His birth. By all means exemplify "peace on earth" as never before so that the earthly peace we want to come will be portrayed in our lives. "Where peace abideth there can be no hatred."

Many will recall reading Dr. Clark's article on war in which he says that the pulpit, the Y. M. C. A. and the various religious organizations have been weakened through the war because the remedy they have to give is only for the present and has nothing for the future. A British army officer, hearing some of the present-day pulpit messages, complained bitterly that they did not touch the heart of events and had nothing to give in the line of assurance of the certain dawn of a better day. This is not so in material things. The business men of all nations are devoting much money and considerable time to the question: "After the war, what?" What are you and I doing for Christianity after the war? I am firmly cinvinced that if we do not do our share in preparing for after the war, then, whatever kind of a peace we get, be it forced by arms or by agreement, will not last long. We must be getting ourselves ready to live the lasting peace for which we hope. Right here we find our task lies in the line of instilling into the minds and hearts of our children the facts that wars are sins in God's sight and steps backward in our civilization and the most horrible means of destroying the nations' assets in men, money and natural resources.

There is little hope of teaching these lessons to the older folks because most of them have set views on these matters. We can only look to the youths for hope of a brighter day. Surely, there is one lesson to teach them, it is to instill in their minds the determination not to make the mistakes of their parents. Parents must be very hard indeed if they do not wish their children to be better than they and avoid the mistakes and correct the faults to which they were given.

The Christmas of 1917 should,

above all, be one in which we do our utmost to impress upon the minds of the people the great lessons of love and peace, taught by our Lord.

THE INSPIRATION OF THE BIBLE

(Continued from page 3.)

ma contained in these holy books surpasses the law and light of nature, yet it does not stand in opposition to the same. (b) The contents of the same are absolutely worthy of Deity and demands absolute reverence to Him. (c) All contained therein serves to reach holy purposes; as to the glory of God so also to the well-being of fellow men and to our own happiness. (d) The holy writers were men of extraordinary piety and sincerity, who showed themselves neither credulous, nor such who sought their own honor, or righteousness, or any worldly benefit, or much less receive same, but they sought only the glorification of God, the salvation and inward peace of their fellow men. (e) God convinced them and through them us, of their divine mission, through supernatural miracles, fulfillment of prophecies and many other evidences. Above all, he who in sincere obedience resigns and submits himself to God's Word, finds for himself peace of soul and is within assured of the Truth."

As evidence to the inspiration of the prophetic writings, aside from those relating directly to the Jewish people and to the coming and work of the Messiah, in reading searchingly that of Daniel expressed in symbol and visions, giving a foreview of Gentile rulership from the days of Nebuchadnezzar to this hour, and in connection reading the warning of Christ and His apostles concerning the state of the world in the closing hours of the age; and then, letting the war now raging (as foretold) within the prophetic or one time Roman earth, the entrance of all nations, one after another (as foretold) into the bloody maelstrom, the rushing and tumult of the people (as foretold) like the rushing and tumult of the wind-tossed sea, the disappearance of old foundations under the rising tide of democracy lead our minds to solemn meditation, we come to the overwhelming evidence that God tells us that we are in the region of the "clay" and the shadow of the long foretold ruler. All this forecast and the now steadily fulfilling events demonstrate a wisdom and specific foreknowledge impossible to men and alone possible by the inspiration of God. As the Word is Spirit-breathed, so the Holy Spirit is its only true interpreter, it can only be understood and applied by the same Spirit that prompted its diction.

Brethren, lies not the danger of our present day, the decline in doctrine, in conviction of the moral sentiment, in the lost hold upon the inspiration of the Word of God?

Let this, then, be our attitude, to tell it out to the wide world that we believe the Holy Scriptures to be the product of the "Breath of God", that regenerates, that illuminates and sanctifies the soul also God-breathed. Tell it to the church, to her colleges and schools, from her pulpits, Sunday schools and Bible classes, and sound it in every convention and conference that her conception and estimate of the Scriptures must be no lower and no less than were the high conceptions and estimates of the "Volume of the Book" by our Lord and His apostles, that what they regarded as the "Breath of God" she must so regard in opposition to every breath of man that dares to breathe otherwise. Tell it to every reader and hearer of the Word that what "Moses saith", "David saith", "Isaiah saith", "Peter, Paul, John saith", is what God saith. Tell it to the dying saint when science has exhausted in vain all her poor resources, that God truly "saith" that Jesus is a Rock, a sure foundation in His Word, and will not disappoint the trusting one. To every query of exegesis or criticism return the answer, "What saith the Scriptures? How readest thou? It is written!" With such an attitude as this, the days of spiritual growth will revisit the church, and God, honored in His Word, will no longer restrain the Spirit, but open the windows of heaven and pour upon her a blessing so great that there will not be room to receive it.

"How precious is the Book divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven.

"This lamp, through all the tedious night
Of life, shall guide our way,
Till we behold the dearer light
Of an eternal day."

Your own renewal for 1918 and a new subscriber from now until January, 1919, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

The Mennonite and the Christian Herald to one address for $3.25.

WORLD-WIDE SUNDAY SCHOOL NEWS

Bis of Sunday School News from Far and Near.

Interesting items are always coming from the various field secretaries of the World's Sunday school association. Howard of South America tells of a Sunday school workers' meeting that was held in Buenos Aires. Though a far-reaching railroad strike was on and those from the suburbs could not reach the city, more than 230 crowded into the hall. A real teachers' meeting was held and the cake and tea were not omitted. The interested people who were present urged that a conference be held every fifteen days. The day also celebrated the coming of a new Sunday school book in Spanish from the press. It was the translation of the first part of "The Elementary Worker and His Work."

Coleman of Japan tells of the very resultful summer school for Sunday school workers which concluded another annual session at Karuiazawa. The course is stiff enough to try the best in a similar group in the home land. Daily Vacation Bible schools have been held in Tokyo this year. One school was held in the Ginza Methodist church and numbered fifty. The other was conducted in the Tokyo Y. M. C. A. building, with swimming in the new pool as the chief recreation attraction. Here the service of worship included song, the use of Scripture and prayers and Bible teaching. A general course of lectures was given and a course of hand work and Bible teaching. The enrollment in this school was 120 and the average attendance about 100. Only 19 of the whole number had ever attended Sunday school, and they were so well pleased with this school, that they asked about suitable Sunday schools where they might attend, and a definite effort was made to get them in touch with some school. The attention of all in Japan was called to the International Go-to-Sunday School Day which took place in America on November 4. Japan will soon adopt the plan and name a special day for a nation-wide drive.

Trowbridge of Egypt is now doing intensive work with the Arabic. He has been studying the language very energetically for the past two years and more and has attained a working knowledge so that now he can talk directly and not through an interpreter. Meanwhile much constructive work has been accomplished and a fair amount of Sunday school literature translated.

THE C. E. TOPIC

Dec. 23.

Christmas Giving.

Matt. 2:1-12.

It is right that we celebrate the birth of our Lord by the giving of gifts because the occasion marks the reception of the greatest of gifts in the possession of mankind. By that gift we all are blessed. By participating in gift-giving we realize the truth of the Master's assertion that it is more blessed to give than to receive. In the first place, we must realize that we have a giving of gifts, and not an exchange of gifts in mind. With this difference made clear in our minds the whole situation is very much different from what the world thinks it to be. A selfish interest, a social obligation, a gratification of vanity, a fair exchange or a mere conformity to custom may be at the bottom of an exchange. A giving involves a giving up, a sacrifice, an offering, a token of love and a desire to make some one happy. The idea of remuneration is never associated with such a gift.

Three lines of giving suggest themselves: (1) giving to the Lord; (2) giving to those who have no claim upon our liberality; (3) giving to those in whom we are particularly interested.

1. It is the privilege of men to praise the Lord. When He was given to the world as a little child the angelic song of peace was given to them. In praising Him we have to remember that words, when not backed up by lives, are idle things. The occasion, first of all, is an opportunity to give one's self in renewed consecration to the "Giver of every good and perfect gift", who also gave us, as a token of His greatest love, His only begotten Son. All the offerings that might be laid on the Lord's table in gold, silver, property and precious things only become real gifts when the hand and the heart of the giver goes with them. There are, however, many things that the season suggests as appropriate gifts to the Lord. In the Lord's care are orphans. Jesus came as a little child and childhood should be a special concern of His people. Why not remember the orphan work of your church? Jesus came as a healer of sick men and women. Why not remember the hospital and deaconess work of the church? Jesus gave bread to the hungry. There is starvation in many of the countries of the world just now. Why not contribute for their needs? Jesus came to bring peace. What today is our contribution to the cause of peace? Jesus came to declare the message of salvation. Have we a generous contribution ready for the

home and foreign missionary work that has a claim upon us?

2. Our second thought is that we might give to those who have no claim upon us. In a sense, this is an impossible position because under God, all men have a claim upon us, but in the sense that we generally regard it, there are those whom we do not know and whose claim is not particularly impressed upon us. What are we to give to such and who are they? How about the dirty little boy and girl who lives on the next little street either in poverty or neglect? You have seen them often. You know who they are, but they are not of your kind. Why not surprise them with a token that shows that you have noticed them and are interested in them? Then, there are those in prison. The Lord pronounces blessings upon those who concern themselves about prisoners, but so few of us ever seek that blessing. A contribution for the relief of discharged prisoners would be in order. If you know any now undergoing punishment, a cord with a bright message would mean worlds of brightness to the gloom in which that one lives.

3. Just now you certainly know many who are called into their country's service and are beginning to feel the lonesomeness of their separation from friends, home and church. A letter, timed to reach them on Christmas, or just before, indicating your interest, and the assurance of your prayerful interest will not only cheer, it may help much in helping them to meet the trials and temptations with which they are confronted. In your family there may be no need of suggesting to whom you may give something, but what you may give them is your problem just now. Let us remind you that the best gifts are those that are the most helpful, let it be a Bible, a book that you know will be helpful; a subscription to the church paper, a membership in the Y. M. C. A.; a good Sunday school lesson help, or a church hymnal. The Mennonite Book Concern is prepared to help you in the line of literature and at a reasonable price. If you do not have a catalog to consult, write for one. Let us suggest that your pastor, your Sunday school teacher and your teacher in public school find their lot brighter and easier when small remembrances come to them as an expression of appreciation.

THE S. S. LESSON

Dec. 23.

The Advent of the Messiah.
Matt. 2:1-12.

Golden Text—Luke 2:11.
The promises of God are sure.

The promise of the Messiah held the faithful in hope during all the ages. Our lesson marks the realization of this promise. One should read, not only this lesson, but the account given in the other gospels and the prophecies bearing on it as well. The fullness of time had come. The world was under one rule, the great Roman highways made possible the safe and rapid spread of the gospel. The Green language was understood in all the great centers of population. All of this was a preparation in the making of which God used the heathen powers and rulers as His instruments. When the emperor ordered a census to be taken as a basis of taxation he thought he was serving his own selfish purposes. He wasn't. God was using him to serve His ends. Kings and rulers may plan and conquer, but God has His own way and in His own time He will assert Himself for right. This is our confidence today in one of the darkest hours the world has ever passed through. The advent of our Lord while in some respects coming in a time of peculiar advantage, nevertheless was a bright visitation in the earth's darkness. Cruelty, selfishness, slavery, infidelity and military power were flourishing. His coming was the advent of better things. In our dark hour we may still be assured that the one thing that will clear up the darkness in these troubled times is Jesus Christ.

The angels selected the shepherds on the hills to reveal the Lord's birth in a song of eternal grandeur and assurance. That the shepherds were selected is a matter of gratification to us. God's work is in the keeping of the common people and to them He brings the greatest blessings. We may be numbered among them. Our lot may require daily toil and the soft things of life may not fall in our way, but that is no reason for discouragement. It was to such that God always entrusted the greatest blessings and the greatest responsibilities.

We know very little of the strange men who saw the star except that they were wise men and that they belonged to the East and came to worship Jesus whom they associated with the strange wonder that appeared in the skies. That God should use a star to announce the birth of His Son is very suggestive. The star is the bright spot in the dark night. It is the emblem of hope. It is the guide to the traveler. Stars are eternal. Their abode is in heaven. They are associated with the greatest wonders man may know and God reveal. The wise men were looking for some manifestation of God. Those who look to Him for such things, find them. They sought Jesus to worship Him. Later, men sought Him from other motives. He is the manifestation of God among men and He expects the worship of the faithful. They were deeply in earnest in their desire to worship Him. They came a long way. If we do not think enough of our worship to make sacrifices for it or to put ourselves to inconveniencies for it, it means little to us or to God. They came bringing gifts of precious things. Our gifts to the Lord should always be the precious things He has given us. If we have means we should give until we feel it. If we are not abundantly blessed with this world's goods, we should, nevertheless give more than we can spare, but the most precious offering to bring to God is the gift of ourselves. This He requires from all. All the wealth in the world will not do if we withhold ourselves. The wise men proved their wisdom in seeking the best of all things, namely Jesus. It is a mark of deadly foolishness not to seek the Lord. They sought Him as a king. It is the only way to seek Him. He must rule over us, have our undivided allegiance, our absolute obedience and all that we possess must be ready to be used as He directs.

The picture of Herod, the cruel, jealous, murderous hypocrite, is not a pleasant one to behold, but it is true to nature. Sinful men hate God and they stop short at nothing to defy Him. In this case Herod sought to defeat the plans of God. He might just as well have tried to roll back the ocean or push over the mountains. Mighty as are some of earth's wicked ones, they are worse than weaklings when they undertake to defeat the plans of God.

DEATHS

Shaffer.—John S. Shaffer was born May 3, 1849, and died at the age of 68 years, 7 months and 22 days. Bro. Shaffer was a life-long member of the Mennonite church and was a son of John P. and Hester Miller Shaffer, and was the father of eight children, two have preceded him in death; he is also survived by 18 grandchildren and one great-grandchild. Funeral services were held November 27, Rev. S. D. Yoder of Roaring Springs officiating.

CONTRIBUTIONS

CONTRIBUTIONS FOR HOME MISSIONS

For August, September and October.

General Fund—Rosenort congregation, Rosthern, Sask., by J. J. Epp, $100; H. G. Baerg, Wolf Point, Mont. by J. F. Lehmann, $50; Herbert, Saskatchewan, by I. I. Doell, $21; West Zion cong., Moundridge, Kans., by P. C. Schowalter, $41; Ransom, Kans., cong., by Abr. Ummel, $7.60; Deep Run cong., Pa., by Rev. A. M. Fretz, $15; Christian church, Mondridge, Kans., by A. H. Kaufman, $14.75; Herold cong., Bessie, Okla., by P. A. Quiring, $43.18; Deer Creek, Okla., cong., by J. S. Dester, $29.51; Springfield, Pa., cong., by J. M. Landis, $6; Berne, Ind., mission box by S. F. Sprunger, $4.03; Gen. Conference, Reedley, Cal., special offering, by D. R. Krehbiel, $129.12; Burrton, Kans., by J. A. Richert, $1; Gerhard Friesen, Meno, Okla., $5; Ebenezer cong., Mt. View, Okla., by D. A. Goertz, $16.50; Canton, Kans., cong., by J. T. Wedel, $21.70; Anonymous, Moundridge, Kans., by Rev. P. P. Wedel, $50; West Zion cong., Moundridge, Kans., by P. E. Schowalter, $38.85; Alexanderwohl cong., Goessel, Kans., by B. H. Friesen, $113.07; Escondido, Cal., cong., by H. H. Adrian, $10.32; Berne, Ind., mission box, by S. F. Sprunger, $8.81; C. Chappius, Berne, Ind., ditto, $10; Christian cong., Mondridge, Kans., by A. H. Kaufman, $15.20; Zoar cong., Langham, Sask., by A. J. Mirrau, $54.86; Bergtal cong., Great Bend, Kans., by Jacob Ruediger, $27; Bergthal S. S., ditto, $10; Rosenort, cong., Eigenheim, Sask., by Jacob J. Epp, $78; Laird, Sask., cong., by C. F. Sawatzky, $75; Friedenstal cong., Tampa, Kans., by J. C. Wedel, $41.60; Middle Distr. Conference, collection at Noble, Ia., by S. M. Musselman, $45.09; Halstead, Kans., cong., by F. W. Schowalter, $78.21.

For Chicago Chapel—Salem Zion cong., Marion, S. D., by Alfred P. Waltner, $31; friend of missions, Whitewater, Kans., $17; ditto, $20; Jacob Claasen, Beatrice, Neb., by J. J. Regier, $50; Friedenstal cong., Gotebo, Okla., by J. H. Schmidt, $64; Deer Creek, Okla., cong., by J. S. Dester, $68.90; John Wenger, Wayland, Ia., by W. W. Miller, $15; C. E. society, Ebenezer cong., Bluffton, O., by W. W. Miller, $16; anonymous, Berne, Ind., by S. F. Sprunger, $10; Mennoville cong., El Reno, Okla., by W. W. Miller, $109.83; Naomi Kliewer, Whitewater, Kans., $3; Hoffnungsau cong., Buhler, Kans., by John C. Dyck, $118; C. E. scoiety, Korn, Okla., by W. W. Miller, $114.50; C. Chappuis, Berne, Ind., by S. F. Sprunger, $10; Hoffnungsau cong., Buhler, Kans., by John C. Dyck, $9; Wisner, Neb., cong., by W. W. Miller, $30.

City Mission—Anonymous, Goessel Kans., by B. H. Friesen, $5.

Chicago Mission—First Mennonite cong., Geary, Okla., by E. J. Lehman, $13.80; First Menn. Ladies' Aid society, ditto, $10; Jacob Claasen, Beatrice, Neb., by J. G. Regier, $50; anonymous, Goessel, Kans., by B. H. Friesen, $50.

Los Angeles—Jacob Claasen, Beatrice, Neb., by J. G. Regier, $50; Garden Twp., cong., by C. A. Vogt, Burrton, Kans., $29; Jacob Claasen, Beatrice, Neb., by J. G. Regier, $50.

For Mrs. Florence Hatzel, Los Angeles, Cal.—Jr. C. E. society, West Zion cong., Moundridge, Kans., by Helena Isaac, $20.

For Chicago Poor—Gerhard Wiebe, Beatrice, Neb., $5.

Gratefully acknowledged,
J. E. Amstutz, Treas.
Halstead, Kansas.

NON-COMBATANT CAUSE

Mennonite church, Deer Creek, by J. L. Dester, $13.60; Rev. Abr. Ummel, Ransom, Kans., $10; Bethel college congr., Newton, Kans., by P. J. Wedel, $13.03.

Gratefully acknowledged,
J. F. Lehmann, Treas.

NEWS OF THE WEEK

CONGRESS OPENED SECOND WAR SESSION

Washington, Dec. 3. — Congress reassembled today at noon for its second war session.

Most of the senate and house members last night had arrived and all arrangements were complete for what promised to be another epochal and lengthy session. Increased determination of the American people for vigorous prosecution of the war to victory was the message universally brought by the returning members.

Brief and routine opening sessions are subjected for today in both senate and house. Immediately after convening and appointing committees to formally notify President Wilson and each other that the second session of the sixty-fifth congress is in readiness, adjournments will be taken out of respect to members who died during the recess—Senator Husting of Wisconsin, who was accidentally shot, and Representative Martin, of Illinois.

Another feature of the opening day will be the receipt of appropriation estimates, aggregating many billions of dollars for war and general government purposes for the next fiscal year.

The keynote of the legislative program, both in its effect on war and domestic concerns, will be sounded Tuesday by President Wilson in his annual opening address, to be delivered in the house chamber at 12:30 p. m. at a joint session. It will be the president's first appearance before congress since the historic night meeting of April 2 at the opening of the special session called to permit him to ask for the declaration of war against Germany.

Public printers are at work on the message, the delivery of which is waited with unusual interest because of the opportunity it presents for comment on the war accomplishments and aims of the nation in its relations with the allies, the upheaval in Russia, the reverses of Italy and the immediate policy as to Germany's allies. The message is said to be unusually long and dealing with many matter of international and domestic moment. A recommendation for a declaration of war against Austria-Hungary is not generally expected. Other messages on special subjects during the session are expected to follow the president's initial statement.

WORKING TO PUT CHURCH BEHIND GEN. PERSHING

New York, Dec. 2. — A message from President Wilson indorsing the campaign of the American Bible society to raise a fund of $400,000 to supply testaments to men in the army and navy was read in churches throughout the country today by request of the Federal Council of Churches, it was announced here tonight. The president wrote:

"This is an object which I am sure all Christian people will want to see accomplished. I hope that it may be, for the sake of the men who are going to the front. They will need the support of the only book from which they can get it."

The nation-wide campaign which was started today also was indorsed by Colonel Theodore Roosevelt as a worthy effort to "put the church behind Pershing and the American army abroad."

EARNINGS OF NATIONAL BANKS WERE VERY HIGH

Washington, Dec. 3. — Earnings of national banks for the fiscal year ending last June thirty were $667,406,000, the greatest in their history and $76,764,000, or thirteen per cent. more than for the previous year, according to complications made public by Comptroller of the Currency Williams. Net earnings were $194,321,000, an increase over the preceding year of $36,778,000, or twenty-three per cent.

On their capital stock the banks report net earning of 17.9 per cent., the highest percentage ever reported.

The amount distributed in dividends to stockholders was $125,538,000, an increase over the previous year of $10,813,000, or 9.4 per cent. The sum thus distributed was 11.61 per cent. on their capital stock.

The percentage of net earnings to capital and surplus for the past year was 10.51 per cent.

HOMES OPENED TO MEN IN COUNTRY'S SERVICE

Washington observed Thanksgiving Day made it an occasion for citywide hospitality for thousands of soldiers and sailors. Hundreds of private homes were thrown open to the uniformed visitors from neighboring camps, and many religious and fraternal organizations held entertainments in their honor.

President Wilson spent the day quietly. He made no engagements during the day, except to attend union services in the morning at the Metropolitan Methodist Episcopal church, where Bishop William F. McDowell preached.

After the church services the president, surrounded by members of his household, enjoyed a Thanksgiving dinner at the White House, prepared, it was said, in accordance with the rules advocated by Food Administrator Hoover. The president's turkey this year, a forty-pounder, came from the Kentucky farm of South Trimble, clerk of the house.

THIS CAMPAIGN TO AVERT THE FUEL FAMINE MENACE

Washington, Nov. 30. — To help meet the shortage of 50,000,000 tons in the country's coal supply, the fuel administration, in co-operation with the Department of Agriculture, has inaugurated an intensive campaign for the substitution of wood for coal.

"One cord of hard wood is equal to a ton of coal", said an announcement by the fuel administration. "One ton is released for use in war work for every cord of wood substituted. Statistics show that there is a vast amount of dead wood in many sections of the country and that the supply of wood in many communities is sufficient for domestic purposes in those parts."

Much of the wood in communities is destroyed as waste, it was pointed out, and its conservation not only would conserve coal but would prove a measure of economy to the users.

New England and the South, the statement said, have an abundance of wood, and in the latter section activities already are under way looking to an intensive campaign for the substitution of wood. In this connection it was announced that the Department of Agriculture would provide the services of expert foresters, without charge, to supervise the cutting of wood so that no damage would be done to growing timber and that the largest use might be obtained of the wood supply.

McAllester, Okla., Nov. 29. — Oklahoma coal operators and H. A. Garfield, federal fuel administrator, have smoothed over their differences, according to a telegram received here tonight from Wm. Wilkinson, president of the Oklahoma-Arkansas district United Mine Workers of America, who is in Washington. A tentative agreement has been reached which will allow the operators an advance of 5 cents a ton, the advance to be retroactive to November 1.

NEW OUTBREAKS BEING REPORTED

Washington, Nov. 30. — Out of the maze of Russian complications there emerged yesterday word of renewed trouble at Petrograd, with a hint of another revolution, to arrest, momentarily at least, the interest of the Washington government. What proportions the movement assumed was a matter of conjecture, the early reports telling of firing and wounding of several persons and epidemic of political turmoils. No official message has come on the outbreak and Ambassador Francis is presumed to advise Washington promptly of any disturbance that reaches such dimensions as to be at all significant.

Like the other entente allies, the United States is reserving formal expression of its attitude toward the Bolsheviki regime, pending further developments, and its concern is focused largely on the conference set for next Sunday between the Bolsheviki leaders and the Germans regarding an armistice and peace. From American and from British sources warnings have gone out for the information of the party in power at Petrograd of the serious consequences of its movement for separate peace.

Lieutenant-Colonel Judson, head of the American military mission at London, let it be known that the logical outcome of the movement would be the cutting off of American supplies, and Washington officials unofficially conceded that his statement "summarized the situation accurately."

That the British contemplate issuing, in conjunction with the allies, a reasoned statement for the guidance of the Russians as to the serious results likely to follow conclusion of a separate peace, was disclosed to the British parliament yesterday by Lord Cecil. That plan is in line with the attitude of this government.

Efforts of the Russian Bolsheviki government to arrange an armistice have met the approval of the German authorities on the eastern front. The Germans have set next Sunday as the date for a conference to negotiate an armistice. The Germans accepted the Russian proposition within a few hours after Bolsheviki emissaries had visited the Teuton side.

The allied diplomatic representatives in Petrograd, it is reported, while not recognizing the Bolsheviki government, will acknowledge receipt of the proposals from the Bolsheviki leaders as though they came from individuals. Speaking for Great Britain, Lord Robert Cecil declares that the allies are considering the issuance of a "reasoned statement for the guidance and warning of the Russians as to the serious results that are likely to follow if a separate peace is concluded."

CLAIM ARMIES UNDER GEN. DUKHONIN WILL NOT YIELD

London, December 3. — Reassuring messages from Russia to the effect that no separate peace will be tolerated, but that the armies under General Dukhonin will fight on, have been received by the Russian embassy in London.

Dr. J. O. Gavronsky, special commissioner of the Russian provisional government, and N. M. Nordman, director of the department of economics in the ministry of foreign affairs, who are now in London, declared in a statement to the Associated Press that it was only a matter of a few weeks (it may be sooner) when the Bolsheviki will be completely repudiated as the forces in south Russia, which is overwhelmingly opposed to a separate peace, control the supplies and are working quietly but surely in the right direction.

The fact that the embassy staff in London are carrying on their routine work with the Dukhonian headquarters as well as with part of the Russian navy the same as usual, is said by the embassy officials to indicate that there is no intention to recognize the Petrograd usurpers.

RETAIN HOLD ON BOURLON WOOD DOMINATING HEIGHTS

The Austro German invaders in Italy, official dispatches received from Rome say, are compelling the civil population of the captured region, without respect to age or sex, to work on fortifications of the Tagliamento, the left bank of the Piave and the Cadore zones.

A German officer taken prisoner, the dispatches say, affirms the statement that Hindenburg had personal charge of the drive into Italy.

"According to his plan," say the dispatches, "General Conrad's army was to roll down like an avalanche on the Sette Comuni plateau while the armies of Krobatin and Von Below were to pour into the Brenta valley, surmount the mountainous barrier and descend into the fertile Venetian plains. The commencement of the colossal offensive was set for the 14th of November with the arrival of Austro-German troops at Castelgonberto, but the Italian resistance before Meletta and Gallio upset the plans of Hindenburg."

Positions about Fontaine Notre Dame and Bourlon wood have changed hands repeatedly in the vicious struggle which the British are waging in their effort to advance on Cambrai. The Germans are meeting them with strong counter-attacks which, however, have failed to dislodge General Byng's troops from the dominating elevation of Bourlon wood.

The crisis in Italy has passed, according to Major-General Maurice of the British war office. The Germans in that region have not attempted any new attacks, in strength, their latest efforts apparently lacking the vigor of those earlier in the week against the Italian defenses between the Brenta and Piave.

Christmas Services for Sunday School

The Guiding Star (R)
Echoes of Bethlehem (R)
Joyful Tidings (R)
Glad Tidings (R)
The King of the World (L)
Christmas Angels (L)
Message of Joy (R)
Christmas Hosannas (R)
Christmas (R)
The Prince of Bethlehem (L)
The New Born King (L)
Christmas Joy Bells (L)
Memories of Bethlehem (L)
The Promised Christmas (L)
Bethlehem Chimes (R)
The Gift Divine (L)
Under the Christmas Star (L)
Christmas Memories (L)
The Promised King (L)
King Forever (L)
The Gift Day (L)
The Royal Guest (L)
Hail to the King (L)
The Angels' Song (L)
The Child Divine (R)
Gold, Frankincense and Myrrh (L
Rosche's Christmas Classics No. 1

The price of the above services is uniform, as follows: Postpaid, 6c per copy; 65c per dozen; $5.00 per hundred.

Cantatas for Sunday Schools

King of Kings (L).....15c
The Heavenly Herald (L).....15c
The Holy One of Israel (L).....15c
Holy Night (R).....15c
The Search for a King (L).....15c
Children of Bethlehem (R).....30c
The King of the World (L).....15c
Around the Manger (L).....15c
The Child of Promise (L).....15c
A Christmas Dream (L).....15c

Sunday School Recitations for Christmas

Excelsior Recitations and Exercises for Christmas. Rosche. Price per copy, postpaid..... 15c
Peace and Good Will. Recitations for the primary classes. (L)..... 15c
Christmas Chimes. Dialogs, readings, tableau, etc. (L)..... 25c
Christmas Recitations, Exercises and Dialogs, No. 5, by L. D. Benner.... 50c
Christmas Treasury. No. 24. Recitations, dialogs and exercises..... 15c
Christmas Treasury. No. 25. Drills, recitations, tableaux, motion exercises, etc. 15c
Christmas Treasury. No. 26. Recitations, songs and exercises. (L)..... 15c
Christmas Treasury. No. 27. Recitations, dialogs and exercises..... 15c

Christmas Postcards

No. 918—12 Postcards, winter scenes and bells.....25c
No. 219—12 Postcards, embossed landscapes and birds.....25c
No. 217—12 Embossed Postcards, flowers and holly 25c
No. 17X—10 Christmas cards beautifully decorated imprint, "Blessed Christmas and Merry Christmas" 10c

Christ's Headship of the Church

ACCORDING TO ANABAPTIST LEADERS WHOSE FOLLOWERS BECAME MENNONITES

By DEAN J. H. LANGENWALTER

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, DECEMBER 13, 1917. No. 49.

IN MENNONITE CIRCLES

The Mennonites of Bucks Co., Pa., settled in Swamp in 1717 and there was a congregation there as early as 1725. East Swamp dates to 1771 and Saucon to 1724.

On December 2 the Schwenksville (Pa.) church installed its new pastor, Rev. W. H. Grubb. Rev. D. J. Brand, president of the Eastern District conference, preached the sermon. Bro. Grubb has located his family in town and is now busy getting acquainted.

An account of the West Swamp (Pa.) Young People's society, prepared by Bro. Allen Bleam, contains the following interesting items: The society was organized November 22, 1890, being the second society in the Eastern District conference. Since then there have been 230 members up to the present time; three of the original members are still connected with it. Four of the members became ministers of the gospel, one a missionary. Many others have entered various spheres of activity. Twelve presidents have served during this time. Before the C. E. Topics were used, the meetings were devoted to Bible readings and song services. In 1899 a Junior society was organized and successfully conducted until 1906, the complaint of which it died was, however, not serious, for the Juniors entered the Senior society.

On Saturday, November 24, Rev. A. M. Fretz, in company with Mr. and Mrs. Levi S. Moyer and Samuel Weisel of Chalfont, made an auto trip to Camp Meade, Md., to visit Mr. Moyer's son and the other members of his churches, now there. These four with over a hundred other conscientious objectors were in the segregated detention department of the camp, awaiting the decision of the president as to what service they might render except military duty. They are well cared for, given a daily "hiking" exercise, have plenty to eat and are cheerful. They show their conscientious convictions not only in refusing to do military service, but as well in a cheerful, straight-forward Christian disposition and example, thus giving evidence of the sincerity of their profession and winning the confidence of those in authority. Extensive work in the way of erection of buildings, grading of grounds and streets is being done, giving the impression to visitors that the place is to be a permanent military post. The grounds cover 20 square miles. Brother Fretz expects to visit the camp again on Monday, December 10, when passing through the place to attend the biennial Anti-Saloon convention at Washington, as secretary of the Eastern conference.

Robert Stauffer, under date of November 28 writes to his pastor, Rev. H. G. Allebach: "We can not complain, we have a nice warm place to sleep and lots to eat, and lots of time to study the Word of God. Our work here at present is hiking in the morning for a few hours and hiking in the afternoon for an hour. If it stays this way we cannot complain. May the men who have the power over us, like the president and others, find something for all of us to work which may not conflict with our belief. We are thankful for the way we have been used thus far, and let us pray that they may realize our situation." He writes that not only Mennonites, but also Catholics and Presbyterians, most of them college-bred men, are among the conscientious objectors.

MEETING OF THE GENERAL CONFERENCE COMMITTEE ON EXEMPTION

The General Conference Committee on Exemptions held a meeting at the Hotel Auditorium, Chicago, on Monday, November 26. Numerous requests have come to the committee from men in camps, from pastors of churches, and parents, asking what the committee can do to get exemption for the men, in some cases from military drilling, in other cases from some form of service more or less non-military in character.

Let it be said at the outset, that the committee cannot get exemptions for anyone. It can only assist in pointing out to men what their rights are under the law. It can also appeal to officers and to the government in behalf of men who are treated other than the law provides.

On the whole, it appears that officers desire to carry out the law in regard to non-combatants as they interpret it. Since the president has not defined noncombatant service, as the law seems to imply he should do, it is only natural that officers have different interpretations as to what constitutes non-combative service to which our men may be assigned.

It may be said, too, that the attitude of our men varies somewhat in regard to the duty that they may perform and not violate their conscience.

The committee does not find it easy to give a definite answer covering all cases coming up for consideration. In the first place, neither committee nor conference can formulate a man's conscience. In the second place, since the president has not yet said what constitutes non-combatant service, as the law seems to require him to do, the committee cannot at this time express an opinion as to the stand men ought to take toward the service when the president shall have announced what constitutes such service. There is a disposition on the part of all our people to do service willingly for the government, provided it is not under the Military department.

The committee, therefore, issues the following statement:

In response to numerous inquiries from young men in camp, regarding the kinds of service noncombatants may render, the General Conference Committee on Exemptions quotes the law:

"Nothing in this act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form, and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organization, but pacity that the president shall deexempted from service in any capacity that the president shall declare to be non-combatant."

We further quote a regulation of the secretary of war governing the treatment of conscientious objectors. This regulation was sent to commanders of the various cantonments on September 25, 1917, and is as follows:

"The department has under consideration the question of what constitutes 'non-combatant service' in the sense that that phrase is used in Section 4 of the Selective Service Act. Until a definition is announced it will not be possible to designate the classes of duty to which the conscientious objector may be detailed. Pending final instructions in the premises the secretary of war directs that this class be segregated but not subjected to any punishment for refusal to perform duty and that timely reports of the numbers received at your cantonment be forwarded for his information with such remark and recommendation as will enable the department to consider the general question in all its phases."

In answer to the question as to whether Mennonites should wear the uniform, we beg to advise that on September 25, 1917, an order was sent to all the commanding generals of the national army, and national guard divisions by the secretary of war, to the effect that selected Mennonites who report to camps for duty, be not forced to wear the uniforms.

From the ruling of the secretary of war, as quoted above, it appears that non-combatants under the law, can not now be required to do service nor to wear the uniform.

We would suggest to men in camp, as well as to those going to camp, to claim their rights under the law. If a man is assigned to duty that the law does not require him to do, or which he feels he can not do without violating his conscience, he should appeal to the officer immediately over him, stating his reasons; if he does not hear him he should appeal to his superior officer; if he does not hear him, he should write at once to a member of the Exemption committee, giving all the facts covering the case.

It is natural that army officers

are zealous to make as many soldiers as possible, and we might suggest that unless a man is willing to take punishment, he should not disobey an order when it is given. Let each man appeal his case in a dignified, gentlemanly and courteous way, giving all honor to his officer. But, "Let every man be ready to give a reason for the hope that is within him."

The committee further recommends that where men decline to render any service under the Military department and where in consequence they refuse to accept pay from the government, the churches, singly or in groups, from such men are drawn, shall provide for the financial needs.

It was further recommended that the committee try to secure men who are in proximity to the various camps where Mennonites are quartered to look after the needs of such men, working in harmony with the committee.

S. K. Mosiman, Sec'y.

CORRESPONDENCE

Upland, Cal., Nov. 30, 1917. The readers of the Mennonite could readily be excused for thinking that Upland had gone to sleep or had dropped from the map. I cannot recall how far back into the files one would have to dig to find the last sign of life from here. Nevertheless there has been something doing around here all this while and some of the occurrences have been sufficiently out of the ordinary routine of church activities to make them worthy of special mention.

The first of these that comes to my mind is, or was, the advent of many welcome visitors who came to Upland either on the way to or from the conference at Reedley. Among these were a number of ministers of whom twelve in all were heard from our pulpit either at the regular Sunday services or at special meetings, held during the week. These visits and messages were much appreciated, and our people felt grateful for the generous share of conference blessings thus afforded them, besides what the delegates and visitors from here enjoyed at Reedley.

It was an especial privilege to have among the other visitors three of our new recruits for the mission field, Brother and Sister E. R. Kauffman and Sister Martha Burkhalter, and that they could all linger long enough to be here together with our missionaries on furlough, Bro. and Sister Penner, who came a little later.

It was here, too, that Brother Penner rejoined Mrs. Penner from his trip to Montana, bringing with him their little Hindu girl, Nellie, whom Canadian friends had brought across the line. It was touching to witness the affectionate meeting of the little girl with her refound American mama. Contrasting with the darkness of her outward complexion are the brightness of her mind, her sunshiny disposition and her cheery, loving ways that capture the admiration and love of everyone. Further, it can be said that the fire of missionary zeal in these devoted workers, manifested both in private intercourse and in public address, gives the thermometer of mission interest a boost wherever they go.

On Sunday, October 21, we enjoyed the blessings incident to the celebration of the Lord's Supper. Six young people joined in this spiritual feast for the first time, having been baptized and received into the church a week before. Eight others applied for reception on testimonials from sister churches. Though the formal reception had to be left for a later date on account of some of the letters not having reached us in time, they were, all the same, welcome participants at the Lord's table. Similarly, two members from here were given letters to the congregation at Geary, Oklahoma, whose pastor, Bro. H. Riesen, was one of our welcome post-conference guests, and is a member of the new board of managers for the sanatorium.

Speaking of the sanatorium, it will be of interest to Mennonite readers to know that under the new management Rev. and Mrs. E. F. Grubb, formerly of the Los Angeles mission, have been called to work at this institution and entered upon their duties here with the beginning of this month. The sanatorium has now for months had all the patients that could be accommodated under the efficient direction and care of Mrs. Margaret Wyman as head nurse, assisted by Miss Dora Eads, a graduate nurse from the Upland City hospital. The good work of this institution is worthy of the support of the charitably inclined, and it is to be hoped that the necessary endowment fund can soon be raised. Bequests for this purpose are in order.

Beginning with the evening of communion Sunday, we had a week of most interesting Bible lectures and studies in Sunday school methods, given by Rev. E. M. Cobb and Rev. H. A. Dowling, both of Los Angeles. The former of these lecturers has a superb collection of views of the Holy Land, taken by himself in his travels. These he shows on a screen and makes them exceedingly interesting and instructive with his illuminating explanations, which are calculated to enhance the hearers' familiarity and faith in the inspired Word. The evening lectures were supplemented with afternoon classes in Bible study and lectures on Sunday school work by Dr. Dowling, who has been for years a leader in organized Sunday school work in California and prominent in the national association.

Both these men are in vital touch with the work of the Bible institute of Los Angeles, and one of the evening lectures was prefaced with a series of slides representing that institution. One of the slides presented the Institute male quartet, and Bro. Cobb was profuse in his commendation of these gospel singers. As a consequence the quartet was invited to come here and promptly accepted the invitation. The evening of song, given by them on Nov. 13, will not soon be forgotten by the people who crowded the church to its full capacity. Rev. W. A. Hillis, field representative of the institute, accompanied the singers and between the two parts of their program gave a short address in which was included a touching evangelistic appeal. Dr. Hillis had been here a few weeks previously, giving an address to our young people in their Sunday evening C. E. meeting. He takes a special interest in the Mennonite students at the institute, and has come into active touch with our mission in that city.

Thanksgiving day was observed in the usual manner. The union service at 10 a. m., in which it is the custom for the churches of the place to unite, was this year held in the Nazarene church. Four pastors, including your correspondent, took part in the service, the pastor of the M. E. church giving the sermon. In the afternoon the sisters of our Mission Sewing circles had their annual sale of useful articles which they had prepared. The high prices bid for these things gave evidence that the prompting motive was no commercial, but missionary. All the articles were donated and thus the entire proceeds go into the cause represented by the circles, the support of missions. **A. S. Shelly.**

Pulaski, Iowa, Dec. 5, 1917. Our pastor gave our congregation a very interesting and detailed report of the General conference immediately upon his return from there. The trip was made the more enjoyable for him owing to the fact that he was privileged to visit with his father who now resides in California.

Two of our young men have been called to the training camp at Ft. Dodge, Iowa, viz. Elmer Schindler and Harry Ramseyer. They were both privileged to be in our midst again on Sunday, November 18, when both spoke at the morning services in the interest of the Y. M. C. A. Our members responded liberally at the meeting, held at Pulaski the previous evening, as well as at the morning service.

Mr. and Mrs. Edward Reinhard of Colfax, Wash., were called here by the very serious illness of Mrs. Reinhard's father, John W. Conrad. His death occurred on Nov. 17, after having passed through most intense suffering. The funeral was held at Pulaski on November 19, being conducted by Rev. Niswander. Also on December 1 occurred the death of Mrs. Chris Bachmann, who had suffered a paralytic stroke. Several of the children who reside at a distance are expected to be here for the funeral.

On Thanksgiving day services were held at the church in the morning. The usual all-day service and dinner were omitted this year. An offering was taken which is to be used for the Armenian sufferers and other purposes.

The Primary department of our Sunday school is preparing a program to be given at Christmas.

Two of our members, Mr. and Mrs. Fred Slonaker, have passed through a very serious sickness this fall, both having been victims of typhoid. Both are now on the road to recovery. Other cases of typhoid were present, but none of so serious a nature as the above mentioned.

A very marked increase in the attendance at our Young People's meetings has been noticed recently. This is very encouraging to the officers of that organization. Attendance and interest in the other services of the church are also very satisfactory.

Very sincerely yours,

J. A. Baughman.

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Terms of Subscription:
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All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

IMPORTANT DOCUMENTS

[Of the following communications herewith printed, copy of the first was addressed to Pres. Wilson and another to Secretary of War Baker, the other two are replies received from the secretary of war and Provost General Crowder respectively. All of the papers have such an important bearing upon our church under present situation that we feel justified in giving them publicity. —Ed.]

Letter to President.

Philadelphia, Oct. 27, 1917.

To His Excellency, Honorable Woodrow Wilson,
President of the United States:

At a meeting of the undersigned committee, appointed by the Eastern District Conference of the Mennonite Church of North America, held on the twenty-seventh day of October, 1917, the following resolutions were unanimously adopted, with the direction that they be sent to Your Excellency and to Honorable Newton D. Baker, Secretary of War.

Whereas, on May 18, 1917, the congress of the United States passed a law known as the Selective Service Act, providing for the drafting of men for war service, and

Whereas, the congress, upon request of the duly authorized representatives of the Mennonite church, and other churches, whose creed forbids their members to participate in war in any form, inserted in this law, in Section 4, an exemption clause which provides:

"Nothing in this act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organization, but no person so exempted from service in any capacity that the President shall declare to be non-combatant," and

Whereas, without waiting for the President of the United States to declare what government service is non-combatant and then assigning the young men of our church to such duties, local exemption boards in Pennsylvania and other states, first refused to grant any exemption under the provisions of the law, but later did grant exemption certificates on Form 174, prepared by the War department, and then proceeded, as we verily believe, without warrant or right, under the law, to order members of our church, who are admittedly entitled to such exemption as is granted by the law, to go to the army cantonments and there obey the orders of the military commanders, this in our humble opinion being directly contrary to the words in the law which says:

"Nothing in this Act contained shall be construed to require or compel any person to serve in any of the forces herein provided for," and

Whereas, notwithstanding the sincere belief that neither local exemption boards, nor military commanders, had any jurisdiction over members of our church, after they had registered in accordance with the law, till such time as the president, in compliance with the terms of the law, issued a declaration of what government service was non-combatant, and, therefore, applied to all those coming within the provisions of the specific and clear exemption from any service with the war-making forces, members of the Mennonite church went, when ordered, to military cantonments without protesting in the courts, or elsewhere, what they considered a grave error and injustice on the part of those representing the government, feeling sure that it would all be set right within a few days, by those highest in authority in Washington. Mennonites, and others, coming under this provision of the law, were, on arrival at Camp Meade, required to put on military uniforms, but, subsequently, this order was reversed when brought to the attention of the secretary of war, but our young men are still held at the military camps, apparently under the assumption that they will, nevertheless, be required to perform military duty of some kind, and they are neither required to perform, nor are they permitted to perform any duty, being kept in idleness to the injury of the government, which ought to have the benefit of their services in a non-military capacity, and to the injury of the men, physically, mentally and spiritually.

Now, therefore, be it resolved

1. That it is our sincere belief that the President of the United States will ultimately order that they be required to render no service whatever in connection with the military forces, for two reasons:

First: The law seems to so require.

Second: Even if the law did not so require, and it was absolutely plain that these men could be interned at the military camps, or required to perform certain unimportant service around the camps, we believe that the highest interests of the government would be best served by assigning these men to civil duties under the government, where they will be able to render service which will be genuinely helpful and really valuable to the government. For example: Many men within the draft age have been taken from the post-office service, railway mail service, and other civil service positions under the government, leaving a scarcity of men of the most active age, and we respectfully suggest that these men be ordered by the president or secretary of war to fill such positions under the government, being subject to the orders of the government, from time to time, to go from one city to another, and serving wherever they can best render service. Inasmuch as these men would not draw the salary paid to others in civil service positions, but would draw only the equivalent of the army salary, we suggest that it would be in the interest of the government to give them work in their home cities or localities, wherever possible, as this would enable them to live at home and would avoid any necessity for extra expenditure on the part of the government for their maintenance.

Members of the Mennonite church, and others, are thoroughly willing and would most gladly render the utmost service in their power to render under such conditions, and it would seem to be in the highest interests of the government that they should be placed in positions where they can render the most efficient service during the continuation of the war.

The suggestion has been made in some quarters that the government has no power to draft men for other than military service, but we respectfully submit that if this view be taken, the difficulty can be overcome by giving these men the opportunity to volunteer for such service, which we are confident they will be glad to do.

If deemed technically necessary, under the law, furloughs for the duration of the war could be granted, upon condition that all service required from time to time in any civil branch of the government in Washington or anywhere else in the United States, be continuously performed throughout the duration of the war by the men so furloughed.

2. We most respectfully petition the President of the United States to issue a declaration, as provided in the law, clearly setting forth what duties under the government shall be classified as non-combatant, as in his judgment accords with the letter and spirit of the law, and will best serve the highest interests of the government, which we love and ardently desire to serve, in a helpful, efficient way, in any work which is not connected with war, in which, for hundreds of years, the creed of our church has forbidden us to participate.

3. Our petition is not made in the spirit of endeavoring to dictate in any way the action of the government, but is presented with the sole purpose of being thoroughly helpful to the government, in meeting what appears to be a difficult situation, which we feel sure the government desires to solve in a manner which will be both fair and in accordance with the law, and we feel certain that if this solution is accepted, all men affected by it would not only serve the usual eight hours a day, but would gladly serve the government in the present crisis to the fullest extent of their strength and ability.

Resolved, further, that we publicly proclaim our unqualified faith in the conscientious purpose of the President of the United States, and in the good intentions of the secretary of war, and our steadfast belief that neither will, knowingly, permit anyone serving under them to disregard the letter or spirit of the law, and we express our sincere and warm appreciation of the courtesy with which the secretary of war has received the representatives of our church, and the kindly, Christian consideration which he has invariably given to the requests we have made in endeavoring to secure what we believe the congress and the president intended to grant the members of our church and other churches whose members, like ours, cannot conscien-

tiously engage in war in any form.

Respectfully submitted,

Committee of Eastern District Conference of the Mennonite Church of North America.

D. J. Brand, Chairm.
Silas M. Grubb, Sec'y.

Reply from War Department.

Washington, Nov. 3, 1917.

My dear Mr. Grubb:

I have had called to my attention and have personally examined the preamble and resolutions presented by the committee appointed by the Eastern District Conference of the Mennonite Church of North America, with regard to the performance of noncombatant service by members of the Mennonite faith at the cantonments of the new national army, and will bring the views expressed to the attention of the president.

The government of the United States is not dealing in this matter, and cannot deal, with organized bodies, but must of necessity deal with individuals who are brought into a relation to the government by an act of congress, passed to increase the military establishment. The views of the individuals, even those belonging to the same religious society, are frequently widely variant as to the sort of duty which they can perform with fidelity to their religious beliefs, and in many instances drafted men entertaining conscientious objectons to military service have found it entirely possible to enter upon some of the work more or less civilian in character, at the camps. There will, of course, be a residue of young men who find it difficult to accept some of the services which have been accepted by others; but when the draft is completed and its composition has gone as far as it can go in this direction, the president will doubtless make the final determination required by the law, and the case will then be disposed of.

These observations are not made to imply that the War department does not appreciate the helpful object of your committee or that it does not value the suggestions which you are good enough to make. The whole purpose of the War department in this matter is to execute the law, provide adequately for the national defense, and at the same time to extend to the several classes of persons brought in by the draft law the most considerate treatment in the matter of assigning them to services which violate no conscientious belief. That there have here and there occurred minor unfortunate incidents is not strange; but on the whole, the execution of the law up to this point has been sympathetic, and I believe has imposed no hardship upon anyone. It is my earnest hope that the same result can follow with complete execution of the law, and to that end I value the co-operation and help of your committee.

Cordially yours,

Newton Baker,
Secretary of War.

Reply from Provost Marshal.

Washington, Nov. 6, 1917.

Mr. D. J. Brand,
Chairman Eastern Distr. Conf. of the Mennonite Church of North America.

Dear Sir:

By reference of the War department, I have the honor to acknowledge the receipt of your communication in the nature of a brief, addressed to the president under date of October 27, concerning the service which members of the Mennonite church desire to render the country in the crisis through which it is passing.

In the course of the communication it is stated that the members of your church are willing and anxious to serve, provided it be in a non-combatant capacity apparently separate and distinct from the military establishment, and you make the suggestion in a later portion of your communication that the members of your church should be furloughed, if deemed technically necessary in order that they may serve in any civil branch of the government, which they are both willing and desirous to do.

In reply, I submit some general observations which, in the opinion of the authorities, charged with the execution of the law, make it impossible to comply in all respects with the views expressed in the communication under consideration.

The purpose of the Selective Act is, as stated in the title:

> "To authorize the president to increase temporarily the military establishment of the United States."

This means that the draft is for the purpose of increasing the military, not the civil establishment, and it necessarily follows that the persons drafted under the Act can only be accepted into the military establishment.

This, however, does not answer the question, inasmuch as if it stopped here, members of your church mustered into the service would serve not merely in the military establishment, but as members of the fighting forces. This would be improper, in so far as the members of your religious sect, or religious organization are concerned, inasmuch as the Act providing that members of certain well recognized religious sects or religious organizations shall be exempted, states that:

> "No person so exempted shall be exempted from service in any capacity that the president shall declare to be noncombatant."

This phrase is understood by the authorities of the government charged with its execution, to mean that while the members of your church bringing themselves within the exemption of the Act shall not be obliged to perform combatant, they shall be required to render what the president shall declare to be noncombatant service.

That is to say, that while they are accepted into the military establishment like all persons called and certified for service under the Act, combatant service cannot be exacted from them, as they can only be required to render service which the president shall declare to be non-combatant.

In this interpretation of the Act, all members, of religious sects or organizations of the kind specified in the Act, are accepted into the military establishment. They will not, however, be required to perform the duties of combatants. That is to say, they will not be obliged to take part in actual combat, as members of the fighting forces.

Given the nature of the Act, it would be inconsistent with its terms to accept members of well recognized religious sects or religious organizations into the military establishment, and then to relegate them to civil life, as the purpose of the draft is, as has been stated, to "increase the military establishment", and as the service to be rendered must be within, not without that establishment.

While from your communication it is evident that this decision will not wholly meet with your approval, I would ask you to consider and to understand the attitude of the officials sworn to administer the law as it is, not as others would like it to be. It is an act of congress, which they are obliged by their oaths to execute, and in doing so, I assure you that they are genuinely anxious to meet the views of their fellow countrymen in so far as the Act will permit them to do so.

May I not therefore ask you to consider the difficulties with which the authorities are confronted, in order that by an understanding of the entire situation, we may with good will and in the fulness of knowledge reach an acceptable solution?

Let me express, in conclusion, my sincere appreciation of the fine and patriotic spirit which pervades your communication.

Very truly yours,

E. H. Crowder,
Provost Marshal-General.

The Mennonite and the Christian Herald to one address for $3.25.

BETWEEN FRIENDS

The Dilemma of the "Religious Objector"

The conscientious objector to military service who bases his objections on religious grounds confronts what must appear to him to be a very serious dilemma, with the imminent certainty of being logically impaled on one horn or the other. Either he must secede from the Union, or he must admit two most damnable conclusions concerning the God who has commanded him, "Thou shalt not kill!" If through religious scruples he fail to obey the edicts of his government, he is a secessionist pure and simple—if, that is, he declares that the only power he recognizes is the divine. If that is so, he has no place in any temporal government, or in any country so ruled. If there be a spot on earth where only the laws of God are heard, to that spot he must repair; otherwise he is a man without a country.

If, however, he be unwilling to meet this situation, if he love any people or any nation sufficiently to admit fealty to its laws and loyalty to its government, then the second horn of the dilemma impales him. If he obey in all else, but asks exemption from necessary military service on the ground of religious scruples, he admits two things implicitly: first, that his good faith with his God can be bankrupted through obedience to his national oath of allegiance, and, second, that his God counsels disobedience and disloyalty. For if acceptance of military service can violate his conscience, in effect it can destroy his integrity with his God; and if maintenance of that integrity implies not meeting fairly the implications of citizenship in a democratic community, then it implies, no less, disloyalty.

What escape has the objector? Only this: to face his dilemma courageously and to walk blandly through it! Dilemmas are often wholly mythical animals, and this one has an existence only in the too hasty conclusion of an excited mind. That conclusion is,

that because a divine injunction and a temporal command seem to conflict, that conflict must be real, and the pitiable object of their combined urgence must be crushed between them. The conflict is, in truth, a myth. Is not the very notion that the purposes of the United States government can run counter to the purposes of God ridiculous? Is not the serious consideration of such a possibility in itself sacrilege? Granted that it is true that man is divinely enjoined "Thou shalt not kill," that by no means makes it true that a man is urged by his God to disobey the commands of his government. If there be any doubt on this point, let us consult the precedents and the law in the case. The authority consulted may be ignored by some, but not by the religious objector. It runs as follows:

"And they asked Him, saying: 'Teacher, we know that Thou sayest and teachest rightly, and acceptest not the person of any, but of a truth teachest the way of God. Is it lawful for us to give tribute unto Cæsar?'

"But He perceived their craftiness, and said unto them: 'Show me a denarius. Whose image and superscription hath it?'

"And they said: 'Cæsar's.'

"And He said unto them: 'Then render unto Cæsar the things that are Cæsar's and unto God the things that are God's.'"

Now, it may be fairly said that the duty of a citizen whose oath of allegiance has been given and accepted, to bear arms in defense and support of his nation's policies bears "the image and superscription of Cæsar." His government can claim his body and its service as it can claim the United States equivalent of denarii. It can order him to take arms, to embark, and to take his place in the trenches in France. These are "Cæsar's" to command and the citizen's to render. As for that citizen's conscience — where in Holy Writ is it said that a man's conscience is a matter between himself and his government? The attempt to mingle thus material and spiritual entities is man's own invention and never has it failed to result in his confusion. The strange chemistry that would so amalgamate entities as distinct and apart as earth and Deity results only in raising poisonous cerebral vapors in which are seen the horrendous but virtually nonexistent shapes and forms such as this particular pet dilemma of the conscientious objector.

The religious objector bases his case upon his faith in the reality of the divine injunction. May one not counsel Him, for his peace of mind, more courage in that faith? Dare he trust that God is more powerful than government? Dare he believe that his government cannot bring to pass any situation in which his conscientious scruples will be violated? Dare he resolve that his God does not need his help in seeing to it that, if he earnestly desire to obey the divine command, he may do so? It takes courage, verily, to render unto God the things that are God's. Will the objector help his case, either before God or man, by weakly compromising in the attempt to render God's tribute to Cæsar?—Advocate of Peace.

All who pay their subscription in advance will receive the Mennonite Year Book free as premium.

THE COURAGE OF A GOOD CONSCIENCE

In the face of the sacrifice and suffering which is now confronting our beloved country, it is essential to maintain a common ground of fellowship upon which differences of view and of feeling can unite in working for the one great end of advancing the world's good.

It is well to remember that the courage of the "silent masses" of humanity not so directly involved in the conflict should be fairly appraised and no injustice be done to those who express themselves in terms which do not agree with the ordinary patriotic standards. The limited class who cannot in good conscience respond to their country's call with any form of military service may yet be found to be equipped with courage of the highest order.

The religious bodies whose membership has been exempted by the government from active military service appreciate this regard for conscientious scruples, and desire to take no advantage of this action in shielding themselves from any dangerous service or sacrifice which may express their sense of duty to the cause of humanity.

In the conflict in Europe, some of the most perilous work in mine-sweeping in the English channel has been voluntarily assumed by men of this class, often called by the rather vague term, "pacifists". Their valor in the face of danger has been inspired by the desire to save life. Their efforts have been commended as equal in courage to any of those manifested on the battle-field

The ambulance work of noncombatants who have declined to carry any weapons of defense, has also won the highest recognition from the president of France and from the king of Italy. More than two thousand of this class have been engaged in ambulance work and in efforts to rebuild the desolated villages and the country-side in northern France. They have not been daunted by the perils of bursting shells or lurking fevers. We can not as good citizens safely ignore them in the claim that courage in this crisis shall be accepted as the measure of a man.

The supreme example of courage in the history of the world, as recalled by the words, "Even Christ pleased not himself" shines forth as a perfect expression in this extremity. He made his sacrifice of life holy, that we might know how to make ours holy. He gave courage a new content and an infinite value. He made it sacrificial. In that path we are called to walk and it may lead us in divergent ways; but as our eye is upon Him, we shall at least be preserved from reproaching one another. — (Representative Meeting of the Society of Friends, Philadelphia, Pa.)

On receipt of $2.50 we will renew your own subscription and send the Mennonite to a new subscriber from now until January, 1919.

THE C. E. TOPIC

Dec. 30.

Planning for the Future.

Matt. 25:1-13.

The old saying, "There is no time like the present," becomes important whenever we turn our thoughts to the future, which we frequently should do. Now is the time to get ready for whatever is to come. The indolent habit of meeting things as they come, to which many are given, is both unsafe and foolish. We don't do that way when matters of daily life are concerned. The farmer works all summer, from early till late, in order that he may live during the winter when work is impossible; the business man "hustles" during the busy season so as to be able to carry himself over the slack season; the scholar studies during the term so as to be ready when the examination day comes on, etc., and the youth should prepare for the period of inactivity and inability sure to accompany old age. To the Christian, the present should be a period of preparation not only for next year or years to come but for all eternity.

It is well, when thinking of the future, to keep in mind the uncertainty of our lives. Only today is our own, tomorrow belongs to God. The youngest may be the first to go and the strongest and healthiest are as likely to be in the next world tomorrow as are the weakest. Being certain, then, of today, let us be ready for tomorrow, and, if God saves our lives, let us be prepared to meet the futures duties better prepared than ever before.

One thing always in order is to make right past failures so as to be ready for the future with a clean sheet. There is no excuse for repeating errors, and there is no reason why a soiled record should be continued. We should make things right with God now and one of the important requirements for doing so is that we make things right with our fellows to whom we have not been just.

In our societies we should, first of all, plan for the societies' welfare. Young People's organizations must be continually active in their keeping up the societies' growth. Mr. Shaw of the United Society, is responsible for the statement that the membership of C. E. societies changes about once every five years. In many instances there is no occasion for the older members to drop out. Let the society see that their interest continues and the juniors are graduated into the adult society.

Being a part of the most glorious organization upon earth, the church, places before us the important duty of planning for the welfare of that body. What are we going to do for the church? In the first place, we should see that we are wholly in sympathy with it in all its teachings and undertakings. The proof of this will be found in our ever doing our whole part wherever we are. We certainly should live in a way that reflects all that the church stands for, for the good of the world. Next, we should regularly attend the services of the church. An empty church is the loudest announcement the Christians can make to the world that they do not mean business in their church membership. Then, we should not permit the church to be handicapped by a lack of the funds we are in a position to supply it with. If our religion is worth anything at all to us, it is at least worthy of a fair share of the money God has entrusted to our keeping.

As Christians, in a broader sense than simply being members of a church, we should get the world-wide vision that goes with Christianity and put into force every means at our command to further the aims of the church. No Christian's planning is complete unless in those plans provision is made for the greatest possible efforts and interests in the home and foreign missions and

benevolences which it is the church's privilege to carry out. In the future as well as it was in the past, it is rather what the church does for God and humanity than what its creed prescribes that commands the notice of men and brings results. "Live, help and give for Christ" would be the best motto we might write over our plans for the coming year.

We should be interested in making plans for our personal life, as perhaps we all are, but in these plans let us suggest that we ask, What shall we read? Our answer would be: Read the best. Let the Bible be your chief literary treasury. Make the companionship of good books; make your life a useful and happy one. Not the least of the things to be read should be your church papers. How can you be an interested and active member of the church if you neglect the one means by which you are kept in touch with the whole church and all of its interests?

THE S. S. LESSON

Dec. 30.—(Review)

God's Redeeming Love.

Read Psa. 123 and 124.

Golden Text—Psa. 130:7.

Lesson I. Psalms of Deliverance. We are encouraged in our hope for deliverance because of the blessings which God has bestowed upon His people in the past. In the light of these past blessings we may ask His present and future hope. We are encouraged also, by the knowledge that God is merciful, showing mercy to multitudes who in no wise deserve it. It is important when claiming mercies or receiving blessings to pledge our renewed obedience. We likewise find comfort in the knowledge that the glory and salvation of God are near.

Lesson II. Returning from Captivity. As God moved Cyrus, so He always has a hand in human affairs and makes the high and mighty mere prophets in His hands to do His will. God's people are frequently called to new efforts and consecration and, when they respond, His Zion is built up and His glory manifested. God places in the hands of His own greater treasures than the vessels of gold and silver. An immortal soul is worth more than all the riches of the world. A strict accounting will be required of us for whatever He has entrusted us with.

Lesson III. The Temple Rebuilt and Dedicated. God's temple requires constant rebuilding. The failures and neglects of His people require this. To do this, capable and consecrated leadership is required. Ours is a spiritual temple. Emphasis should be placed upon spiritual things. The various kings in their relation to the Jews had a part in the building. The world, unconscious though it may be to it, contributes to the establishment of God's house. The greatest sacrifices now required for the prosperity of the temple of God are not material offerings but the offerings of sincere and consecrated hearts, given to God in faith.

Lesson IV. Ezra Returns. Ezra, the ready scribe, was active in building up all that pertained to the cause of God. We note his faith when a guard to protect the caravan was refused. We note the reward of faith when we see the caravan safely at its destination. Prayer had an important part in the undertaking, as it should in all the things God's people undertake.

Lesson V. Defeat Through Drunkenness. An illustration from the life of a heathen king which is repeated over and over again in our time wherever strong drink is used. Defeat, death and destruction go hand in hand with the demon drink.

Lesson VI. Nehemiah's Prayer. Nehemiah's love for God and His house was supreme. That is what makes him an inspiration to us today. He believed that God was able to help. He prayed, claiming grace through God's mercy, confessing sins and asked largely. A study of this prayer is always helpful to us in our praying.

Lesson VII. — Nehemiah's Prayer Answered. It was quite natural that having made God's cause the burden of his prayer, he was ready to consecrate himself to that cause. Having His prayer answered he was immediately ready to ask for more. This is the way of prayer, the more we ask, the more are we in a position to increase our asking.

Lesson VIII. A Psalm of Thanksgiving. Much to thank God for because He is holy; He is good; He is kind; He is a merciful Redeemer; He is satisfying, refreshing, gracious, loving, tender, thoughtful as a father and eternally the same.

Lesson IX. Nehemiah Rebuilds the Walls. We must expect enemies to oppose us. We should pray as we work. Be ever watchful against weaknesses within and without. Our work is best furthered if we unite, organize and inspire by personal example, but there is individual responsibility, the work should be divided so that all participate. Follow wise leadership and trust God.

Lesson X. Ezra and Nehemiah Teach the Law. The Bible is God's law to men. It should be studied reverently so that we may know God's will; carefully, so that we may understand it; unitedly, for it is for everyone, honestly to learn its message to us individually; prayerfully, for without prayer it will not help. No joy is greater than to know God's will and do it.

Lesson XI. Nehemiah Enforces the Law of the Sabbath. The Lord's temple, the Lord's day, the Lord's Word and the Lord's people must go together in building up the kingdom of God. To surrender the Sabbath may mean surrender for the other three.

Lesson XII. Preparation for the Messiah. The promised Savior's coming was assured. His coming was a purifying, a mission of judgment. We are blessed in being able to know that He has come and all His blessings are for us.

MARRIAGE

Meyers-Gross. — On November 3, 1917, in Philadelphia by Rev. N. B. Grubb, Arlington, F. Meyers to Miss Stella H. Gross, both of Doylestown, Pa.

Bauman-Rinear.—On November 28, 1917, at the home of officiating minister, by Rev. N. B. Grubb, William B. Bauman to Mrs. Mary E. Rinear, both of Philadelphia, Pa.

CONTRIBUTIONS

FOR FOREIGN MISSION
Received in November.

General Fund.

Halstead, Kans., mission friends, thank-offering, $100; D. W. Friesen, Altona, Man., $1; Ruff, Wash., Henry P. Dirks, S. S. and church, $10; Menno, Wash., B. Nightengale, Menn. church $95.40; Bethanien, Quakertown, Pa., Wm. G. Moyer, $25.19; D. W. Friesen, Altona, Man., $2.60; Alsen, N. Dak., Jacob J. Graber, Swiss church, $51.60; S. S., West Zion church, Moundridge, Kans., Orlo W. Dirks, $50.28; Jacob M. Schrag, Ruff, Wash., P. W. Penner, $100; mission friend, ditto, $20; Bro. and Sister H. Dyck, ditto, $10; Tiflis, Wash., P. W. Penner, friends, $13.76; Menn. church, Halstead, Kans., F. W. Schowalter, $47.56; Christian church, Moundridge, Kans., A. H. Kaufman, $17.55; Menn. church, Deer Creek, Okla., J. S. Dester, $41.82; Menn. church, Burrton, Kans., J. A. Richert, $1.55; Alexanderwohl church, Goessel, Kansas, B. H. Friesen, $160.02; Sewing society, Bethel, Fortuna, Mo., Lizzie E. Loganbill, $35; C. I. Wall, Waldeck, Sask., $35; West Zions church, Moundridge, Kans., P. C. Schowalter, $58; Bethel church, Inman, Kansas, Klaas Kroeker, $310.39; Peter H. Eck, Ringwood, Okla., J. B. Epp, $5; mission friends, Moundridge, Kans., $20; ditto, $100; Hillsboro, Kans., Aug. J. Kohfeld, Menn. church $40.37; Rosenort church, Tiefengrund, Sask., P. Regier, $366; Emanuels church, Pratum, Oregon, Peter Steffen, $45; Rosenort church, Eigenheim, Sask., Jacob J. Epp, $6.50; S. S., First church, Reedley, Cal., R. H. Ruth $50; First church, Woodlake, Calif., A. P. Haury $22.17; S. S., Halstead, Kans., Henry J. Penner, $16.76; Bethanien church, Lost River, Sask., H. H. Neufeld, $34.20; Gretna Manitoba, H. H. Ewert, $37.15; school house collection, Ruff, Wash., P. W. Penner, $67.49; collection, Lind, Wash., P. W. Penner, $25; J. R. Schrag, Lind, Wash., P. W. Penner, $5; Gerhard Ensz, Lind, Wash., P. W. Penner, $2; Mennonite church, Colfax, Washington, P. W. Penner, $107.15; J. M. Sudermann, Moundridge, Kans., $5; First church, Reedley, Cal., H. J. Krehbiel, $28.45; Y. P. society, Halstead, Kans., M. M. Hirschler, $5; S. S., S. Dak. conference, Avon, S. D., H. C. Ewert, $33.71; S. S. Brudertal, Hillsboro, Kans., P. F. Suderman, $37.84; S. S., Menn. church, Halstead, Kans., Henry J. Penner, $50; S. S. Menn. church, Wisner, Neb., John Schmutz, $52; Hereford, Bally, Pa., J. B. Funk 95.65; Salem church, Munich, N. Dak., A. P. Eitzen, $40; sewing society, Eigenheim, Rosthern, Sask., Justine Epp, $100; B. F. Welty, Tacoma, Wash., $50; Friedensfeld, Lorena Okla., Henry Plett, $43.07; Ebenezer, Mt. View Okla. D. A. Goertz, $14; P. P. Janzen, Goessel, Kans., $100; Christian church, Moundridge, Kans., C. C. Kaufman, $20; Mennonite church, Hydro, Mont., P. W. Penner, $27.52; B. B. Warkentin, Hydro, Mont., P. W. Penner, $25; Menn. church, Inverness, Mont., P. W. Penner, $12.27; Brethren church, Chinook, Mont., P. W. Penner $13.96; Walls church, Chinook, Mont., P. W. Penner $27.87; collection, Cherryridge, Mont., P. W. Penner, $6.71; sewing circle Wayland, Iowa, Lena Schlatter, $165; mission box, Berne, Ind., S. F. Sprunger, $32.70; birthday offering ditto, 36c; Elmer Lehman, ditto, $4.

Special Gifts.

Wm. Dirks, Ruff, Wash., P. W. Penner, for child in India, $25; Jos. G. Schrag, Schrag, Wash., P. W. Penner for boy in India, $25; J. L. Schrag, Odessa, Wash., P. W. Penner, for child in India, $25; John Waltner, Odessa, Wash., P. W. Penner for a child in India, $25; Sam Wiese, Odessa, Wash., P. W. Penner, for child in India, $25; C. I. Wall, Waldeck, Sask., for H. J. Brown's mission $200; P. H. Eck, Ringwood, Okla., J. B. Epp, for G. Roberts, Korba, $20; mission friend, Meno, Okla., for G. Roberts, Korba, till July 1, 1918, $18; mission friend, Menno, Okla., for Piyari Bai, Korba, $10; Y. P. S., Meno and Ringwood, Okla., J. B. Epp, for orphan in India, $17.50; mission friend, Henderson, Neb., for Solome, India, $29; Corn. Jantz, Colfax, Wash., P. W. Penner, for auto, $25; S. S. class, Hillsboro, Kans., F. N. Funk, for Martha, Janjgir, $25; Elise Wiebe, Whitewater, Kans., H. A. Wiebe, for Ruth, India $25; sewing society Donnellson, Iowa, P. P. Hilty, Mauhadei, repairs, $10; Y. P. S., Reedley, Calif., Emma Ruth for Bible woman, $25; C. F. Sawatzky, Laird, Sask., H. J. Brown, for Christmas, $25.50; Y. P. S., Wisner, Neb., John Boehr, for Bessie, Tuba, $25; C. F. Claassen, Newton, Kans., for R. Petters, $50.

For Lepers.

Mission friend, Goessel, Kans., B. H. Friesen, $100; ditto, $20; Bro. and Sister Wiens and sons, Herbert, Saskatchewan, I. I. Doell, $300.

For Orphans' Home.

Mission friend, Berne, Ind., S. F. Sprunger, $25.

Gratefully acknowledged,

Gustav Harder, Treas.,
Whitewater, Kans.

John G. Regier, Asst. Treas.,
Newton, Kans.

NEWS OF THE WEEK

DOMESTIC PROBLEMS ARE NOW BEFORE CONGRESSMEN

Washington, Dec. 10. — Cougress having disposed of the war declaration against Austria-Hungary, turns this week to pressing domestic problems.

Foremost on the new legislative calendar gradually assuming definite shape are the railroads. Congressional leaders plan immediate action when President Wilson's decision regarding measures to unify railroad operations is make known. A special address to congress on the subject is regarded as possible if the president decides legislation is necessary.

Rapid developments in the situation are expected this week. Today President Wilson will confer with Senator Newlands, chairman of the senate interstate commerce committee, and also head of the joint congressional committee conducting a general transportation investigation. Senator Newland hopes to submit a statement on behalf of the railroad executives as a result of their conference yesterday.

On Tuesday the joint congressional committee is scheduled to resume its hearings with former Senator Bristow, of Kansas, and other shippers' representative on the stand.

Members of congress are busy studying information on the railroad problem, in expectation of early legislation. There is a wide difference on views on the proposals for government control of the railroads, voluntary unification of the transportation system, and on government financial aid.

There is much general business on the calendar to be disposed of before recessing for the holidays. The senate will convene today and the house Tuesday with committees of both bodies planning to proceed with appropriation bills and other measures. Debate will continue in the senate on the Webb export bill, which its sponsors hope to pass this week.

Woman suffrage and prohibition are promised attention this week. The house judiciary committee expects to act Tuesday on resolutions proposing constitutional amendments, and there is talk of votes on both in the house next week. Polls on both are being taken, and are said to indicate probable defeat for suffrage and victory for prohibition.

U. S. DESTROYER WAS TORPEDOED

Washington, December 10. — Sixty-four men lost their lives when the American destroyer Jacob Jones was sunk by a hostile submarine in the war zone Thursday night. The five line officers on the craft were rescued. Lieutenant-Commander David Worth Bagley, who was unaccounted for, reached Scilly islands with five other men in a motor boat. They were uninjured. Forty-four men have been reported saved.

The sinking occurred December 6 at 4 p. m., while the ship was on patrol duty. She was commanded by Lieut. Commander David Worth Bagley, brother of Mrs. Josephus Daniels, wife of the secretary of the navy.

The Jacob Jones, one of the largest and newest American submarine chasers of her type operating in the Atlantic, was the first American warship to fall victim to a German submarine, but was the second American destroyer to be lost in foreign waters. The Chauncey sank with her commander, Lieut.-Commander Walter Ereno, two other officers and eighteen enlisted men after being cut in two by the transport Rose early on the morning of November 20.

Sims' report showed that one vessel rescued thirty men and another seven. They sent this information by radio, and it was immediately transmitted to Washington.

Secretary Daniels stoutly held to his hopes that other patrol craft, possibly without wireless equipment, had rescued more of the destroyer's company. Mr. Daniels showed plainly the strain of his personal anxiety as well as that over the greatest loss to the navy thus far in the war. Commander Bagley's mother has lived for several years at the secretary's home With her daughter, Mrs. Daniels, she was stunned by the news of the disaster. Another of her sons, Ensign Worth Bagley, was the only American naval officer killed in the war with Spain. He died on a destroyer, being killed by a shell aboard the Winslow in the attack on Cardenas, Cuba, in April, 1898.

SCORES LOSE THEIR LIVES IN EXPLOSION

Hundreds of persons are reported to have been killed and more than 1,000 injured in an explosion that followed a collision between a French munition ship and a Norwegian vessel in Halifax harbor, Nova Scotia, yesterday. The city was cut off from telegraphic communication. Railways have rushed special trains bearing fire apparatus, nurses, physicians, hospital supplies and food.

Halifax, (via St. John, New Brunswick), Dec. 7. — The fire was brought under control yesterday afternoon. Richmond is destroyed. Several hundred persons have been killed and the injured number thousands. Not a house in the city escaped damage. Pieces of iron and shrapnel have been found three miles from the water front.

Montreal, Dec. 7. — Sixty per cent. of the city of Halifax is in ruins, according to reports to the Canadian government railways. Among the buildings destroyed are the new deep water freight terminals of the government railways at the north end of the city.

The dead in the disaster, which was caused by the explosion of a munitions ship in the harbor, are estimated at 1,200 by officials of the telegraph companies, although it is explained that the information on which the estimate is based is unofficial.

Direct telegraphic advices from Halifax in the afternoon said that the loss was caused by the explosion of a French munition ship, not an American, as earlier reported. It was said that the French vessel was rammed by a Norwegian boat carrying foodstuffs.

The greatest damage done to property was in the wholesale merchants and residential districts. The explosion rocked the business buildings and broke much glass, but the casualties in this district were small. The damage will reach many millions, but no correct estimate is possible at this time.

Hospitals were filled with injured and improvised wards were hurriedly set up in corridors. Nurses and doctors began to arrive shortly after noon on special trains from all directions and the work of ministering to the injured began.

Fire raged through the district where bodies of the dead were buried in the wreckage and lay in fantastic positions, as they had fallen when the explosion came.

The impact caused the ammunition in the ship to explode, setting the vessel afire. The flames spread to the piers and adjoining buildings, many of which had been wrecked by the explosion.

The ammunition ship was backing from her pier when the accident occurred. The force of the collision started a fire aboard. The crew was quickly called to quarters and an attempt was made to extinguish the flames. This failed and as the fire approached the holds, where the explosives were stored the captain ordered the seacocks opened. But the vessel drifted toward one of the piers and a few moments later an explosion occurred, tearing the ship to pieces.

APPROPRIATIONS ARE AT AN ASTONISHING FIGURE

Washington, Dec. 7. — Hearings on the huge new appropriation bill for the fiscal year of 1919 will begin today before the house committee with Major General Crozier, chief of ordnance, as the first war department official called to explain the government's war program in detail. Representative Dent, chairman of the committee, called at the department yesterday to arrange for the sessions.

Military necessity requires that the war and navy appropriations hearings this year will be largely confidential. All of them probably will be behind closed doors so that officers and officials may speak freely without danger of the information they impart getting to the enemy. General Crozier's estimates in the army bill cover only a part of the ordnance program. He will appear later before the fortifications sub-committee, as nearly $3,000,000,000 of the ordnance projects proposed are carried in the fortifications bill, as is customary.

Chairman Dent indicated his personal belief that the question of a national military policy for ordinary times cannot be taken up during the present session or until the pressure of war measures is relieved. All army legisation now operating, with the exception of the small regular army estimate provisions and the national defense act, federalizing the national guard, is of a temporary character for war purposes, and before the military establishment can be restored to a peace basis the whole question of universal military service as a fixed policy of the government will have to be thrashed out. There is every indication that this matter will not be considered at this session of congress.

TWO PLANES SHOT DOWN DURING RAID ON LONDON

London, December 7. — Seven persons were killed and twenty-one injured in the air raid, Chancellor Bonar Law announced yesterday in the house of commons. Of the victims three were killed and ten injured in London.

London, Dec. 7. About twenty-five German airplanes raided England yesterday, it is announced officially. Of these six reached London.

Two of the raiders were brought down, the crew of three men on each machine being captured.

Bombs dropped by the raiders caused a number of fires in London, but all of them were quickly brought under control. The casualties are believed to be light.

The text of the report by Field Marshal Lord French, commander of the British home forces, regarding the air raid, is as follows:

"A raid by about twenty-five airplanes took place early Thursday morning. The first group of raiders came in over Kent at 1:30 a. m. and dropped bombs in various places on and near the coast. The second group made land shortly after 3 a. m., various machines proceeding up the Thames and some distance into Kent.

"Both the above groups appear to have carried out preliminary attacks with the object of drawing gunfire and exhausting the defenses, for it was not until an hour later that the most serious attack devcloped.

"Between 4 and 5:30 a. m. two groups of enemy machines crossed the Essex coast and three groups the Kent coast, proceeding toward London on converging courses.

"Their tactical plan seems to have been to deliver five simultaneous attacks on the capital from the northeast, east and southwest.

WAR BREAKS OUT ANEW AMONG RUSSIAN PEOPLE

London, Dec. 9. — A proclamation to the Russian nation has been issued by the Russian government announcing that "Kaledines and Korniloff, assisted by the Imperialists and constitutional Democrats, have raised a revolt and declared war in the Don region against the people and the revolution."

The proclamation adds that "the constitutional Democrats and bourgeoise are supplying the revolting generals with scores of millions.

"The workmen's and soldiers' delegates have ordered the necessary movements of troops against the counter revolution and issued decrees authorizing garrisons to attack the enemies of the people without awaiting orders from the supreme authorities and forbidding any attempts at mediation."

ELEVEN THOUSAND ITALIAN SOLDIERS WERE TAKEN

Berlin (via London), December 7.— Eleven thousand Italians have been captured by the Austro-German divisions in their new offensive on the mountainous front in Northern Italy, it was officially announced by the German war office.

Strong Italian positions in the Mt. Meletta region of the northern front were taken and held by the Teutonic forces, which captured more than sixty guns, the statement says.

The losses suffered by the British in the Cambrai region are said to have been heavy. The number of prisoners taken has been increased to more than 9,000 and the number of guns captured to 148.

Berlin (via London), December 7. —Suspension of hostilities over the whole Russian front for ten days, beginning at noon today, has been arranged, the German war office announced yesterday.

Christmas Services for Sunday School

The Guiding Star (R)
Echoes of Bethlehem (R)
Joyful Tidings (R)
Glad Tidings (R)
The King of the World (L)
Christmas Angels (L)
Message of Joy (R)
Christmas Hosannas (R)
Christmas (R)
The Prince of Bethlehem (L)
The New Born King (L)
Christmas Joy Bells (L)
Memories of Bethlehem (L)
The Promised Christmas (L)
Bethlehem Chimes (R)
The Gift Divine (L)
Under the Christmas Star (L)
Christmas Memories (L)
The Promised King (L)
King Forever (L)
The Gift Day (L)
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Hail to the King (L)
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By DEAN J. H. LANGENWALTER

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXII. BERNE, INDIANA, DECEMBER 20, 1917. No. 50.

IN MENNONITE CIRCLES

The brethren in Altoona, Pa., are putting up a temporary building on the lots purchased by the Home Mission board and will probably have it completed by the last Sunday of this month.

Dr. S. K. Mosiman of Bluffton college is at present visiting the churches of the Eastern District conference in the interest of the college. His account of the progress of the college is quite encouraging and is resulting in considerable enthusiasm for the institution.

A very large percentage of the pupils of the Second Mennonite Sunday school, Philadelphia expressed the desire that the money appropriated for the customary Christmas gifts of the Sunday school for them be this year devoted to Red Cross purposes.

In a number of our congregations efforts are made to have the "boys in camp" receive as many letters as possible from their home friends. The camp authorities have given notice that there is no reason in the world why food should be sent to the boys but that reading matter of all kinds would be appreciated.

The Mechanics Grove (Pa.) church which had to postpone its building on account of shortage of labor is now taking bids preparatory to having the work done. A Bible conference will be held in the tabernacle at that place on January 20.

A brother writes concerning the Napier, (Pa.) church of which the late Herman Snyder was pastor, that desperate efforts are being made to cancel the debt of the church before the next meeting of the Eastern conference. More than half of the money has already been raised.

The 1918 Year Book, published by the Eastern District conference contains the usual interesting features that have made it so much prized in past years. It is the only English Year Book printed in our conference and deserves a place in every home. The information relating to our denomination which it contains, should be within reach of every member of our church.

The late Lewis S. Schleiffer, for nearly thirty years deacon of East Swamp, Pa., has preserved a record of his ancestors on the father's side, dating probably to the first Schleiffer in this vicinity. The figures below will show that the Schleiffers have been here for over two hundred years. These are the generations in succession:

Henry Schleiffer: Born, 1705; died, 1796.

Veronica S.: Born, 1725; died, 1797.

John Schleiffer: Born, 1745; died, 1816.

Esther S.: Born, 1750; died, 1823.

John Schleiffer: Born, 1771; died, 1835.

John Schleiffer: Born, 1805.

Mary (Shelly) Schleiffer: Born, 1802.

These last were the parents of Lewis S. Schleiffer. He was born in 1826 and died in 1900, having been deacon from 1870 or 1871 to the time of his death. He always held the church which he served so faithful dear to his heart, and there are still quite a number living who remember him with esteem and affection.

The Trenton (O.) church sustained a great loss in the recent death of the senior deacon, Christian I. Kennel. Brother Kennel, a quiet, unassuming, earnest Christian, was active in all the affairs of the local church and deeply interested in the church at large and always a liberal contributor to our schools and missionary enterprises. He was honored and beloved by all who knew him.

Christmas Greetings.

Dear Friends:—How did we hope to extend a "Merry Christmas and a Happy New-year" from beloved India, but now we, with a much disappointed heart are obliged to do that from here. As these joyful days draw nearer, the more our thoughts rest with our co-workers distant from home ties.

Dear young and old friends, Sunday school classes, Young People's societies, have you by this time sent your season's greetings in a letter or on a card to the various missionaries? If not, then in spite of being late, do it now, even if known or unknown. You certainly perform a Samaritan deed which on the field will be received with rejoicing tears and rewarded in heaven. Intimations received by the co-workers continually regret that not more letters are gotten from the homeland.

These days again numerous presents are made and distributed, by which joy and happiness are profusely scattered. Whether anybody has arranged to make a present to the mission cause? Who is willing to make a good start and surprise the board with a sum of money, a quarter section of land, or a few acres, etc., as a Christmas gift.

Also you little children; no gift is too insignificant. Who is this Christmas ready to think of the mission cause in a special way? Our Lord Jesus surely will be the rewarder when through His grace we will stand at His right and the saved soul will confess: This is the brother, or sister, or child through whose gift I received the first knowledge of the Savior.

We are still on deputation work. After the General conference have been canvassing California, Oregon, Washington, Montana and North Dakota, but hope to return to Hillsboro, Kan., shortly before the holidays to spend these happy days with our aged parents.

May it not be requested too much to think in your prayers these days in a special way of us and the great mission work.

Yours sincerely,

Mathilde and P. W. Penner.

IN MISSIONARY CIRCLES

A Noble Japanese Giver.

About thirty years ago, according to an account in the American Messenger, a poor young man started north to join an expedition to the Kurile Islands. When he had gone about twenty miles from Tokyo his money gave out and he became discouraged. He pawned his watch and started back to Tokyo in a third-class car. On the same car with him were Bishop Honda, then president of the Ayoma Gakuin, and Dr. J. O. Spencer. President Honda noted the discouraged look of the boy and engaged him in conversation. He advised him to enter the academy of Ayoma Gakuin. The boy did so, learned of Christianity, was baptized, and after graduation entered the business world of Japan. His shipping interests prospered to a remarkable degree, especially after the beginning of the war, and he is now rated to be several times a millionaire.

His name is Katsuta and his portrait is to be seen in many newspapers and magazines of Japan. Last year he agreed to give President Takagi $40,000 for a new college building. Later plans have increased the estimate, so that the gift will now reach $100,000. This is the largest gift ever made by a mission school graduate in Japan. Mr. Katsuta's life is upright and he is held up as a model to the youth of Japan. Mr. Katsuta has also given $5,000 for the erection of a residence for President Takagi on the school grounds.

One of the greatest banks of Tokyo has subscribed $2,500, the first gift of its kind ever made to a mission school. Several of its employees are graduates of the school and have so commanded the respect and confidence of the bank officers that the school has received this financial recognition from them.

African Incidents While Itinerating.

A medal chief and his people were seated, and intently listening to the story of the death of Christ, the Savior of mankind, writes Rev. A. L. Bain in an interesting account in Missions, when the chief interrupted by asking, "Was Jesus a white man? Did He die for black men? Do you mean to tell me that black men will be in heaven and share alike with white people?" After answering his questions he gave vent to his feelings by using a

word which expresses great surprise. After this the service continued with increased interest. At the close the chief and his people agreed to receive a teacher. Just at present, we are sorry to say, we have none to give them. Matt. 9:37, 38.

On crossing the Congo river recently, I heard the men of our caravan engaged in the following conversation, "Say, do you know so and so?" asked one. "Yes," was the answer. "Well, this woman being an inquirer, went to our last quarterly meeting, and as it was the first time she crossed the Congo river, she was very much afraid and cried to one of the church members, 'Come, O come and hide me?' 'How can I do that?' he answered. 'Then, what if I should be drowned in this great water?' to which he answered, 'Keep your heart quiet! Hide in Jesus and the water won't hurt you.'"

The return of Sister Cornelia Pannabecker from the mission field in Africa to her home in Hespeler, Ont., is described in an interesting letter in the Gospel Banner, the organ of the Mennonite Brethren in Christ. When the length of time taken in the journey is noted, as well as the dangers, and the various means of transportation, the reader will faintly begin to realize what an undertaking such as a mission in Africa, involves.

"Hespeler, Ont., Nov. 22, 1917. Dear Banner Readers:—Greetings. I wish to sound a note of praise to the God of mercies and of deliverances for His care over me, journeying mercies, and a safe return to home and loved ones.

"I left Shonga July 4, by hammock, for Jebba, some twenty-five miles, or more. Leaving at 3:15 p. m. we journeyed all night arriving at Jebba at daybreak next morning. I walked quite a little at different times where the road was good, so was somewhat tired as well as those who carried me. We were caught in a rain which necessitated a change of clothing when we got to a shelter. I had the rather unique experience of being carried across a river and up a steep muddy bank on the other side, and was glad and thankful when I was up on the top of the bank, ready to proceed.

"I arrived in Lagos July 10 and tried to book my passage on a boat 'S. S. Karina' which was to sail the next day. They were filled and could not take me. Needless to say, I was grateful that I was not on when, about three weeks later, we got word that she had been torpedoed and thirteen were lost.

"A cargo steamer was expected from New York any time, and all advised me to wait for her. Waiting did not hold any charms for me, but as I had already got some work to do, I was willing to stay and wait. We had rain almost every day for about six weeks, and had I not been sewing, I am sure "miserable" would have been no name for the torture I would have endured while waiting.

"They say, everything comes to those who wait, and my steamer came at last and on October 3 I boarded the S. S. 'Eboe' and crossed the bar and made our way out to sea. We were four passengers then, but three more were added before we left the coast.

"We called at Accra, Winnebah, Axim, Secondee, Monrovia, Sierra Leone and Dakar, taking cargo which consisted of cocoa, coffee, ginger, cassava and mahogany logs, and coal from Dakar. They had palm oil and hides from Lagos and the Niger Delta. We steamed out of Dakar the evening of October 25, and saw no more of land until we passed Sand Hook and into New York harbor.

"We had a very nice voyage across, and as we came right across, and did not go near England, we were in fairly safe waters. An armed cruiser stopped us the first morning out of Dakar, and I suppose we satisfied them as to our identity and we were allowed to pass on. We heard by wireless that a submarine had been sighted off Dakar a day or so after we had left, so we again had reason for thankfulness.

"The weather was beautiful and warm up to within a few days of New York. The last week we had a strong gale blowing and we could feel we were getting into a colder temperature. We steamed into New York harbor November 9, but not having a dock open for us, we had to wait until Saturday, November 10, before we could land.

"I took the train Saturday at 8 p. m. and arrived at Hamilton at 11 a. m. Sunday, where my brother met me and drove me to Hespeler in the afternoon. I found all quite well and apparently glad to see me. I enjoyed the look of surprise on the faces of those who did not know I had arrived, as I met them in church and on the street.

"I thank God for all His blessings and goodness, for the health I enjoy, also all the uncountable blessings.

"I have been asked to hold some missionary meetings in Michigan and leave next Tuesday for that purpose. I ask an interest in your prayers that I may be a great blessing and that God may be glorified.

"Yours in Him,
"Cornelia Pannabecker."

CORRESPONDENCE

Wisner, Nebraska. — Time has elapsed since I wrote the last correspondence to the Mennonite. It would be nice if more of the young people would interest themselves by writing more correspondences to the Mennonite.

Summer is gone and winter is again at our door. We had very dry weather here this fall. The Bethel College glee club was sent out by the college to give programs. They rendered a very successful program at the Wisner opera house the 16th of April, and on Friday forenoon they gave a religious program in the Salem Mennonite church near Wisner, Neb. Their work was surely appreciated.

Missionary P. W. Penner's from Janjgir, India, were also here for a short time this summer. Rev. Christian Hege came down from Freeman, S. Dak., on the 29th of November and delivered the Thanksgiving sermon on Thursday morning, and on the evening he started to give a series of five sermons on the 23rd psalm, of which his first text were the first two verses; second evening, the third verse; Sunday morning, the fourth verse; Sunday evening, the fifth verse, and on Monday evening he finished with the last verse. He emphasized courage for Christ very strong. The meetings were well attended. I know we all were sorry to see Rev. Hege leave us so soon. Our Sunday school is busy practicing for a Christmas program. With best wishes and a merry Christmas to all the readers of the Mennonite,

Verna Schowalter.

Berne, Ind., Dec. 14, 1917. On Thanksgiving day at the Mennonite church was a large gathering of grateful boys and girls, men and women. The members of the Sunday school and the congregation assembled to count some of the many temporal and spiritual blessings which they had received from God, the giver of every good and perfect gift.

The children's sermon by the pastor, P. R. Schroeder, was timely and fitting for the occasion. The boys and girls did their part to contribute for the cause of missions. Some handed in their cash, others brought their products which they had raised in the garden or on the farm or by labor, which were sold at public auction after the services.

The total amount of cash contributed by the children and the adults was larger than at any Thanksgiving day prior to this, in spite of the fact that recently several collections had been taken for various causes, such as the Red Cross, Y. M. C. A., etc. This contribution was forwarded to the treasurers of the different boards for foreign mission, home mission, and the Middle District conference.

"Cheerful giving" is at all times a great blessing also to the giver. We should often recall Jesus' teaching that it is more blessed "to give than to take".

Last Monday, Dec. 10, Brother J. F. Lehmann left for Washington, D. C., to attend the National Convention of the Anti-Saloon league. He is the representative of the Christian Temperance society at Berne, Ind.

Arrangements have been perfected for the annual series of union meetings which are to be held in Berne from December 30 till January 6. Rev. Geo. E. Guille of Chicago, who served here in this capacity once before, will be the English speaker for the first five days. For the last three days of the meetings Rev. J. A. Huffman of Bluffton, Ohio, will be the English speaker. Rev. Huffman is well known as editor of the Gospel Banner, and as an instructor at Bluffton seminary.

The German addresses will be given by Dr. Dahlman of the Mission House at Plymouth, Wis. Mr. Peter Quartel of Dayton, O., a mission worker at that place, who has been in this community before, has been selected as leader in song.

We were glad to get the "Mennonite Year Book and Almanac for 1918", which the new subscribers to The Mennonite get in the bargain. We call this edition "excellent" in many particulars. Should any new subscriber or who has paid up for 1918, for some reason fail to get a copy of the Year Book for 1918, such subscribers will do the Mennonite Book Concern a favor to give notice of this fact.

A merry Christmas and a happy New-year to the editor and all the readers.

I. A. Sommer.

A $3.00 Conklin Self-Filling Fountain Pen, your own renewal and a new subscriber for $5.00. The new subscriber will receive the paper from now until Jan., 1919.

Your own renewal for 1918 and a new subscriber from now until January, 1919, and a copy of Krehbiel's History of the General Conference, postpaid to each for $3.00.

AT CAMP LEE

By A. D. Wenger.

In this camp the chief officers have a list of one hundred and thirty men who refuse to take military drill. At first these were in various parts of the camp where they were placed with others from their respective localities as they arrived and it was difficult to locate them.

After being shifted around considerably most of them were assigned quarters at Remount Station, some distance from the main camp, to care for horses, work in kitchens, etc. Some work in hospitals or do clerical work. Others refuse to do any work that directly supports the war. Eleven had guard-house experiences, some having been in a guard-house for nearly four weeks. The lives of some were threatened. Three in a guard-house were fed on bread and water, and for a few meal times received nothing. This treatment quickly brought two fathers from Dayton, Virginia with satchels full of eatables for their sons but they were not permitted to give them the contents.

At the time Brother Aaron Loucks and the writer visited them, Nov. 17 and 18, the eleven were sleeping on a cement floor with scanty protection from the cold except the heat of their stove which they fired with wood. Before leaving we saw the commanding general and informed him of this condition. He said, "I was not aware of it. They shall have beds. I do not always know what treatment the men get by the officers directly in charge of them." Six of these were Mennonites and five were members of the Brethren church. We heard of only one Quaker in this camp who has the courage of his convictions and he has been persecuted more perhaps than any one else.

Brethren to the number of almost a hundred and a few Mennonites were doing some regular work under army officers. Many of them realize they are a part of the war machine to destroy human life and are troubled in conscience. They spoke as if they were going to take a stand for no participation whatever. A detention camp would be a welcome provision for them. The general said he would provide one as soon as he receives orders from Washington to do so.

We had long talks with our non-resistant young men at different places. They appeared very glad for the encouragement and information we were able to give them and were anxious to know what arrangements could be made for them in the future.

Backsliders from the non-resistant churches are having an unpleasant experience. We spoke with one who claimed to be a member of the Mennonite church in the presence of his lieutenant, but we find since that he had backslidden and is no longer a member. He said he did not believe in war and wants to be out of it. Another backslider from our church who is also daily drilling with the weapons of war wants to be freed. On his way to camp he cried and worried himself sick and was placed in a hospital before reaching camp. The best such backsliders can do is to repent, accept the faith they once professed and take a stand for peace even if it should cost their lives.

Before leaving for home on the 19th, we called on General Cronkhite and had a two hours' discussion with him and Colonel Hunt, a member of his staff. At first they seemed to us severe but later were more mild and genial as they saw our position more clearly. They appeared to be satisfied if our people do not bear arms if they will only help along in some other way. They say the whole nation is in the war and that all are helping, whether soldiers or not, by special taxes, farm products, etc. What the government requires of us we must give. It is our duty to pay our taxes. "Pay ye tribute also." As to our crops we should not sell them directly for war purposes but we cannot prevent their being ultimately used for that end. What we had a right to do when there was no war, we have a right to do now.

They said the Mormon creed and conscience are for polygamy and yet the government had a right to rule otherwise and compel the abandonment of polygamy by force. Has it not the same right to compel those to do some military service whose creed and conscience forbid it? "If I had my way," said the general, "I would make them do it, but I will be subject to higher orders." There is a great difference between polygamy and "peace with all men." The one is condemned by the gospel, the other is abundantly advocated.

Again it was said it is our duty to obey the laws of the land, and if we refuse the service to be allotted to the non-combatants there are mighty dark days ahead for us. It was right for Daniel and three other Hebrews to disobey the laws of kings, and the apostles, the order of magistrates that they might obey God. We are glad to obey if we are not commanded to disobey the laws that are above all others.

There is a strong temptation on the part of men of high rank to seek to make the Scriptures contradict themselves and then brush them all aside and follow the dictates of public sentiment regardless of the Bible. When you quote "Love your enemies," "The weapons of our warfare are not carnal," "My kingdom is not of this world, then would My servants fight," they say there is a contradictory Scripture for every one we can quote, and mention such passages as, "I came not to send peace on earth but a sword," "He made a scourge of small cords and drove them all out of the temple," and "He that hath no sword, let him sell his garment and buy one." The Holy Spirit helps us to see the beautiful harmony in the Scriptures, and then the apparent contradictions disappear.

When the fields are full, far and wide around the camp with men drilling for war, it seems unpopular, indeed, for a little band to stand alone for "peace with all men" and to "be harmless as doves." Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom". Persecutions are sure to come to the faithful as a result of the scorn and contempt of others.

Since writing the above lines I have just received word, Nov. 26, that about fifty-nine, who evidently have taken a stand for no part in the war systems, have been marched with all their belongings on their backs for a few miles, not knowing where they were going, or what was before them, an empty truck following on behind. A higher officer was then met who ordered all the luggage put on the truck, but they had only a short distance yet to their destination where they are now comfortably quartered. Probably this is is the detention camp.—Gospel Herald.

Fentress, Va.

THE POWER OF CHOICE

"Entreat me not to leave thee." Ruth 1:16. Ruth, the loving daughter, clings to her mother-in-law Naomi because she is fascinated and charmed with a holy affection for the God of heaven and the people of his kingdom, whom Naomi has so devotedly represented in her life. Though a Moabitess, she forsook her own people for the worship of the God of Israel. She was called out of the Gentile world to enter the line of Christ's ancestry. Ruth and Naomi are thus united to each other closer than by family ties, becoming devoted lovers, like David and Jonathan.

When Boaz married Ruth, Naomi found a home for herself with the wealthy farmer. They are happy again together in one family. The baby, Obed, is to become the father of Jesse and Jesse the father of King David, and Ruth becomes the ancestress of Christ; so that through her act of self-denial and devotion all the families of the earth are blessed.

How little we understand of the immense significance of a single, apparently unimportant decision. By Ruth's saying, 'Thy people shall be my people and thy God my God," unspeakable joys came upon her own spirit and a world of wealth to posterity. Is it not so when we leave the company of evil persons and unite ourselves to the children of God? Think of the heirship to the wealth of heaven, of the citizenship of the saints in light. Let us, then, come out from the kingdom of darkness into the kingdom of Christ.

Is not the power of choice, next to the glory of existence, the greatest blessing heaven has conferred upon mortals? Every soul stands at the parting of the way, going upward or downward. How long halt we when we know the immense interests hanging in the balance of decision.—E. W. C., in Christian Herald.

KEEP BUSY

If you expect God to choose you for a great work, be busy. He seldom selects idlers. When He wished a deliverer for Israel, He went into the wilderness for Moses, who was watching sheep; when He wanted a man to save His people from the Midianites, He sent for Gideon who was threshing wheat; when He wanted a man after His own heart to be king of Israel, He sent for David, who was keeping sheep. Idlers do not suit. The Lord wishes those who are not only willing to work, but who are hard at it. Idlers are too often lazy, and that may be the cause of their idleness. Such seldom have enough ambition to take care of themselves, let alone caring for the Lord's work. But idlers suit Satan exactly. He likes such as have no ambition; for they make the best slaves. The devil wants slaves for his work, but God wants something better. He wishes men and women who have ambition, who take an interest in their work; He wishes servants who are anxious to rise, for He means to promote them some day. From servants He adopts them into His family and makes them His children.—Forward.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Terms of Subscription:

One copy one year.....$1.50

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2056 N. 12th St., Philadelphia, Pa.

All business communications and remittances are to be sent to the MENNONITE BOOK CONCERN, Berne, Ind.

Rev. S. M. Grubb - - - Editor
2056 N. 12th St., Philadelphia, Pa.

Entered at the post-office at Berne, Indiana, as second-class mail matter.

EDITORIAL

In story and song for centuries the world has been celebrating the first Christmas and much as they have influenced our lives, our acts and even our institutions, the first Christmas story accompanied with its heavenly music, its angelic visitors and reverent visitors from the sheep-fold and the starry East is after all the foundation of them all. The Christmas story, as the New Testament preserves it for us, is for simplicity, beauty and power, one of the greatest pieces of literature, and with it comes the world's great assurance of the peace and good will for which every pure and honest heart sincerely yearns.

Our hearts are sad today because the world is so much out of harmony with the spirit of Christmas. What was the condition of the world on the first Christmas night? Well, most of it was absolutely without the slightest knowledge of a living God. We speak of dark continents today. All continents were dark then, rank heathendom and idolatry prevailed everywhere. Rome was supposed to have attained the height of her civilization, but it was a civilization based on power that at that time was rottening at the core. Infidelity, immorality, selfish luxury, corruption and foul abuse in high places and slavery, with all its degrading influences on master and slave, prevailed everywhere. People had reached the stage where they must be amused by the awful scene of men slaughtering one another in the circus. Drunkenness was general. Political abuses flourished in every land from the lowest to the highest. Yes, we say, all this was true with the godless as it always must be, but there remained the Jews, those who preserved the oracles of God. And we must thank God for the Jew and his zeal for the Word of God, but even he, with his high privileges had sunken almost beyond hope. The priests regarded themselves privileged classes rather than servants sent to minister to the spiritual needs of God's people. They debased the high office to which they were called by mixing in the politics of the corrupt rulers over them. They allowed the temple to be polluted by buyers and sellers of merchandise. Indeed, the more we think of it, the more do they suggest a type of ministers of our day who are very keen on the "dignity of the cloth", and rather lax in making use of the opportunity to serve the lowly and distressed and who shine more as "men of affairs" (big things, if you please) than they do as ministers of the Word. Their voices are not heard in protest against the pollution of the house of God by buying and selling, if not worse, and perhaps, like the priests of old, they feel that it would not be to their advantage to raise their voices against such things.

When Jesus came, the scribes, the class of men into whose keeping the Word of God had been placed, had so beclouded it by the addition of traditions and comments that it was very hard to find the grain among the chaff. In our day some teachers of the Law are guilty of the opposite tendency. They would take and take away from it until in the end nothing of great value could remain. Yet the Christchild came to such a world on the first Christmas morning and amid all the discouraging and trying conditions around us we may anew rejoice at His coming today. Rome tottered and fell, her armies faded away, but the throne of Christ rose over the ruins. Whatever may be the outcome of this present world struggle we at least know to a certainty that the Christ and His Word are eternal and so His promises will be realized and His final triumph assured.

Last year we celebrated Christmas as one of the few great nations who were not participating in this terrible world struggle in which the so-called Christian nations were belying the spirit and the significance of the true Christmas. Our attitude then was that of pity for all concerned —pity that they had permitted themselves to become drawn into such a senseless and destructive conflict. Because we pitied them, we were rather liberal with our benevolences and were sending our aid to victims on both sides. While we were doing this we were urging them to forget their differences and get together in an understanding that would not only end this war but also put an end to all wars for all times. We had lofty motives behind us for we thought of the interests of humanity—of the innocent victims, the children, the women, the hospitals full of pulsating masses of muman agony — but the world would not heed us. Our suggestions were resented rather than welcomed. It was pointed out to us that if we would but see them, there were many selfish and material interests which might be furthered if we became participants. Many of us were at that time still of the belief that our American nation was big enough to let some of its rights go in the interest of suffering humanity. It did not very much occur to us that the march of thousands would so soon be a familiar sight on our streets and much less did it occur to us that, with our pockets full of money there would be actual want for some of the necessities of life upon us by this time. But all this is history now. Moreover we have learned that we are not so perfect as to refrain from doing ourselves what we pointed out to others to be sheer foolishness and deliberate wickedness. For a time we have been damning the flood of the spirit of the times; now we, too, are being carried on where it will lead no one can know.

As our nation's attitude has undergone a change, so, too, has the attitude of the Christian people of our Land. It is not, however, too late for us to remind the Christian people of America that during this period of stress and war there is a better side to take. Changing our churches into recruiting stations or broker's offices for the successful furtherance of our war is hardly a consistant way of doing in the temple where the Prince of Peace is expected to have His throne established and His intimates gathered about Him, praying for the peace of the world. The better way for us would consist in doing deeds of mercy and benevolence. There are naked ones to clothe, there are hungry ones to feed, there are injured and afflicted ones to heal, there are miserable ones to comfort. All of these are Christ's little ones and what we do for them is done unto Him. It may indeed be true that when the uniform is put on it becomes a badge of sacrifices for the country. We have no right to question the spirit of sacrifice that has prompted thousands upon thousands to respond to the call to the colors and offer their bodies and lives in the service of the land they love. So long as the world stands they will be honored and loved for their sacrifice. We, who feel that the resort to arms is not the way of doing right that our Lord approves, dare not, if we are sincere in our position, fall short of an equal sacrifice. If, at this time, our devotion and sacrifices to the cause of the Prince of Peace do not lead us into the very highest kind of sacrifices that cost all we can give, we had then better make sure whether we really believe in the cause of peace as strongly as we assert or whether we make it an excuse for refraining from the stern call to duty.

The unbeliever always sees an opportunity to sneer at Christ and those who seek to walk in His footsteps whenever any inconsistancies become apparent. That the Christian world is enacting its greatest and worst inconsistancy there can be no doubt. Everything relating to war is a contradiction of the doctrine, "Love thy neighbor as thyself," and, "Love thine enemy." If it is possible, as some would have us believe, to love with cannon and bloodshed and murder and curses then we must turn our backs on the Bible as the biggest satyre ever printed and take the words of Christ for grim humor. In such a time as this we must either have absolute confidence in the revelations of God through His Son and His Word, or we must trust only in ourselves. We need the pity of man and God if we choose the latter.

It is because men will not take God at His Word that they fall in inconsistancies, but that places no argument against God and His revelation into the hands of the unbeliever. He may observe that man is unreliable, but from that he cannot deduct that God has failed. Religion has not failed, the Word has not failed and God has not failed, but man has failed miserably. Because there was a Judas among the disciples you cannot condemn Christ and because Christians have refused to listen to the doctrine of peace as taught by Christ, there is no reason for repudiating Christ or the doctrine He taught but men now want to reject.

The Mennonite and the Christian Herald to one address for $3.25.

All who pay their subscription in advance will receive the Mennonite Year Book free as premium.

THE WORKINGMAN AND THE CHURCH

By the Rev. Charles Stelzle.

"The church is confined to a particular class," its critics tell us, meaning, of course, that it is limited to the capitalist class. A great deal is said from time to to time of the alienation of the workingman from the church. I have observed, however, that the workingman is not alienated from the church to a greater extent than is the rich man. As a matter of fact, the percentage of workingmen who are sincerely devoted to the church is fully as great —if not greater—than is the percentage among the wealthy.

Looking down the finest avenue in one of our biggest cities, a friend remarked to me some time ago: "As far as your eye can see on both sides of the street, there is not a single man in this wealthy community that attends any church."

If the workingman does not control the church, it is largely his own fault, because the church is a democratic institution which welcomes to its membership any person who believes in its principles and who is in sympathy with its work. Those who become members of the church have an equal right of franchise and may elect as their officers whomever they may choose. With this democratic form of government, the workingman has it in his power to dictate the policy and the message of the church.

The church is purely a voluntary institution composed of those who believe certain things in common. The ranting of some individuals against the church is wholly unjustifiable. No matter how the church may fail to fulfill its own ideals, so long as it does not, as an institution, interfere with the rights and the progress of the people as a whole, nobody has a right to find fault with it, unless he is a member of the church. The most effective criticism must come from within the church and not from without. As a matter of fact, the severest critics of the church are to be found within the church. This is as it should be.

Several years ago a well known preacher in New York city, becoming impatient with the church because of its apparent indifference to social problems, started an independent organization and tried for two years to work with other reformers. At the end of that period, he came back and confessed that however the church may have failed, no other agency is doing more to better the conditions of the masses.

Let us judge the church, then, not by its worst sins and weaknesses, but by its best achievements. You demand this for yourself. Your union insists upon it. Therefore, give the church a square deal.

WORLD-WIDE SUNDAY SCHOOL NEWS

All Giving Roads Lead to Armenia.

All the Sunday schools in America are being asked to make a special contribution at the Christmas season for the starving children of Armenia and Syria. Most schools will omit the gift of a box of candy to their scholars and contribute the amount that the candy would have cost to this most worthy Relief fund. This will help Mr. Hoover in his effort to have sugar used in the most useful manner.

When the Executive committee of the World's Sunday School association met recently they voted to co-operate in saving the lives of the starving Armenians in every way that is possible. It was decided to ask the Sunday schools of all lands to be generous in saving life at this season of the year when God's gift of his Son is especially celebrated. A message was sent from the headquarters in New York to the field secretaries in South America, Brazil, Egypt, Philippine Islands, China, Korea and Japan asking that the native schools give for Armenian and Syrian Relief. The British section of the World's Sunday School association, Rev. Carey Bonner of London being their secretary, was cabled asking for co-operation. They replied that they had similar work in hand for this Christmas season. Thus at the approaching Advent season the whole Sunday school world will be active in denying self that they may share their earthly bounty with those who must otherwise perish from hunger. This will be another tie to bind together the children of the world.

"Merry Christmas" to Twelve Hundred Missionaries.

More than twelve hundred missionaries are receiving gifts for their work through the Surplus Material Department of the World's Sunday School association. Each year, long before Christmas, a "Merry Christmas and a Happy New-year" letter leaves the office of the World's association, 216 Metropolitan Tower, New York, for each missionary with whom the Surplus Material department is in active relationship. With each letter a number of helpful things are sent. This year the packet contained thirteen enclosures. First in continued usefulness were two daily Bible-reading Sunday School calendars. Many missionaries in writing their thanks say that they have no other way of knowing where the uniform lessons are found. Then, there was a copy of 1917 "Gist of the Lesson". Our lessons for 1917 will be studied in the Philippines and Korea in 1918. The "Gist" is also useful as a small-sized commentary and makes a fine gift to a native pastor who can speak English. Two different publishers gave a Christmas musical service for each of the 1200 missionaries. The total weight of each packet was about a half pound, making nearly 600 lbs. for Uncle Sam to start on the long journey. Letters of thanks will arrive from the missionaries in a few weeks and they will then indicate some special things that they need greatly in their work. The home folks can have a part in honoring these special requests. During the past months many parcel post packages containing such things as dolls, marbles, knives, handkerchiefs, etc., have been sent to the missionaries for distribution at the Christmas season. Many schools and classes begin the preparation of such things during the summer months. Information can be had by writing to the World's Sunday School association, Surplus Material Dept., 216 Metropolitan Tower, New York. Name your denomination that you may receive an introduction to a missionary in your own church. About 26,000 have been thus related here to a missionary abroad.

"TOGETHER"

"We are laborers together with God." I Cor. 3:9.

The Apostle Paul had the right view of Christian work. A view that enabled him to endure hardness, withstand the evil one, toil unceasingly and suffer. He recognized that the work of seeking to save the lost and ministering to God's children was God's work, that it was God and Paul working together and not Paul alone. How this word "together" changes things! And it changes the worker also! The sense of loneliness disappears—for we are "together with God." The burden of the work is lifted, for it is God's work and not ours. The strength of the enemy, against whom we must war, is overcome, for we are "together with God" and "if God be for us who can be against us?" Yes, this word changes the outlook from gloom to brightness. That which appears impossible is made possible, for "all things are possible with God." Disappointments often become his oppointments, for is He not working together with us?

The position of the worker becomes one of exaltation, of inestimable privilege, of honor which angels might covet. And yet, the true worker with God is humbled —not degraded—at the thought of divine companionship in service.

We get a different idea of Christian work — the greatest efforts are viewed on a level with the humblest — the one must be done as faithfully as the other. No Christian work can be carelessly done, because we are laborers together with God. Paul picked up sticks and lit a fire and this simple act led to a miracle and deeply impressed the heathen.

If we could see with other eyes the part we take in real Christian work, we should probably find it to be a very small part indeed. "Together" — Infinite working with Finite. The perplexing problems of the work have already been solved by Him, in fact there is nothing perplexing with God. The financial estimate has been made and the costs assured for God will supply all the need. If all this be true, and we are sure it is, how much blessing some Christians are losing by not laboring together with Him. Partial defeat by the enemy will be certain and there will be no real joy and peace in the life or service.

Along with this sweet little word "together" we would emphasize the one before it—"laboring".

The Apostle looked upon Christian service as the chief business of life. He likened it to the most strenuous efforts that we can engage in — fighting, wrestling, building, running, etc. Not a mere recreation, but a work that implies labor, into which we should put all our energies, that should occupy our whole being.

Such labor becomes delightful, restful, and brings to the soul a peace that passeth understanding.

G. S. in N. G.

THE C. E. TOPIC

Jan. 6.

Christian Duty and Privileges.

1. Becoming a Christian.

Acts 26:13-15.

(Consecration Meeting)

The Christian life is something we don't inherit from our parents, it is something which cannot be imposed upon us by a mere rite of the church and it is a thing which nation, language or condition in life do not bring with them. Jesus put His finger upon the secret of becoming a Christian when He said to Nichode-

mus, "Ye must be born again." Being born again is the process by which God makes us His child when we turn to Him in faith and desire an entrance into His family and household. Men have made great sacrifice for noble causes, they have given gifts that represented vast amounts of wealth, they have been brilliant, brave, neighborly, strong and determined, yet these qualities alone were far from making Christians out of them.

One condition in becoming a Christian is faith. Faith is not the complex thing that people sometimes take it to be; it is simply taking God at His Word. If He promises, believe. If He commands, go. If He asks, give. If He calls, answer. If He blesses, accept His blessing in gratitude. When we take God at His Word, like Paul, we surrender to Him and say, "Lord, what wilt Thou have me to do?"

Conversion, they say, is a changed life. That it truly is; for whereas before conversion one was running away from God, now, after conversion, one is running after God. True conversion immediately begins with: "Lord, what wilt Thou have me to do?" Long before regeneration or conversion was accomplished God had done His part, but the true Christian life begins only when that one is seeking to do the will of God.

Who may and who may not become a Christian? The answer is that "whosoever will" may become one and whosoever will not cannot become one. It will always be noticed that the responsibility is put up to the individual. If the parents do not do their duty, they will be called to account for it. If the minister does not preach a straight gospel, he must answer for it. If the teacher is neglectful, he or she have an accounting to make. If friends are careless and companions do not do their part, they will all certainly be doing exactly the wrong thing. But in the face of all this, if a soul is lost it will be in spite of what God has done to save it and because that one chose to be lost when he or she might have found salvation. When men or women reject God, they do it with their eyes open.

For ages there has been a confusion in the minds of some between being a true Christian in the eyes of God and membership in the church. Every Christian should be a member of the visible church because it is the body of which Christ is the Head. But merely joining church is no legitimate substitute for the faith that works out conversion and regeneration. These are processes that are required of every saved person apart from his or her church membership.

A public confession of Christ is essential, first because He demands it. Those who are ashamed to confess Him here will find that He will be ashamed to confess them before His Father. Second, because it is a reasonable requirement. One can't serve any in gratitude and love without letting the fact be known. Third, because confession is a source of strength. When once we have fully committed ourselves to Christ, we will find it easier to go forward in His service. Fourth, because it helps others. If it be true that all like sheep have gone astray, it is also true that like sheep all like to follow one another. The example of one righteous person is frequently worth more than many more because it leads others to confession. Fifth, by confessing Christ we glorify Him, honor, praise and obey Him.

Men are to be saved from everywhere. There are those who have heard little of God; for them the way is open straight to His great heart of love. There are those who deliberately take themselves away from God; those He calls to return. Some hate God; to them He offers forgiveness. Some simply don't care, to them He would bring a sense of their responsibilities and dangers. Some love sin, others have hidden sins which come between them and God; to them and to all He would say: "The blood of Jesus Christ cleanseth from all iniquity."

THE S. S. LESSON

Jan. 6.

John Prepares the Way for Jesus.

Mark 1:1-11.

Golden Text—Behold the Lamb of God that taketh away the sin of the world. John 1:29.

Our lessons are now to be taken from the New Testament, and for the next six months will be taken from the Gospel of Mark. The Gospel of Mark contains but sixteen chapters, but in them there is a succession of word pictures that not only tell the whole story of our Redeemer's life, but fix it most impressively upon the reader's mind.

The opening sentence of the lesson not only is an introduction to the gospel, but is a beginning as well. "Jesus Christ, the Son of God", makes one think of all that was promised concerning Him. As Jesus He was promised as the one who was to save the people from their sins. As Christ He was the Messiah. As Son of God He was the Second Adam who became the Son of Man as well. The very beginning of the gospel leads us back to the time when to our first parents was promised the coming of the one who was to "bruise the head of the serpent". He was to be the one "in whom all the families of the earth were to be blessed." He was to be the "Shiloah" of whom Jacob sang. He was to be the prophet like unto Himself, of whom Moses spake, the glorious successor of David on His throne, the Child called Wonderful, the Prince of Peace. The Christ for whose coming John prepared; his age was to realize all of these prophetic ideals and many more. It was through the prophets, such as we have mentioned, that the world heard the gospel and was prepared for Him long before His coming.

The next personage our lesson introduces to us is Isaiah, the greatest and the most representative of the Old Testament prophets, the one who, more than any other, gave the people of the old dispensation their most intimate picture of the coming one. His birth, His glory and even His suffering and death are most vividly portrayed. In the lesson today Isaiah announces not Christ, but the forerunner of Christ, John the Baptist. It was fitting that a word from Isaiah should do thus, since Jesus said that John was greater than all the prophets it was but right that the greatest of the prophets should announce His appearing and His mission. Mark appeals to the Word for his proof of John's great mission. He could say "as it is written" of Him. The more we study the Word, the greater grows our appreciation of the mission and calling of those whom God sends to save the world through Christ.

According to Isaiah John was to be (1) a messenger; (2) crying in the wilderness; (3) the message was, "Make ready the way of the Lord, make His paths straight." John now appears on the scene. He makes the words of Isaiah his commission. He became a message to his people and all Jerusalem and Judea heard him. He lived alone with God in the wilderness. He urged men to be ready for the Messiah and to make straight their lives so that they might receive Him. Our Christ will only come as we get ready for Him and straighten out the crooked places in our lives. Mark now describes the personality and work of John. (1) He came baptizing. Baptism was an old symbol to which John gave a new meaning. It meant to those who submitted a repentance of sin so that God would remit sin. It was designed to be but the outward symbol of an inward process taking place in the heart. He preached urging men to be baptized unto repentance and remission. Preaching was the mission of the prophets, of the apostles, of the early Christians and is the duty of every Christian. It consists in living as well as speaking. Its purpose is to stirr men and women up to seek a way by which they may get right with God. (2) His manner of life. It was simple and may have been hard and rugged, but it produced a mighty man of God. Those accustomed to ease and seeking more ease and comforts, do it at the risk of their characters. (3) He announced the Christ. It was an honor which made him the peer of all the prophets. He was the greatest of the prophets, but his greatness consisted in humility. His was a work which would cost him all that he had won. He was like the candle, burning himself out in giving the blessing of light. Finally, in the lesson Jesus appears for baptism, not that He needed to repent for any sin of His, but to fulfill all righteousness. The voice from heaven was God's witness that the life of Christ was sinless, and so was well pleasing to Him.

MARRIAGES

Soldner-Lehman. — On November 29, 1917, Berne, Ind., Clinton Soldner and Gertrude Lehman, by Rev. P. R. Schroeder.

Neuenschwander-Winteregg. — On December 16, 1917, Berne, Ind., Joel Neuenschwander and Cora Winteregg, by Rev. P. R. Schroeder.

OBITUARY

Kennel. — Christian I. Kennel, the oldest son of John and Emilie Kennel, was born in Butler Co., Ohio, on December 12, 1843, and died at his home in Trenton, Ohio, on December 8, 1917, aged 73 years, 11 months and 27 days. He was united in marriage to Magdalena Rockey on March 17, 1872. No children having been born to them, they gave expression to their parental instincts by rearing two orphan children. In his early youth he united with the Mennonite church of which he remained a faithful and devotel member until his death. For the past fourteen years he served as one of the deacons of the church. He leaves to mourn his departure his deeply bereft wife, four brothers, one sister and a host of relatives and friends. The funeral was held Tuesday, Dec. 11, 1917, conducted by Rev. Elmer Basinger of Bluffton, Ohio, who spoke on I Cor. 15:54-57.

CONTRIBUTIONS

FOR NON-CAMBATANT CAUSE
General Conference.

Mennonite church, Summerfield, Ill., by Rev. J. B. Baer, $10; Zion Menn. church, Donnellson, Ia., by D. A. Koller, $6.50; Menn. church, Pulaski, Iowa, by M. A. Niswander, $15.

Gratefully acknowledged,

J. F. Lehmann, Treas.

NEWS OF THE WEEK

CONGRESS VOTES FOR DRY NATION

National prohibition of the liquor traffic won in the house of representatives yesterday by a vote of 282 to 128, the majority being eight votes in excess of the two-thirds of the members voting required for approval of a constitutional amendment.

For the first time in the history of the republic congress has been captured by the Prohibitionists, who have worked steadily for more than forty years to obtain the submission to the states of a constitutional amendment prohibiting the manufacture and sale of liquor within the country and the importation of liquor into the United States.

BAKER GIVES REASONS FOR CAMP DISEASE EPIDEMICS

Washington, Dec. 19. — Insufficient clothing, overcrowded and bad sanitary conditions are held largely responsible for disease epidemics at Camp Bowie, Tex.; at Camp Funston, Kansas; Camp Doniphan, Okla., and Camp Sevier, South Carolina by Surgeon General Gorgas in reports to Secretary Baker made public on the result of his personal inspection of the camps.

With the exception of Funston, none of the camp base hospitals has been completed, General Gorgas said and this is handicapping the medical officers in treating patients. He recommends the rushing of this work, particularly the installation of the necessary plumbing.

QUESTIONAIRES COMING STEADY

The gigantic task of mailing 9,000,000 questionaires to registrants under the Selective Service law began Saturday, when 4,943 Local boards sent out this important document to one-twentieth, or five per cent., of the registrants within their jurisdiction. Each day thereafter they are sending out a similar number, so that the questionaire will be in the hands of all registrants by the twentieth business day after December 15.

THE EMERGENCY FLEET IS ONCE MORE IN TROUBLE

Washington, Dec. 19. — For the third time since its formation the emergency fleet corporation is in process of reorganization following the resignation of its latest general manager, Rear Admiral Frederick R. Harris.

Practically forced out by Chairman Edward N. Hurley, of the shipping board, Harris will return to his old post of chief of the navy bureau of yards and docks, while Hurley hereafter will run the ship-building program with his right-hand man, Chas. A. Piez, Chicago engineer, in charge.

Harris' resignation only one month after his appointment to the post marked the culmination of a row, similar in many respects to the Denman-Goethals controversy.

Harris' friends held that he had been hampered or thwarted in doing business in ship-shape; had been blocked by red tape and interference by Hurley.

REORGANIZATION OF ARMY URGED BY CHIEF OF STAFF

Washington, December 17.—Reorganization of the war department on a sound general staff basis and adoption of universal military service as a national policy are recommended in the last annual report of Major General Hugh L. Scott, as chief of staff. The document made public is devoted almost wholly to a discussion of the staff question. General Scott explaining that his long absence in Russia and his "impending departure for France" gave him little time to prepare an adequate account of the army's preparations for the war.

After referring to what has been accomplished in the way of preparation General Scott deplores the paucity of general staff officers "for work of such unparalleled importance" and ascribes this shortage to the act of congress in 1916, which limited the total number of such officers to fifty-five, only half of whom could be held on duty in Washington at any one time. The staff did not reach a strength of forty-seven officers until congress increased that body in May, 1917, the report says, and adds that had this number of officers been available in February and the months following "preparations for our entrance into the war would have been improved and hastened".

COAL SHORTAGE CAUSES MUCH SUFFERING IN U. S.

Washington, Dec. 17. — Reports of almost nation-wide suffering, due to the lack of coal stirred fuel administration officials Saturday to redoubled efforts to release supplies held on tracks by car congestion.

Orders went forth to fuel administration representatives in the Middle West to make every attempt to move coal to points in many instances declared to be facing coal famines. A. W. Thompson, chairman of the operating committee of eastern railroads, was called into conference by H. A. Garfield, fuel administrator, for suggestions as to relieving the situation.

SAYS MISSION'S AIM WAS ACCOMPLISHED

New York, Dec. 17. — What the American mission was sent to accomplish in the inter-allied war conference in Paris "has been successfully and satisfactorily done," was the message brought to the American people by E. M. House, head of the mission, who returned to the United States Saturday with four of his colleauges.

The return of the party was void of ostentation. After advising the press of the mission's arrival, Mr. House motored to his home where he later received newspaper men and announced that the mission's reports already had been dispatched by special messenger to the State department at Washington.

FIRE DESTROYED HOME OF JOHN D. ROCKEFELLER

Cleveland, Dec. 18. — Fire, believed to be of incendiary origin, early today destroyed John D. Rockefeller's Forest Hill home at East Cleveland at an estimated cost of $100,000. The fire was discovered in a bedroom that Rockefeller always occupied while here.

CRISIS IN WAR IS NOW REACHED

The critical stage of the war has been reached, said Premier Lloyd George in a recent speech. He said that Germany is straining to strike before American help can make up for Russian failure. On the tonnage America and Great Britain can construct in the next year depends the destiny of the world.

There is no prospect for world safety, the British premier declared, in a league of peace, as it would be a farce without victory, toward which the allies are making progress. Peace proposals when the Prussian military spirit "is drunk with boastfulness" would be a betrayal of trust.

Premier Lloyd George said he agreed with President Wilson's war aims and gave warning against men, "who think there is a half-way house between victory and defeat."

If Russia persists in her present policy, the premier pointed out, the withdrawal by the enemy from the east front of a third of his troops must release hundreds of thousands of men and masses of material to attack Great Britain, France and Italy.

"It would be folly," he said, "to underrate the danger, equal folly to exaggerate it and the greatest folly of all not to face it.

"If the Russian democracy has decided to abandon the struggle against military autocracy the American democracy is taking it up."

AUSTRO-GERMAN FORCES REPULSED IN OPERATIONS

Rome, December 19. — New contingents have been called up by the Italian government. The classes of troops already mobilized consist of all eligible and fit men between the ages of eighteen and forty-three.

Only in the mountains of northern Italy are military operations of any importance in progress. Movements on other fronts are of little significance.

Fighting by the aerial and artillery units is especially intense. The Italian infantry in addition to checking the Austro-German attacks in the region of San Marino has retaken a position of some importance at Col Caprille.

The capture of a part of an Italian post east of Mt. Solarolo, is announced in the official German communication.

Dispatches from Berlin indicate that the British are performing effective work on the Italian line of defense. The German statement declares that an attack delivered by the British south of Mount Fontana Secca broke down before the Austro-German trenches. Ability of the British to sally forth to strike at the enemy shows that they are in the first line in considerable strength.

THE CONSCRIPTION FORCES WIN IN CANADA ELECTION

Ottawa, Ont., Dec. 18. — Without the assistance of votes from Canadian soldiers overseas, the Union government and its platform of conscription is winner today in the Dominion's general election.

Sir Robert Borden's administration has a majority of more than forty seats in parliament and this may be increased to sixty seats when the soldier vote is tabulated.

JERUSALEM HAS FINALLY FALLEN

Jerusalem is in the hands of the British, after having been for virtually 1,200 years in the control of the Moslems. The Holy City of the Christian religion capitulated to General Allenby's forces, consisting of British, French and Italian troops, after it had been entirely surrounded, and with its fall seemed swept away the dream of the Germans and the Turks of driving southward through Palestine, capturing the Suez canal and invading Egypt.

Since the recent taking of the town of Jaffa on the Mediterranean sea and the gradual closing in on Jerusalem by the allied forces the fall of the ancient city daily had been anticipated. It was not the lack of strength that prevented its capture but rather the desire of General Allenby to carry out his plan of enveloping the city and forcing its capitulation, as a frontal attack would have endangered the numerous sacred places inside the city and in its environs.

BRITISH WITHSTAND THE FIRST BLOW OF OFFENSIVE

After days of preparation, during which men and guns were arrayed against the British positions on the western front, German masses have struck their first blow of the new western offensive.

Three attacks by picked troops enabled the Teutonic forces to gain only a part of the British first line trench which had been obliterated by the artillery bombardment. The first two onslaughts by the Bavarian soldiers were repulsed by effective British fire.

The thrust was delivered on the sector between Bullecourt and Queant. Its success would have been a tactical victory for the Germans who would have gained a point of advantage in the rear and on the flank of General Byng's Cambrai salient.

KAISER'S TERMS THOSE OF VICTOR

The Bolsheviki, not alone of Russia, but of the world, will find illumination in the terms which the Germans have now proposed for final peace on the east front. Shouting their battle cry of "No annexations and no indemnities," Lenine, Trotzky and the rest of their tribe have destroyed the military organization of Russia, have brought the great empire to the position of absolute impotence, and now they have the answer from the enemy.

Stripped of all unnecessary verbiage Germany proposes that Russia shall surrender some 120,000 square miles of her territory, holding a population of between twenty and thirty millions; that she shall give Germany complete control of her wheat supplies for a term of years, and that she shall admit German manufactures free of duty henceforth in the Russian empire.

SWISS ARE SATISFIED WITH AMERICAN NOTE

Washington, Dec. 12. — Secretary Lansing has made public today the text of the American memorandum to Switzerland, in which the promise to respect her neutrality was made. It was sent to Switzerland several days ago and comment in European papers indicates that it has proved satisfactory to the Swiss people.

Christmas Services for Sunday School

The Guiding Star (R)
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Glad Tidings (R)
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Christmas Angels (L)
Message of Joy (R)
Christmas Hosannas (R)
Christmas (R)
The Prince of Bethlehem (L)
The New Born King (L)
Christmas Joy Bells (L)
Memories of Bethlehem (L)
The Promised Christmas (L)
Bethlehem Chimes (R)
The Gift Divine (L)
Under the Christmas Star (L)
Christmas Memories (L)
The Promised King (L)
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